

THE PRIMACY OF THE SPIRITUAL

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Text: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." (Hosea 10:12)

I have chosen for our powerful consideration, the brief statement contained in this verse: "for it is time to seek the Lord."

It was a dark day for Israel. The nation had ^{grieved} ~~grieved~~ God. Genuine religion was at a low ebb. The Northern Kingdom was passing from an era of prosperity, under Jeroboam the II, to a time of adversity. One writer has given us a vivid description of the conditions, in these words: "The period was one of frightful violence and confusion; immorality, irreligion, superstition, panic and despair contributed to the common misery and ruin." Israel's religion had degenerated into mere idol worship. "They sacrificed unto the Baalim, and burned incense to graven images." Idolatrous altars were multiplied in the land. Unspeakable sins were everywhere in evidence, the direct result of apostatizing from God to idols. Social standards were down, and certain religious restraints were ignored. The conditions were deplorable.

In such an hour, there emerges the spiritual prophet of God, Hosea, who puts the trumpet to his mouth and sounds the notes of warning and hope. This commanding and picturesque figure, numbers among God's illustrious, depicts in striking language the evils existing in Israel, and with unmistakable clearness he calls Israel's iniquity, unfaithfulness to God. The people's allegiance was divided between

Jehovah and Baal. Ceremonial worship had been substituted for true repentance. Through this prophet of love, God reminds the wayward people what He had done for them in past generations, and now He desires "goodness, and not sacrifice; and the knowledge of God more than burnt offerings."

With a startling quickness, the prophet turns from his portrayal of the social corruptions of the times, to a clarion call to return unto God. The situation is bad, but not hopeless. There is one way to regain the favor of God. "Come, let us ~~bet~~urn unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up." On and on, Hosea pleads with increasing tenderness, until he reaches the majestic statement, contained in the words of the text: "For it is time to seek the Lord."

Present day conditions call us to an earnest consideration of the supreme importance of this appeal. The world is in dreadful turmoil. He who shows no sign of concern must be ignorant of the trend of the times. There are those who are outspoken in their convictions that we have come to a crucial period in the history of the world. We are groping today. Master minds are bewildered. We seem groping today. Opinions clash and resound in this destiny-determining hour. Nations tremble on the threshold of momentous decisions. Individuals stand in awe as to what a day may bring forth. Many are breaking under the weight of responsibility, and others are snapping under the strain of uncertainty. The whole world, perhaps, was never more restless than now. We have, indeed, come upon perilous times. The solemnity of this day is everywhere felt. Human prescriptions fail to cure, and human instrumentalities seem impotent to guide us out of our confusions and distractions. Man's wisdom is woefully inadequate for this crisis. In our baffled condition, however, we are having

valuable experiences. We are learning anew the value of courage, endurance, sympathy and self-denial. The loss of things has made us more fully appreciate the worth-while realities of life.

Our age is one of marked material and scientific progress. We have gone so far in our scientific discoveries and inventions "that the mysteries of yesterday have become the commonplaces of today's knowledge." Our apparent self-sufficiency has been appalling. We are in the grip of a glaring materialism; while worldliness continues its onward march into the sacred portals of our homes and churches. Mr. Moody said, long ago, "Our nation is proud of its wealth and power, but those two things lead to worldliness, which is our greatest peril." In the rapid transition of our civilization, with extreme emphasis upon the material, there has been developing an acute situation, which is primarily due to a recognized spiritual declension. A spiritual drought is abroad in the land. The business depression is not half so fatal as the spiritual depression. A discriminating writer reminds us that, "The two religious poverties of the day are, the lost sense of God,, and the lost sense of sin." As a whole, we have grown cold and indifferent, and, as a result, many of the ideals of former generations, which should be still our glory, are being trampled under foot. Our modern complacency is enough to break the heart of God. This is the day for us, when everything else has failed to give the desired relief, to turn again and magnify first things.

Surely, with these conditions easily recognized, no one doubts that it is TIME to seek the Lord. There is much encouragement for us, in our utter desperation, that so many are turning to the living God, who is our only hope. He is our one sufficient refuge and strength in this unmatched hour. A noble Texas layman tells of hearing an unbeliever

say to two followers of Christ: "I do not believe in your God; I do not believe in your Bible; but I say to you Christian men, if there is a God, you had better be calling the people back to Him." It is God that we need now. Dr. J. D. Jones relates George Barrow's story of the gypsies he met, and who said to him: "O, sir, do give us God, for we are sinful people! Give us God, give us God." Dr. Jones continues, by saying Barrow was neither priest nor minister, and not knowing what to do or say, he flung some money to the children and departed. But the gypsies screamed after him, "We do not want your money, sir; we have plenty of money. Give us God! Give us God!"

Is it not time for us to set our hearts and souls to seek after Jehovah our God? If we seek him with all our hearts we shall surely find him. "Return unto me, and I will return unto you, saith the Lord of hosts." (Mal. 3:7). God never fails to answer when his people earnestly call upon Him. We read in 2 Chronicles 15:4, "But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them." There were many vexations upon the inhabitants of the country, "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all thier soul." It was then that Judah rejoiced, for they sought God, and He was found of them. That is a beautiful and meaningful expression in Hosea: "I will be as the dew unto Israel." For the people to have the blessings of God they must return unto Him. That was the encouragement then, and it is our door of hope now.

"This, this is the God we adore,
Our faithful, unchanging Friend,
Whose love is as great as His power,
And neither knows measure nor end."

Let us have clearly in mind Whom we are to seek. This brings us immediately to a study of the Divine life of Jesus. His life was one con-

tinuous round of helpfulness, and John gives a broad sweep to his statement of fact, when he said: "Behold the Lamb of God, which taketh away the sin of the world." His life is unparalleled among the nobility of the ^{earth} ~~world~~. His supreme achievements, sublime humility, and wonder-working power, amazed his friends and bewildered his enemies. We are to seek Him, whose life's purpose might be summed up in the two brief statements, namely: "He went about doing good," and, "I am come to seek and to save that which is lost." We are to seek Him, whose incomparable life and teachings have inspired artists to paint their masterpieces, have called from the poets many expressions of surpassing grandeur, and have so thrilled the hearts of musicians as to cause them to produce their sublimest strains of melody. We are to seek Him, who was more than a teacher to those who companioned with Him, and rested in the secret of His presence; He was more than a preacher to those who heard His unforgettable sermons; He was more than a carpenter to those who saw Him with his tools; He was more than physician to those who saw Him heal the sick; He was more than Master to those who saw Him ~~calm~~ the sea; He was more than a miracle performer to those who saw Him raise the dead; He was more than man to those who heard Him say, "Thy sins be forgiven thee."

We are to seek Christ, who is the solution of every grave and vexing problem. He, only, is the hope of a distressed world. An English scientist affirmed: "I want to say that my only hope for this poor old world, that is marching on sobs and sighs and broken hearts, is the preaching of Jesus." An eminent Chinese educator, declared: "My only hope for my country, China, is Jesus." Mr. Gladstone wrote: "All I write, and all I think, and all I am, is based on

my faith in the Divinity of the Lord Jesus Christ, the one Central Hope of our poor wayward race." If we seek to eliminate Christ, the clouds will thicken, problems will increase, degeneracy will abound, debauchery and all manner of sins will reach their hectic climax, and a world cataclysm will be inevitable. Sure, if man's extremity is God's opportunity, then, "it is time for Thee, Lord, to work." We miserably fail when we look elsewhere for the help we need. Some one reminds us that one of the prevailing sins among the children of Israel was, to place confidence in the power of surrounding nations to help them in their calamities, instead of trusting in the true God. Egypt, and not God, was frequently their refuge in times of distress. Isaiah says: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are strong; but they look not unto the Holy One of Israel, neither seek the Lord." I fear I have gone elsewhere, many times, for the help I needed. My Egypt has been in numbers and human resources, instead of looking to the Lord for help. God constantly warns us against the fallacy of neglecting Him. "Without me," says Christ, "ye can do nothing."

We are to seek this blessed Christ, who died on the cross for lost humanity. It was on the Cross that love reached its highest expression. It is here that forgiveness stretches to the limit. At the Cross I experience salvation, with its rays of light flooding my soul. I will abandon all theories which reject the Cross. "Simply to thy Cross I Cling." It has been well said: "The Cross is either final or futile." The apostles did not hide Christ behind a mass of beautifully spun theories, but preached without any equivocation, "Christ and Him crucified." The Saviour on the Cross is the only expiation of guilt; the

only balm for the sorrows of the soul. "Behold what manner of love the Father hath bestowed upon us." "Angels rejoice to join in the song of praise which redeemed sinners raise to the Lamb that was slain. They desire to look into the unfathomable wonders of human redemption." Dr. Talmage, in speaking of the Cross, splendidly says: "Poets have sung its praise. Sculptors have attempted to commemorate it in marble; martyrs have clung to it in fire; and Christians, dying quietly in their beds, have leaned their heads against it. May all our souls embrace it with an ecstasy of affection!" How ineffective will be our preaching, unless we hold up before the world the crucified Saviour. Mr. Rylo was none too emphatic when he said: "Without Christ crucified in her pulpits; a church is little better than a cucumber of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hotbed for formalism, a joy to the devil, and an offense to God."

"There was One who was willing to die in my stead,
That a soul so unworthy might live,
And the way of the Cross He was willing to tread,
All the sins of my life to forgive.

"They are nailed to the Cross,
They are nailed to the Cross,
Oh, how much he was willing to bear,
With what anguish and loss Jesus went to the Cross,
But he carried my sins with Him there."

We are to seek this same Jesus, who is alive for evermore. Marvelous truth, Christ lives! The glad resurrection morning brings us to the triumphant moment of our faith. Jesus did not count Himself the victim of a tragedy when he died on the Cross, for He knew that He would emerge the Victor over the grave. He conquered every enemy, even the

last great enemy, death itself. A darkness pervaded the land in the hour of the crucifixion, but that darkness was soon dispelled and a new glory filled the earth. Paul came to a grand climax in his reasoning, when he said: "But now is Christ risen from the dead, and become the firstfruits of them that slept." "Calvary's meaning is now made plain. Tell the glad news, everywhere, Christ is alive; and, glory to His name, he is alive for evermore.

I have read of a brave Highland chief who fell wounded. Upon seeing their chief fall, the clan wavered, and thereby gave the enemy advantage. The old chieftan, so states the writer, beholding the effects of his misfortune, lifeted himself on his elbow, while the blood gushed from his wounds, and shouted to his men: "I am not dead, my children; I am looking at you to see that you do your duty." This word from their leader revived the sinking courage of the brave Highlanders, and aroused them to put forth their mightiest efforts to win the battle. The death of Christ, on the Cross, left the disciples a discouraged group. They were ready to go back to their old fishing nets. The battle seemed lost. Hope had vanished. But the resurrection truth rekindled the fires of faith and enthusiasm. This Christ is alive, and is looking at us today to see if we do our duty.

"Hallelujah," they cry,
To the King of the sky,
To the great everlasting I AM;
To the Lamb that was slain,
And liveth again
Hallelujah to God and the Lamb."

How wonderful is this gospel! It is time to sound forth, with renowned emphasis, the whole Gospel of Christ. If we do not preach all of the Gospel, we shall soon not preach any Gospel at all.

We do not need any revised gospel, but we do need the old-time Gospel revitalized. We must adhere undeviatingly to the eternal truths of God. If we countenance any aberration from the message of Christ, worse than failure will be our portion. One writer has brilliantly said: "The pierced hands are no myth, the broken heart is no accident, the substitutionary death is no theory, the open tomb is no fancy, the resurrection of Jesus Christ, His ascension and the coming of His Spirit, are no superstitious ideas, but facts that the ministry and the church should still give to the world. With this clear in his mind and heart, the apostle Paul said: "For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel." We need to heed the apostolic command, "Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven." (Col. 1:23).

"Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming—O glorious day!"

With this message, and spiritually equipped messengers, we can soon be back on the highway of supreme achievements. The enrichment of the spiritual life is pre-eminent. Finely phrased sentences and eloquent flights of oratory will never win without lives of deepest spirituality. How to overcome what seems to be a spiritual stagnation, is our chief concern. Spiritual fires have been burning low. The hour has undoubtedly come to give primacy to the spiritual. A sacred responsibility rests upon us, as "Comrades of the Cross," to see that these fires are rekindled. Spiritual power is the fundamental need

of the hour. When spirituality wanes, every cause of Christ will immeasurably suffer. The spread of Christianity is dependent upon our right relationship to Christ. "The church needs new life, more than new methods; a new consecration, not new doctrines." What shall we profit if we gain number and not have a regenerated membership? You are, perhaps, familiar with those words of Livingstone, who earnestly sought to avoid a large church of nominal Christians? He said: "Nothing will induce me to form an impure church. Fifty added to the church, sounds well at home, but if only five of these are genuine, what will it profit in the Great Day? Disintegration will surely follow, as night the day, if we do not magnify first things. A lack of spirituality strikes hardest at the growth and power of the church. We cannot substitute "form for faith, intellectuality for spirituality, social betterment for regeneration," says one, "without disastrous results." Plans and methods, however, perfect, will mock and shame us, if we are not spiritually forfeited. We are finding there is no golden tomorrow for us, unless our lives are "hid with Christ in God." There is not other way to extend His Kingdom. God is unquestionably calling us back to the supremacy of the spiritual.

If this, then, is our most urgent need, how are we to have this spiritual equipment? What are the essentials in growing alive, deeply spiritual? I propose, for your earnest consideration, four essentials. First, a life of communion with Christ; second, a life of faith; third, a life of consecration; fourth, a life that has experienced the power of the Holy Spirit.

Prayer is both an imperative necessity and a priceless privilege. He who prays little will accomplish little. Jesus tells us that, "Men ought always to pray, and not to faint." The Secret place is too often neglected in our mad rush to give attention to incidentals.

In many homes the family altar, where hearts are lifted in sincere prayer and God's Word is devotedly studied, is not even a memory. A visitor to our country, after an absence of several years, was heard to remark: "Many changes have taken place in America, but the most pronounced change, it seems to me is this: America has evidently forgotten how to pray." A failure to pray will lead to every conceivable sin. Dr. Conrad, in his recent book, makes this impressive observation: "If this world had been a praying world, there would not have been the breakdown which the world has witnessed. Moral breakdown never comes without prayerlessness preceding it." Prayer would work miracles today, as of old. The greatest thrill of all is the thrill of answered prayer. In every age, when might revivals have swept over the land, God's people had first fervently prayed. It is an answer to prayer that labourers are sent forth into the harvest. "Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest." Matt. 9:37, 38. It is in answer to prayer that churches are revived; missionaries are kept at their posts of duty; souls are won to Christ, and the heart is filled with peace. Agonizing intercession will bring victory to all of Christ's causes. Prayer will break the binding fetters of materialism, skepticism, and covetousness, which threaten the progress of the churches. That is a wonderful promise in Jeremiah: "Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not." Christ's people should be distinguished for their much praying. We must be much with Christ in prayer before we can count much for Christ in holy living and service. Adoniram Judson surely realized this when he said: "Let my life be a life of prayer." Another missionary is reported

to have said: "I do desire to say, gravely and earnestly, that my missionary life has been successful so far as I have been prayerful, and non successful so far as in prayerfulness I have been lax." Anything that enervates our prayer life has no place in the heart of a Christian. We grow spiritually by taking plenty of time to commune with Christ, and let Him speak to us through the Book of books. Every difficulty will fade away, if we "Pray without ceasing." There can be no spiritual tides apart from prayer. If we humbly confess our sins and live much with Christ in prayer, we shall soon be on the road to the great spiritual awakening, for which our hearts devoutly yearn. It is time for church throughout the land to awake and arm themselves with power Divine for the conflict against the increasing forces of evil.

"O Church of Christ, awake, awake,
And arm thyself with His own power;
The hosts of sin are stirring hard
To win the conflict of the hour.

O Church of Christ, thy foes are great,
The battle calls for strength divine;
Omnipotence is thy defense,
Let all its power, its strength, be thine.

Then seek through prayer and the promised aid,
The arm of flesh is sure to fail,
But armed with God's eternal power,
The church both must and shall prevail.

Then up, and to the battle's front;
Alert, and eager for the fray;
Strong in the strength of His great might,
Stand fast and watch and fight and pray."

The next essential, in growing a deeply spiritual life, is to seek the Lord in faith. Perhaps not in a generation has our faith been more severely tested than now. There are anxious members in every church who are asking us to pray that they not lose their faith. Faith is the guiding star to life's best. Let us remember that outstanding achievements have always been the results of sublime faith.

Incredible victories have been gained when God's people wholly trusted Him. Those adventurous disciples, who displayed marks of gallantry, were men of faith. The same has been true throughout the centuries. "The recovery of triumphant faith is one of the supreme challenges to modern Christianity." If there has been a decadence in our work, it has been due to a lack of faith. "This is the victory that overcometh the world, even our faith." "Without faith it is impossible to please Him." With undimmed faith in the crucified and risen Saviour, the early disciples of our Lord went everywhere preaching the Word ~~of long~~ and they turned the world upside down. Like the heroes of long ago, we obtain "a good report through faith." Christ must surely marvel today at the weakness of our faith. I recently had my own faith strengthened by searching again the Scriptures. I turned to the story of Elijah, who sent his servant to look for a cloud in the sky. Not a cloud in the sky. Not a cloud could be seen. Before the cloud appeared, Elijah said, "Behold the sound of abundance of rain." But each time, until the seventh, the servant came back with the same report, "There is nothing." The man of faith was not to be discouraged, so he said, "Go again." The servant reported, after the seventh trip, "Behold there ariseth a little cloud out of the sea, like a man's hand." That was ^{enough} ~~enough~~ for Elijah. "And he said, go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not." "And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain." I said, "O God, give me that faith."

Then I turned and read how Paul, at that terrible time of shipwreck,

when all feared that they were doomed to destruction, called to them and said: "And now I exhort you, to be of good cheer; for there shall be no loss of any man's life among you, but of the ship."—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." I said again, "O God, give me that faith."

The search of the Scriptures was continued and I turned to that scene when Martha went to meet Jesus, after the death of Lazarus. "Then said Martha unto Jesus, Lord, if you hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." "Even now," Lazarus is dead. Surely it is too late. No, not too late for Christ to perform another miracle. Nothing is impossible with Him. The way, my brethren, is none too bright for us. "But even now," if we will only trust Christ, He will perform yet other miracles and send us on our way rejoicing. "And all things, whatsoever ye ask in prayer, believing, ye shall receive." (Matt. 21:22).

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

The spiritually equipped life will be the life of wholehearted consecration to Christ. The gift of self is the highest and finest expression of our love for Christ. This means infinitely more than a public acknowledgement of Him as Saviour. It means Our willingness to give our all to Him who gave His all for us. The more we "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," the more completely do we give ourselves. The early disciples placed everything on the altar for Him. There were no reservations asked for. William Booth said: "Our reservations are the damnation of our consecrations." Another has very strikingly said: "Consecration is not giving to God,

but taking hands off of what belongs to God." Consecration is the price of victory. Self-denial is the glory of our Christina religion. Dr. Mullins magnificently states: "Crucifixion is the cost of spiritual power; consecration is only another name for death. Any cheaper process for attaining the result is doomed to failure." The easy way is the way of defeat. The word of Jesus to His disciples is just as imperative now, as it was in that day; "Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Matt. 16:24-25.

Discipleship will be meaningless when we reach the point of not being willing to suffer for the sake of the Lord Jesus. We can never really impress the world with our religion until we exemplify in our daily life the spirit of self-denial. Some one, when asked what he thought of the religious life in our country, replied: "They talk a great deal about their religion, but they do not seem to really mean what they say." There is no middle course for us. It must either be all for Christ, or soon it will be all for self. It is either self-renunciation or self-sufficiency. In proposing a test of his own Christianity, Stanley Jones ~~gave~~ gave us a thought worthy of our most earnest consideration. He said: "The test of my Christianity is this: how deeply am I willing to bleed that others may be blessed." When the world sees this spirit on the part of Christ's people, a new day will have come in the onward march of Christianizing the world. Self must be crucified before the Lord can truly reign in our hearts. It is time for us as Christians to be willing to give up everything for Christ, and demonstrate to the world our allegiance to him.

"I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
I surrendered unto Him."

A final word, in this connection, is of the utmost importance. To be spiritually equipped, we must have the power of the Holy Spirit. We have no spiritual power apart from the power of the Spirit. It is through the Person of the Spirit that we have intimate communion and fellowship with Christ. The disciples walked and talked with Christ, but that was not enough. They needed the power of the Spirit to make them effective witnesses. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of all the earth." Acts 1:8. Those ordinary men suddenly became extraordinary in courage and achievement. With this new power they went forth with an irresistible passion to proclaim the Gospel. Paul recognized this power in his life, when he testified: "And my speech and my preaching were not in persuasive words of man's wisdom, but in the demonstration of the Spirit and power." 1 Cor. 2:4. Without it we shall be unable to respond to every Kingdom appeal, and shall be utterly incompetent to give the Gospel to the world. There can be no substitutes for the Holy Spirit. How verily true is the saying, "The Holy Spirit is the dynamic of the church." Mr. Spurgeon forcefully said: "If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, 'God have mercy on us.'" Human language fails in the effort to measure the possibilities of the churches today, with their physical equipment and vast material resources, if the members were "endued with power from on high."

It seems necessary to remind ourselves that we must be "filled with

the Holy Spirit." The many repetitions in the book of Acts, of that wonderful saying, "Filled with the Spirit," serve to emphasize its importance. No one can fully interpret the might significance of that glorious experience, "When the day of Pentecost was fully come,"... "And they were all filled with the Holy Ghost." But we do know that it was a memorable day for the disciples, for the Spirit of God was indwelling their hearts. This is the experience we need, and when we are "filled with the Spirit," we shall be able to draw this world to Christ. "No power under heaven, writes one, "is equal to the power of a Spirit-filled ministry." The colossal task of evangelizing the world demands Spirit-filled men and women. Apostolic fervor and power will yield apostolic results. Spiritual weakness is the shame of the churches, when spiritual power is available.

"We want, O Lord, Thy power to know
Before we forth to service go,
Or else we serve in vain.
We trust not human thought of might;
Our souls are helpless for the fight
Until thy power we gain."

We now pass to a consideration of a few of the inevitable and direst results of this spiritual life, upon which we have been meditating. What results are obtained by living such a life as has been suggested? The results to be proposed, I interpret, as our needs today.

I mention, first, that Christ truly lives in such a life. The effectiveness of our Christian service is best determined by how completely Christ truly lives in ~~us~~ ^{us}. ~~us~~ The world is waiting for a correct presentation of Jesus in the daily life of His followers. It has been truthfully said: "The Christian life is the out-living of the in-living Christ." This is surely Christianity's finest and most conclusive argument. Paul reached the apex of such a life when he was

able to say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. 2:20). Paul grandly lived Christ. The realized Presence of Christ in us will make every obstacle to become a stepping stone to greater heights of achievements. This realized Presence will cause the sinner to cry out, "Sires, what must I do to be saved?" This realized Presence will cause the church to shine with a more resplendent glory. This realized Presence will cause the sinner to cry out, "Sirs, what must I do to be saved?" This realized Presence will call the serious attention of skeptics and agnostics wherever they may be found. I have read that John Brown once preached before the skeptic Hume, and Hume went away, saying, "That is the man for me; he speaks as if Christ were right at his elbow." For such a conviction to have been produced, there must have been the realization of the living, vital presence of Christ in the heart of the speaker. No sermon, however doctrinal and logical, is quite so impressive as the life that lives Christ before the unconverted. I was holding a meeting in a delightful college community. In the institution was a brilliant young student for whom many were praying. They felt that if she would surrender to Christ, no doubt many others would be influenced to accept Him. I cannot tell you the joy in that college when that noble and promising young student came forward in the meeting. Before leaving, I had a talk with her, urging that she make her gifted life count greatly for Christ. I could tell that she was unspeakably happy that the decision had been made. But what impressed me most was this simple statement: "I just had to make the decision, for my roommate has lived Jesus before me. Her life to me has been a great sermon." The genuinely

spiritual life will present Jesus to the world. Oh, that everyone could say; "For me to live is Christ, and to die is gain." (Phil. 1:21)

"For me to live in Christ,
All else besides is vain,—
My Saviour and my Lord,
And my eternal gain!"