

who came down from Moncton. Our society is coming along great, with Miss Bessy Folett as President. Our membership is sixteen. The interest is increasing. We are feeling the vitalizing effects of a rising tide in things spiritual that is in evidence in the Church—a quiet but continuous state of revival, people coming to the altar and getting help about every week. So we are much encouraged, and feel just like pushing on.

FRANCIS DUBEE, Reporter

POWER OF HIS RESURRECTION

By Rev. Canon A. St. John Thorpe, M. A., a well-known convention speaker in England

"That I may know Him and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death."—Philippians iii. 10.

The New Testament is consistent in its emphasis on the fact that the secret of Christian living is the soul's relationship to Jesus Christ. It is Christ from start to finish, from reception to translation; Christianity is Christ. The Creed emphasizes the same truth in its opening words: "I believe in Jesus Christ." A personal touch, a personal trust.

A professional balancer having wheeled a barrow across a tight rope, turned to a witness of his feat, and said: "Do you believe I could wheel you across in that?" "Yes," was the reply. "Then get in," said the balancer; but his friend refused. He believed he could do it, but he would not trust him to do what he believed he could.

Oh, how many there are today who have a belief in Jesus Christ that has no relation to trust. Such a knowledge of Christ as accompanies personal trust is progressive, so that St. Paul, toward the end of his life, when a prisoner at Rome, can stoll write to the Philippians, and express a longing which has never grown cold with the passage of years—namely, to know Christ. The most he knows, the more he wants to know, for Christ is a living Person, and not a dead memory.

So startling, with this knowledge of Christ Himself, Paul's desire for knowledge extends to the events of Christ's redemptive work, and he goes on to say: "That I may know the power of His resurrection, and the fellowship of His sufferings."

To those of us who know Christ I wish to speak of the power of His Resurrection.

As the pledge of our justification, "Who was delivered for our offences, and was raised again for our justification" (Romans iv. 25). That is to say, "was raised again because of our justification." Christ's resurrection was not the cause of our justification, but the proof of it. Christ having perfected our work of redemption on the cross, God raised Him from the dead. And that is why St. Paul says in I. Cor. xv. 17: "And if Christ be not raised, your faith is vain; ye are yet in your sins." That is, unjustified; in the guilt of our sins. Man's first need is a true position before God. This he lost at the Fall, and of this justification treats.

Justification is not concerned with man's moral improvement, but with his standing in the eyes of the law. Man in the eyes of the law stands before God as a guilty sinner, and this without exception. Christ through His sacrifice on the cross, enables that guilty sinner to stand before God as a justified saint. "By the which we are sanctified through the offering of the body of Jesus Christ once for

all." And the Resurrection is God's proof of this. The power of the Resurrection is shown in the assurance it gives to the believer of his standing before God. And as I look out on this great congregation tonight I wonder if we are all assured of our standing before God.

My mind goes back to just over twenty-nine years ago; to a large temporary building in Brixton, with a great crowd gathered together; and the speaker was Dr. Torrey. During the singing of the verse of a hymn, which was the last opportunity given that night to anyone in that great audience to make a decision to receive Christ as Saviour and Friend, a young man got up from his seat in the choir, away back on the platform, and in order to get into the front seats he had to pass the speaker. As he did so, Dr. Torrey asked him what he wanted, and the young man said: "I want to accept Christ as my Saviour, Lord and Friend." To the young man's horror, he stopped Mr. Harkness at the piano, he stopped the choir, and said to that great audience: "Here is a young man who wants to give his heart to the Lord. Now you say after me: 'I receive Jesus Christ as my Saviour, Lord, and King.'" And the young man repeated it. And that young man is talking to you tonight!

Dear friends, you may have all that I had of standing as far as this world is concerned, but if you are not standing before God through justification by faith in Jesus Christ, you will never stand the test of the judgment day. I pray God we may know, with St. Paul, the power of His resurrection, as a pledge of our justification, and so stand as humble sinners saved by grace in the presence of our heavenly Father.

And then I wish to speak of the power of His Resurrection as the secret of our sanctification.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4). Baptism symbolizes to us death with Christ as to the past, and life with Christ as to the future; and so in the eighth verse of that same chapter we read: "Now if we be dead with Christ we believe that we shall also live with Him."

From this follow three key words. The first is "reckon" (verse 11); the next is "reign" (verse 12); and the third is "yield" (verse 13). As soon as I find my standing by grace before God I live my life from that moment on a new reckoning. Let me illustrate what I mean, remembering always that illustrations are not perfect pictures of truth.

Suppose a wealthy man takes a liking to a little street Arab, and takes him to his home; from that moment the boy's life is on a different reckoning altogether. In the past, as regards his clothes, he probably had to reckon for any change from the fact that his mother had enough money to go down to the parochial humble sale and pick up something cheap. As to his food, it depended on the employment of his father, or, possibly, his own quick wits in picking up a few coppers, or stealing a bit when nobody was looking. But now he is placed in a new environment, and he cannot live that new life on the old reckoning. He does not now have to reckon upon his mother going to the jumble sale, for he is living with the man in the mansion. He can reckon on a new tailor-made suit that can be bought and

paid for. For his food he can reckon on the full supply of the larder. By virtue of his change of standing he, of necessity, has a change of reckoning. St. Paul here, having emphasized justification by faith, now goes on to the new reckoning of life in Christ.

Then in verse 12 we read: "Let not sin therefore reign in your mortal body." How many of us are conscious of the rule of sin? There may be in the heart and life of some believer here a dominating sin. Now if you are justified, if you have a new standing before God, sin shall not reign in your body. This is the law of the new life. Some of us are trying to live the new life under the old law, and we wonder why we are so unhappy. Victory is a fact of experience that comes out from the new reckoning. Victory! Praise God for that! Every heart is longing for a fuller experience of this victory. Sin shall not reign in the life. The dominion of sin shall be broken in the life of the believer through the power of Jesus Christ.

Now we come to the third word, which is the condition of victory in verse 13. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." St. Paul in Romans xii. i. says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yielding—surrender. This is one of the secrets of sanctification.

And how are we to yield ourselves to God? As those that are alive from the dead, through the redemptive work of Jesus Christ. Have we done that? Are we prepared to do that by an act of faith? It does not concern those who are not alive from the dead. This is to believers; to those who are living on the new reckoning, and who long to know the meaning of the new victory, to those who are alive from the dead. If we are willing to yield ourselves unto God, we may experience the fullness of power that He is waiting to bestow.

If the believer, alive through union with the Risen Christ by faith, yields himself to God, he shall partake of Christ's resurrection power. If I stand in front of a fire, it is no longer within my choice to be warm or not; the law of Nature will see that I am, so long as I place myself under its sway. And so long as I place myself under the sway of the Risen Christ, I shall know the power of His Resurrection in victory. It will be no longer I, but the law of life which is in Christ Jesus, that will keep me victorious, and keep you victorious. My holiness is through the rule of the Risen Christ. And that is a holiness that every one of us may share this very night.

Those of you who may be disappointed; those of you into whose life selfishness and sin and jealousy and wrong affections have crept in; you have yielded to these things before, but the battle you thought was won has again been lost. Put away the past, and think only of the present. The Lord is "the same yesterday, and today, and for ever," and the returning penitent will be received by the gracious hands of the Saviour Himself!—Family Herald.

Richard Newton: "Prayer and patience and faith are never disappointed. I have long since learned that if ever I was to be a minister, faith and prayer must make me one."