



The Guest of The Soul

Chapter 1 – THE ATONEMENT

Note:

It was my joyful privilege in the early part of 1907 to spend five months in intensive and fruitful evangelistic work in Norway. Two extreme movements were attracting wide attention in the country. In Oslo, then known as Christiania, what is popularly known as "The Tongues Movement" was arousing unusual interest – as indeed it was throughout Norway and in other parts of Northern Europe. It was claimed that the apostolic gifts of the Spirit were restored to the Church, and many were seeking the baptism of the Holy Spirit – with special emphasis placed upon the gift of Tongues, as the one necessary and invariable sign of the baptism.

In Bergen, the second city of the kingdom, the so-called "New Theology" had been accepted and preached with eloquence and zeal by one of the most popular and influential State clergymen in the city. Other pastors flew to the defence of the faith in learned arguments, which left the man in the street in much perplexity and uncertainty. Since I was to visit Bergen, the local Salvation Army officer, Adjutant Theodor Westergaard, wrote begging me to speak on the subject, promising to secure the finest hall in the city (the one in which the controversy had begun and been carried on) and to gather a representative audience to hear me.

I have never considered myself so much an advocate as a witness, and I did not wish to begin a few days' revival campaign by getting mixed up in a controversy of which I knew so little, and with a gentleman of whom I knew nothing. However, I wrote the Adjutant that, if he wished to advertise me to speak on the Atonement from the standpoint of an evangelist and a witness, he might do so. I was then visiting the cities on the south and west coasts of Norway; conducting two, three and four meetings a day; travelling, poor sailor that I am, on little, comfortless coastal steamers, with no books but my Bible and Song Book, and no one with whom I could talk over the subject; with almost every waking hour filled with work, wearied with long and exacting



meetings. I could make only a few notes on an envelope I carried in my pocket. But I prayed, meditated, communed with God, sought His inspiration and guidance, thought my way through my subject, and trusted for Divine help.

The following is in substance the address of that evening in Bergen, clothed in the language used as nearly as I was able to recall after some weeks in which I was still engaged in exacting labours. It is in no sense an exhaustive study of the Atonement. I was in a strange city on the eve of only a few days of evangelistic labours for the salvation of sinners and sanctification of believers. The object of the address was not so much to answer critics and to satisfy the demand of scholarship, as to reach the hearts of men – of plain men and women – with the importance, the need, the nature of God's great gift of love and sacrifice in His Son for the redemption of men.

I had but one hour, and had to speak through an interpreter, who took up half my time. There was no opportunity for elaborate reasoning or for the discussion of various theories of the Atonement; I was able to give just a simple presentation of truth that would win men to Christ and reconcile them to God. During the following eight days' meetings more than six hundred men, women and children publicly sought pardon and purity.

S. L. Brengle.

No other subject the human mind can consider is so vitally important, so humbling, and yet so ennobling in its effect, as the Atonement, the work and act of our Lord Jesus Christ in suffering and dying for men that He might save them from sin. It is a subject which leads to the profoundest questions and oftentimes to the most perplexing and distressing doubts, which cannot be ended by argument, nor settled by human learning and skilful reasoning, but only by faith in the records found in the Bible and wrought out in experience. Nevertheless, arguments and illustrations may in some measure help our faith and guide our minds to a right understanding of a matter which



is either of infinite importance or else of no importance at all.

SIN: WHAT IT IS

Right in the forefront of the discussion we are face to face with the great problem of sin. If there is no sin, no evil

estrangement from God, then there is no need of an Atonement, of a Divine sacrifice to save us.

What is sin? Is it only a mild infirmity due to the immature development of the race, which will be outgrown and corrected by age, like many of the faults and ignorances of children; or is it a malignantly wrong attitude of the will and affections which will never correct itself? Is it a moral disease which, like measles and whooping cough, we need not seriously fear, and to which we may indeed safely expose our children; or is it like a hopeless leprosy or cancer, for which there is no known cure? I once stepped off the train at home and was met with the announcement that my boy had the measles. I was not alarmed, and he soon recovered. But later I visited a leper hospital, and, oh! the horror of it! There were hopeless invalids with their eyes eaten out and their hands and feet eaten away by the awful disease, looking longingly for death to come and give them release. There was no human cure for them.

If sin is something that corresponds not to measles, but to leprosy, I can understand how God, if He loves us and is truly interested in us, might make some great sacrifice, some Divine interposition to save us. And it is this sacrifice, this interposition, which constitutes the Atonement.

But is sin like leprosy – an awful moral corruption, a malignant attitude of the will and the affections, a corruption of the moral nature that corresponds to leprosy? The Bible says it is. But do the Bible and human history and human experience agree?

In our sheltered Christian homes, and under the protection of laws framed in the light of twenty Christian centuries, we are apt to forget or entirely overlook the malignant character of sin. People brought up in homes where the Bible is read and hymns are sung; where the Ten



Commandments are upheld; where a blessing is asked upon the food, and prayers are offered morning and evening – such good people have little conception of the willful devilry into which men and women sink, and they are liable to be led by their own respectability into a false conception of sin.

SIN: AN ACT

What is sin? God says, "Thou shalt not kill!" Is it sin to kill? An intelligent woman accidentally poisoned a baby in her home. Was it sin? No one who knew her considered it so. It was an awful mistake, and not a sin; for her will and affections were not malignant, and she was one of the chief mourners at the funeral of the baby.

A little five-year-old child was the firstborn pet and darling of its parents; but then another little one was born into the household, and some foolish women – wickedly foolish women – came into that home and said to the little five-year-old, "You are not Mama's baby and darling now. Mama has another baby that she loves." Jealousy was kindled in that little heart, and one day the child came to its mother with blood on its little hands and said, "Now I am Mama's baby, and now Mama will love her darling"; and Mama flew to the infant, only to find its head battered in with a hammer by the little five-year-old. That was sin – baby sin but sin!

Bear with me while we take a glimpse into the dark depths of what God sees, at what grieves and provokes Him, at some symptoms and manifestations of this hateful thing called sin, which stirred His heart of infinite love and pity and holiness to make such sacrifice to save sinners.

At the height of Rome's power and civilization the emperor murdered his mother, stamped the life out of his wife and unborn child, and lighted the streets of the city with Christians, whom he had covered with pitch and set on fire. That is sin - sin full-grown. That is not spiritual measles; it is moral and spiritual leprosy.

When I was in Switzerland they told me of a man and woman who threw their newborn child,



born out of wedlock, to the pigs. That was sin!

Why are we shocked at the bare recital of such a story? It was a common thing at the height of Greek and Roman civilization to expose children to beasts, and they were expected to destroy the weak baby.

Do you say we have outgrown this? Why has not China outgrown it? A lady missionary from China told me that she asked a Chinese mother whether she had ever killed one of her girl babies. The woman replied, "Yes, several of them." And when the missionary asked how she could find it in her heart to do such a brutal thing, the woman laughed. It is still common in China. One of our Salvation Army officers rescued a deserted baby left to be devoured by dogs. It is not that we have outgrown China, but we have been lifted out of that terrible darkness and brutality by Pierced Hands. It is the light of the Cross shining upon us that has made the approval of such deeds impossible amongst us.

SIN: A STATE OF HEART

But sin is not merely an act. It is a state of the heart as well. A professing Christian said to me, "There is pride in my heart, and I get angry"; and I tried to draw a word picture which would show her the sin of pride and anger.

"Here is Jesus in Pilate's judgment hall. They have spat in His face, and crowned Him with thorns, and stripped Him, and tied His hands to His feet, and beaten His bare back till it is bruised and bleeding. And they have placed the cross upon His shoulders; and, pale and worn with the bitter agony, with the spittle on His face, and the blood on His brow, He struggles up the hill under the heavy load.

"You come behind Him, and you say, 'I am His follower. I am a Christian. I love Him.' He is the very essence of lowliness and humility, but you come strutting behind Him in pride – proud of the feather in your hat; of the bloom on your cheek; of your money in the bank; of your home,



better than other people have; of your good name; or of some gift that lifts you above others. You are proud of these things, look down with a certain superciliousness and condescension on others, and consider yourself just a little bit better than they, and hold yourself aloof from them, while professing to follow this lowly Cross-Bearer. You have a right to be grateful to Him for those gifts which have lifted you above others, but no right to be proud, and your pride is an abomination and sin before Him, a spiritual leprosy which only God can heal.

"But He has reached the top of the hill. Hard, rough soldiers have thrown Him down upon the cross, and driven the nails through His hands and feet, and, lifting the cross, have set it in its socket with a terrible thud, adding agony to the suffering Victim. And they mock Him, and rob Him of His only suit of clothes, and cast dice for His seamless robe; and He prays, 'Father, forgive them; for they know not what they do!'

"And you stand at the foot of the Cross, a professing Christian, His follower; and some man or woman approaches you, and you frown and step aside, for you are angry with that one. In the presence of that compassionate and forgiving Sufferer on the Cross I say that your anger is a sin, which cannot be washed out with rose water. It is moral leprosy. It is a malignant thing, which cannot be washed out with a few tears, but must be purged with blood, the blood of God's dear Son."

SIN: A CRIME AGAINST GOD

But sin is a crime against God. If I murder a man, I sin against him, and his poor wife, and his helpless children. But they do not punish me; the State punishes me. I have sinned against the State and the whole community. I have broken its laws. I have made a breach in the safeguards which secure the people from crime and danger, and that breach can be closed only by my punishment.

Looking at it in this light, we can rise to the vision of sin as a blow against God and His righteous government, and the safeguards He has thrown around His moral creation. David stole the wife



of Uriah the Hittite and secured the murder of Uriah, but, when self-convicted by the story of the prophet Nathan, he saw that he had sinned against God, and cried out, "Against Thee, Thee."

Hundreds of years before, Joseph had been tempted to commit a similar sin. He resisted and overcame the temptation, saying, "How then can I do this great wickedness, and sin against God?" (Gen. xxxix. 9).

How could these men say that this sin, which in such a peculiar sense is a sin against man, was sin against God? Listen! Do you remember the parable of Jesus describing the final Judgment?

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous [with meek and lowly and wondering surprise] answer Him, saying, Lord, when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him [with wonder and indignant surprise], saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not



to one of the least of these, ye did it not to Me.

And these shall go away into everlasting punishment: but the righteous into life eternal (Matt. xxv. 34-46).

And what meaning has the parable but this: that the King so identifies Himself with every needy and suffering subject in His vast domain that neglect of, or a blow against, that subject is counted by the King as a sin against Himself? It is God's law that is broken. It is God's authority that is defied. It is God's holiness and justice that are despised. When a man sins, it is against God.

Indeed, sin is nothing less than lawlessness – a huge selfishness – that amounts to moral and spiritual anarchy. The sinner would pull God off His throne and kill Him if He could. I was not a bad boy as men count badness, but I can remember how, in my childish pride and vaulting ambition, I wondered why I should be a creature subordinated to God and subject to His righteous and unfailing judgments; and I disliked Him and wished I could pull Him off His throne and seat myself upon it, so that I might be responsible to no one but myself. And does not Jesus teach in His parable of the householder that this is the character of sin?

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him (Matt. xxi. 33-39).



What does Jesus teach here but that sin is a state of heart rebellion that, carried to its final issues, would rob and kill God Himself if that were possible? Every sinner wants to have his own way, and gratify his own desires and pleasures, regardless of the glory of God and the highest good of men. The sinner in reality wants to be a law unto himself, wants to be his own God.

Sin can fawn and appear innocent and fair to behold, but it is utterly false and cruel. There are men and women, possibly in your street, who would not hesitate an instant to rob you, if they could, of your last penny and leave you a homeless beggar. They would not hesitate a moment to debauch your innocent boy, your lovely daughter, your sweet sister, and sink them to the lowest depths of infamy, and then glory in their shame. How little do we know the awful depths and darkness of sin! the corruption, the iniquities, the wickednesses, the vile affections, the lusts, the vaulting ambitions that sin leads men into! And what will God do with a hateful thing like this? What attitude must God take toward sin?

GOD'S ATTITUDE TOWARD SIN

(1) He cannot be ignorant of sin.

(2) He cannot be indifferent to sin. It cannot be said of Him, as it was of Gallio, that He "cared for none of those things" (Acts xviii. 17).

(3) He cannot approve sin, for then He would be the chief of sinners.

(4) God must be utterly and totally antagonistic to sin, and that with all the strength of His great moral being. He must hate and condemn sin. Frederick W. Robertson, the great Brighton preacher, when he heard of a so-called gentleman plotting the ruin of a beautiful, innocent girl just budding into womanhood, ground his teeth and clinched his fists in hot indignation. If a righteous man feels that way in the presence of sin, how do you think a holy God must feel? If God does not hate sin He is not holy; if He does not condemn sin He is not righteous; if He is not prepared to punish sin He is not just. But God is holy, He is righteous, He is just. His great



heart demands, and His holiness calls for, the utter condemnation of sin. But, oh! my brother, while God is holy and hates sin with a perfect hatred, yet God is love; and while His holiness demands the punishment and utter destruction of sin, His great heart of love calls for the salvation of the sinner.

SIN: A PROBLEM FOR GOD

How shall God accomplish this double and seemingly contradictory demand of His holy and loving heart? How shall God's love and holiness harmonize to secure mercy for the sinner and judgment against the sin? How can God be just, and yet justify the ungodly? How can God look upon sin and justify an ungodly man, and yet be a holy God? If a judge on the bench is careless in the way he deals with criminals, or a magistrate winks at crime, he is a dangerous man; that judge, that magistrate, is a dangerous character if he does not watch over the interests of society and deal hardly and severely with wrong-doing. And is it not exactly the same with God? How shall God deal with this matter of sin? How shall His great heart of love secure its end: the salvation of the sinner, and His great heart of holiness secure its end: the condemnation of sin? How shall God justify the ungodly, and yet Himself be just?

Here is a problem for God. Fools mock at sin, but God does not. Foolish men and women think it is a very simple problem, this matter of the forgiveness of sins; but it is the profoundest problem in the moral universe, one which no other religion save the Christian religion has been able to solve – and in its solution lie our hope and our peace.

A man commits many crimes and adds to them rebellion and murder, and he is cast into prison. His friends appeal to the ruler to forgive him, and they think it an easy and a simple thing for him to do. But can the ruler do it? He has the authority, but can he do it and be just and safeguard his people? There are many things he must consider:

(1) Would it not harm the man himself to pardon him, if he were not truly repentant?



(2) Would it not encourage evil men in wickedness, and that possibly in far distant parts of the ruler's dominion?

(3) Would it not endanger society and dismay good men, by sweeping away the safeguards of law and order, and by ignoring, if not destroying, the distinction between well-doing and wrongdoing?

God is confronted with a problem like this. How do we know, when we talk lightly about God's mercy, what other worlds are looking on to see how God will deal with sin in this world? Children watch to see how the wrong-doer will be treated, and nothing will encourage them more quickly to walk in evil ways than to see the wrong-doer smiled and fawned upon.

Parents who have several children know how very careful they must be in dealing with a wrong-doer. Their hearts may feel very tender towards the little one who has done wrong, their hearts may be breaking with desire to save him from punishment; but his future and highest good must be placed first, and the other children must not be allowed to think it a light thing to do wrong. There are two ways of ruining children – the way of the harsh father and the way of the indulgent mother. Too much indulgence and too great severity will alike ruin the children. Blessed are the children whose parents know how to keep an even balance between their desire for their children's pleasure and happiness and the necessity of being firm and unbending in the presence of wrong-doing.

To hold an even balance between goodness and severity is Divine. "Behold therefore the goodness and severity of God," says Paul (Rom. xi. 22). God is faced with the same kind of problem as we are. How can He at the same time be merciful and just and yet secure the well-being of all His vast dominions? If God forgives sin, if He pardons the sinner before he is penitent, He will only do the man harm.

SIN: HOW CAN GOD FORGIVE IT?



How then can God forgive sin and be just?

(1) He must secure a true spirit of repentance in the sinner, else the man whom He forgives will only be hardened in sin.

(2) He must make all wrong-doers to know that they cannot sin with impunity in His vast empire.

(3) He must safeguard all other moral beings. He must make them feel the holiness of the law and the righteousness of His judgments, until they cry out, "Just and true are Thy ways, Thou King of saints ... Even so, Lord God Almighty, true and righteous are Thy judgments" (Rev. xv. 3; xvi. 7).

How can He do this? I think we can make it plain by a simple illustration. Our own relations with one another – parents with children, and rulers with their subjects – reflect in some measure the relations of God with men, and the problems with which God is confronted in that relationship.

A great teacher, a lover of men and boys and a profound student of human nature, kept a school, and had under his care a boy who was a ringleader in wrongdoing. The teacher had to punish the boy several times, but the boy broke the rules again and again most flagrantly. One day the boy committed a more than usually grave offence, and was called up for punishment. The punishment was to be two or three sharp raps with a ferrule on his open palm. The boy had been punished before, but seemed to enjoy breaking the rules of the school and causing trouble to the teacher.

The teacher knew that it would not do to allow this to go on. But he was greatly perplexed. He did not want to cast the boy out of the school. He loved the boy, and longed to bless and save him, but how could he make him to see and understand? How could he let the child go free and at the same time make the other children feel that it was not a slight thing to break the rules of the school?

He stood there with an aching heart in the presence of the defiant boy, when all at once a happy



inspiration came to him. He said something like this to the boy, "I don't wish to punish you, but when law is broken somebody must suffer. It is always so, my boy, not only in school but out of school as well. But instead of punishing you today you shall punish me. I will suffer for you.

The boy looked at him and grew crimson. "Give me the punishment," continued the teacher. The boy looked as if he were in a bath of fire. His heart began to melt under a manifestation of love such as he had never witnessed or heard of before. The teacher stretched forth his open hand and said, "Strike!" After long hesitation the poor little fellow nerved himself and struck one blow. And then his proud, rebellious little heart broke, he burst into penitential tears, and from that day he became "a new creature."

The teacher never had any more trouble with that boy, while the other children felt that it was not a light thing to break the rules of the school. The teacher had found a way to justify a disobedient child, and yet make wrong-doing look hateful in the eyes of every other child. "He himself suffered, the just for the unjust."

An ancient king passed a law against a certain grave crime. The punishment was to be the loss of both eyes. The first criminal discovered was the king's own son. And now what would the king do? How could he save his son and uphold the law throughout his dominion, and come! his subjects to reverence him and admire his justice? How could justice and mercy be wedded? The king had said that two eyes must be put out. Could they not be the eyes of a slave? If so, his subjects might fear, but not reverence, the king. They would despise him, and the son would go on in his shameless career.

This is what the king did. He put out one of his son's eyes and put out one of his own eyes, and the people could only exclaim, "The king is merciful, and the king is just." He had found a way to save his son, and at the same time to make the law honorable.

THE ATONEMENT



Will God act so? Will God suffer to save the sinner? Is there any other way by which God can justify the sinner, and yet Himself be just? Is there any other way by which God can display His hatred of sin and His pitying love of the sinner? Is there any other way by which God can break the sinner's proud and unbelieving heart and melt it into penitence and contrition? Is there any other way by which God can retain the respect and confidence of unfallen angels when He pardons sinners and treats them as though they had not sinned? Oh, will God suffer for me? Will He take my place, and in His love and pity die in my stead, to save me from my sin and its direful consequences?

The Bible says that God will suffer, and that God has suffered. This is the Atonement – God's act of condescension and mercy, which bridges the gulf between sinful man and the holy God; between a wicked, fallen creature and an offended Creator; between a willful and defiant child and a wounded and grieved and loving Father.

JESUS CHRIST: WHO IS HE?

But when and where did God suffer for me?

On Calvary!

But was that dying man on Calvary, God?

He was the God-Man, the Son of God, God the Son (John i. 1-14; 1 Tim. iii. 16).

How can we know God, and where can we find Him?

The heaven of heavens cannot contain Him.

We cannot see Him. We cannot by searching find Him, but He has focused Himself, as it were, in Jesus Christ. He has humbled Himself to our flesh and blood, and stooped to take upon Himself our nature (Phil. ii. 5-8; Heb. ii. 14, 16).



The Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God... The Word was made flesh, and dwelt among us, ... full of grace and truth" (John i. 1, 14). The Bible says He was God.

The Apostle Paul says, "Feed the church of God, which He hath purchased with His own blood" (Acts 20: 28).

Then that Sufferer hanging there was God, suffering for us – God, the Blessed Son. Wonder of wonders! Think of Him pouring out His life, an innocent Sufferer for sinful men, for you and me! "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19), and "In all their affliction He was afflicted" (Isa. lxiii. 9).

The Father's heart of love was pierced with pain by the thorns that pierced the head of the Son. The Father's heart was hurt with the nails that pierced the hands and feet of the Son. The Father's heart was thrust through with anguish at the guilt and sins of men when they thrust the spear into the heart of Jesus. The Father suffered with and in the Blessed Son.

The whole Trinity is involved in the atoning work of Jesus Christ on Calvary. The Father "so loved the world, that He gave His only

begotten Son" (John iii. 16). "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). And it was "through the eternal Spirit" that Christ "offered Himself without spot to God" (Heb. ix. 14), in our stead and on our behalf. Blessed be God! Truly does Paul say: "Without controversy great is the mystery of godliness God was manifest in the flesh" (1 Tim. iii: 16).

The Bible says that Jesus is God. Jesus says so, John says so, Paul says so. The Church in all its creeds says so. The wisest Christian teachers say so. The saints and martyrs, who have perished by flame and wild beast's fang, say so. The great soul-winners say so. The humble penitents, rejoicing in the assurance of sins forgiven, say so; and with commingling tears and smiles, and



heaven-lit faces, they cry out with Thomas, "My Lord and my God!" (John xx. 18).

But the testimonies of the Bible and the creeds and the martyrs and saints and soul winners and rejoicing penitents do not make me to know that Jesus is Lord, and I may still doubt. How shall I know? May I know? A man born blind may hear a thousand testimonies to the beauties of the starry heavens and the glories of sunrise and sunset, and yet doubt them all.

He knows only by hearsay. Is there any way to destroy his doubts forever? Only one, and that is to give him his sight. Then he will doubt no more. He knows. He sees for himself.

An astronomer writes a booklet announcing the discovery of a new star. I may read his booklet, and yet may doubt. What shall I do? Throw his booklet away, and sit down and write a bigger book than his, to prove that there is no such star, and that he is star-mad or a liar? Nay, nay, rather let me turn my telescope to that point in the heavens where he says he found the new star – and lo! I find a star mirrored in my telescope! But what if I am mistaken? Then let another man, two men, a thousand men in different parts of the earth turn their telescopes to that point in the heavens; and if they, too, unanimously say, "There is a star," how can I doubt any longer?

THE INWARD REVELATION

How can we know that Jesus is Lord? Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor, xii. 3). The Holy Ghost must reveal Him to each heart before doubts about His person can be destroyed. The Bible is the Book on Divine astronomy that tells when and where to discover Him, "the bright and morning star." It does not reveal Him any more than the book on astronomy reveals the stars to a man. It is only a record of self-revelation, and it tells us how to secure a revelation of Him to our own hearts.

Let us, then, carefully read the instructions in the Bible – the text-book on this heavenly astronomy, look with the eye of faith through the telescope of God's word, and by true repentance and obedient faith put our souls into that attitude which will enable Him to reveal



Himself to us. Let us do what He tells us to do without murmuring and complaining, and lo! as myriad others before us have done, we shall find Him formed within our hearts, "the hope of glory." Our doubts will vanish; our sins shall be forgiven, our guilt be put away; we shall be "born again," born of the Spirit; we shall have our eyes anointed with spiritual eye salve, and have our hearts made pure to see God, and to discover who Jesus is. Then the Atonement, made by the shedding of His blood, will no longer be an offence to our imperfect reason and a stone of stumbling to our unbelief, it will be the supreme evidence of God's wisdom and love to our wondering and adoring hearts.

It was this inward and spiritual revelation of Christ that gave Paul such assurance and power. He says, "I know whom I have believed" (2 Tim. i. 12), and again, "It pleased God . . . to reveal His Son in me" (Gal. i. 15, 16), and yet again, "I live; yet not I, but Christ liveth in me" (Gal. ii. 20).

Oh! the joy and infinite peace and satisfaction contained in this spiritual manifestation of Jesus to the heart! It is a fulfillment of those wonderful words of Jesus (John xiv. 16-27): "I will come to you.... At that day ye shall know that I am in My Father, and ye in Me, and I in you... I will manifest Myself to" you.

I sat beside a student when Christ was manifested to him, and saw his face shining almost like the face of an angel, and heard him whisper, "Blessed Jesus! blessed Jesus!" – and later heard him saying over and over again and again, "Glory be to Jesus! Glory be to Jesus!"

I knelt beside a young lady in prayer, when all at once she burst into tears and cried out in an ecstasy, "O Jesus!" He had come, and she knew Him as Lord. Six months later she said, "I'm going to Africa," and with Christ in her heart she went joyfully as a missionary to darkest

Africa, where she lived and laboured and loved, until one day He said: "It is enough, come up higher"; and she went to Heaven by way of Africa.

A great business man found Jesus, and with radiant face and deepest reverence he said, "I was



so mixed up with Jesus that for several days I hardly knew whether it was Jesus or I."

A timid little boy, who was afraid to be left alone in the dark, had the great inward revelation and said quietly and joyfully, "I'm not afraid now, for Jesus is with me."

THE GREAT UNVEILING

Who, then, is Jesus Christ? Listen to Isaiah:

Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end (Isa. ix. 6, 7).

We look into the Bethlehem manger, and we see only a child, a little son; and we are indifferent, though wise men and angels welcome and worship Him with reverent awe and wonder. But by-and-by, overcome by the insurrection of our passions and tempers and led captive by sin, finding no help in ourselves and proving that vain is the help of man," we look again, and lo! we see that He is our help, and that "the government shall be upon His shoulder." And repenting with brokenness of heart, and believing on Him, we find pardon and victory and peace as we look; and when the impurity of our nature is more fully revealed we find instant cleansing in His blood, and sanctification full and free in His baptism with the Holy Spirit, and we cry out, "Wonderful!"

Again, we are filled with perplexity. Life is a labyrinth, the universe is a riddle, we walk in a maze. We are at our wits' end. Wise men and philosophers cannot answer our anxious questions about the mystery of life; none can solve the problems of triumphant evil and thwarted goodness, of pain and sorrow and loss and death. And again we look, and lo! we discover that in Him "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). He answers our questions. He resolves our riddles. We rest in Him as our "Counsellor."

Again, we are oppressed with our utter littleness and weakness. We feel as helpless as an insect



in the presence of the giant forces of the material universe. We are powerless to resist the vast world movements of men, the strikes, the conspiracies, the huge combinations, the wars, the political and social upheavals. And in our horror and despair we look again, and lo! we see Him in the earthquake and tempest, "towering o'er the wrecks of time," stilling the storm, raising the dead, calming the fierce, wild passions of men, and slowly but surely enlightening and moulding the nations; and we cry out, "The mighty God!"

Again, we are bereft and lonely and heart-sore. We cry like an orphaned child in the night, and there is none to help, and no one understands. Then He draws nigh with infinite comprehension of our heartache and weariness and pain, and with fathomless consolations He folds us in the embrace of His love; and we pillow our heads and our hearts on His bosom, and nestle close and whisper, "The everlasting Father! The Prince of Peace!"

THE ETERNITY OF OUR LORD

Again, we strain our eyes, peering into the future, wondering what its issues will be, and what it holds for us and ours. Our loved ones and friends die, and pass out of our sight. Life weakens, its full tides ebb, the sun is setting, the night is falling, and we stand by a silent, shoreless sea, where we look in vain for a returning sail, and upon which we must launch alone. And we cling to life, and shrink back with fear, and lo! He comes walking on the waters, and says, "It is I. Be not afraid!" And we are comforted with a great assurance that nothing shall separate us from His love, that He is Lord of life and death, of time and eternity, and that "of the increase of His government and peace there shall be no end." Hallelujah!

This is Jesus. We saw Him first a little Babe, a helpless Child, on the bosom of a virgin mother, in a stable among the cattle. But oh! how He has grown as we have looked He "inhabiteth eternity" (Isa. lvii. 15). "The heaven and heaven of heavens cannot contain" Him (1 Kings viii. 27). But He stooped to our lowly condition and humbled Himself, and suffered and died for us, and made atonement for our sins.



The
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And "how shall we escape, if we neglect so great salvation?" (Heb. ii. 3).

Oh, the bitter shame and sorrow,

That a time could ever be

When I let the Saviour's pity

Plead in vain, and proudly answered:

"All of self and none of Thee!"

Yet He found me; I beheld Him

Bleeding on the cursed tree,

Heard Him pray, "Forgive them, Father,"

And my wistful heart said faintly:

"Some of self and some of Thee!"

Day by day His tender mercy,

Healing, helping, full and free,

Sweet and strong, and, ah! so patient,

Brought me lower, while I whispered:

"Less of self and more of Thee!"

Higher than the highest heavens,



Deeper than the deepest sea,
Lord, Thy love at last has conquered,
Grant me now my spirit's longing –
"None of self and all of Thee!"

I once heard General William Booth, Founder of The Salvation Army, in the midst of an impassioned appeal to men to repent and make their peace with God, cry out, "Every sinner must be either pardoned or punished." And, ever since, these words have remained in my memory as the expression of a tremendous truth from which there is no escape.

As I have written elsewhere:

The Atonement opens wide the door of pardon, of uttermost Salvation, and of bliss eternal to every penitent sinner who will believe on Christ and follow Him, while it sweeps away every excuse from the impenitent sinner who will not trust and obey Him.

The Atonement justifies God in all His ways with sinful men.

The holiest beings in the universe can never feel that God is indifferent to sin, when He pardons a believing sinner, lifts up his drooping head and introduces him to the glories and blessedness of Heaven, because Christ has died for him. On the other hand, the sinner who is lost and banished to outer darkness, cannot blame God nor charge Him with indifference to his misery, since Christ, by tasting death for him, flung wide open the gateway of escape. That he definitely refused to enter in will be clear in his memory for ever, and will leave him without excuse.

"Judas went to his own place. "Now, I ask again – oh! "how shall we escape, if we neglect so great salvation?"



"Was it for me, for me He died,
And shall I still reject His plea?
Mercy refuse with foolish pride,
The while His heart still yearns for me?
Shall I my cup of guilt thus fill,
While Jesus pleads and loves me still?
Dear Saviour, I can ne'er repay
The debt of love I owe!
Here, Lord, I give myself away,
'Tis all that I can do.