

they really knew the God of their fathers, they would not have rejected Christ. But they wanted to be religious without being holy. They endorsed the principles of the book in theory, but rejected them in practice.

How many today are devoting their time and talents to the defence of the Bible and yet repudiate the glorious experience the Bible unfolds! They cry, "We stand for the Bible from Genesis to Revelations. Down with modernism and those who would emasculate the authority and power of this Book!" And yet, this same group will ridicule and deny holiness of heart and twist the Bible teachings in any way possible to repudiate the divine ultimatum, "without holiness no man shall see the Lord." The words sanctification, holiness and heart-purity have a very subordinate place in their religious vocabulary, and when they use them they must explain they do not mean the same thing as those who teach we can be saved from all sin in this life. Such deliverance must come at death.

Again, these Pharisees were great defenders of the Sabbath day. They dogged the steps of Jesus to denounce him if he transgressed their legalistic barrier. For Jesus to heal a man on the Sabbath Day, for His disciples to satisfy their hunger by rubbing out some wheat and eating it on the Sabbath was to them a great sin.

Jesus knew better than anyone else the danger of people running their liberty into license, nevertheless he announced that broad principle of divine benevolence that should govern the Sabbath Day: "The Sabbath was made for man, not man for the Sabbath." How the Pharisees strained at a gnat and swallowed a camel! And there are others.

I have known a godless back-slidden professor of religion to condemn a holy man because he would shave on Sunday as he washed his face and shaved every other day of the week. To brush the shoes would be a mortal sin. Yet these same objectors would get in a rage at a breechy cow or an obstreperous child! They could talk about most anything under the sun, and yet pride themselves on their Sabbath keeping. They failed to remember we can keep the Sabbath day holy only as we have a holy heart, and while the multitudes do run liberty into license, we can't improve the matter of Sabbath observance by "Blue laws." People must be made holy in heart, then they will keep holy every day of the week, but especially Sunday, which God has given us for physical recuperation and spiritual inspiration.

Again, these Pharisees were great on tithing. They carried it to the maximum and the minimum. They tithed of mint and anise and cummin. This was commanded under the law, and when Jesus seemed to commend it, he spoke to those still under the law.

It is not strange but in perfect harmony with the spirit of the new covenant that Jesus should trust the maintenance of the Church and the propagation of the gospel to the spirit of loving sacrifice, inevitably created when the heart is cleansed from all the defilement of sin and the affections exalted to a supreme love to God.

I am well aware that some to escape the burden of the tithe, take refuge in the liberty of the Gospel, to free themselves from all obligations to give. Jesus knew people would do this in the matter of giving as they use His principle to desecrate the Sabbath Day.

When Wesley preached his great sermon on

giving, he pleased an old hypocrite when he developed his first two points. "First, make all you can, and second save all you can." But he spoiled it all when he shouted, "Give all you can!" He rang the charge on liberality and sacrifice. Wesley himself was the incarnation of his teaching. Sacrifice, the principle of the New Testament, and no legal strictures, was the principle of his life.

I know a holiness denomination, when it had 35,000 members, supported freely and easily 105 missionaries. Little or nothing was said on tithing. Today with a great literature on tithing and the exalting of this standard of giving to be almost an indispensable requisite to salvation, this same church with 150,000 members, can barely support a hundred missionaries, and their missionary board is calling wolf! wolf! much of the time.

Why is this? Because when the glory was on the people they gave to the limit of self-denial and sacrifice. They did it hilariously. Today when the glory has declined, all the tithing propaganda they can issue fails to kindle the desired enthusiasm. If love and holiness will not compel Christians to give, then the emphasizing of Judaistic principles will never inspire them.

God blessed me when I began to tithe because it involved some sacrifice. Those old Pharisees were casting in their tithes ostentatiously in the temple. The poor widow cast in her all—two mites, and that with the spirit of love. In the old dispensation God demanded the tithe; today He demands our all. What we use for our personal needs is to be holy money. The spirit of love, and that alone can save from selfishness. For a man who has a family of seven to support on \$10.00 a week, it means sacrifice to give \$1.00 of it to God's cause. But here is a man getting fifty dollars a week, who with pharisaic precision gives out \$5.00 of it to the Lord and keeps \$45.00 for himself and wife. They live on \$15.00 a week and salt the rest, \$30.00 a week, down. He is a strict tither and boasts of it. Wesley would call him an old pharisaical hypocrite. Because he gives a tithe he can turn a deaf ear to the cry of missionary funds and all the needs of suffering humanity.

And yet we can give all our goods, and if we have not love it amounts to zero. "Love is the fulfilling of the law." You may say people can profess everything and still do less than the Jew. That may be. Profession amounts to little. There is a compulsion in divine love in the heart of an Anglo-Saxon Christian and in the heart of a sanctified Zulu. The poor emancipated heathen will give his cow, the chief source of his livelihood, for the cause of Christ. He has been known to take the roof off his own house to cover the sanctuary of the Lord. No Judaistic structures for him. He has been caught by the compulsion of love. This is the righteousness that exceeds that of the Pharisees. When sacrificial giving is not in evidence it is a sure sign love has grown cold or never has been generated. Divine love compels to a nobler giving and more heroic sacrifice than the law ever did.

Again those pharisees were great churchgoers and prayers as well as payers. They gloried in their temple, the splendor of its adornments, and the magnificence of its ritual and worship. For many generations the people had to assemble at Mt. Zion to worship God.

Jesus came to preach. "When two or three are gathered together in my name there am I in their midst!" Not at Jerusalem nor yet at

Samaria shall men worship the Father. God is a Spirit and they that worship Him must worship Him in Spirit and in truth. Thus the priest lost his job, Jerusalem lost its prestige, for God bids us bring in his glorious universal Kingdom, making it possible for us to create a Holy Land in any clime, to find a holy temple under a brush arbor, and for us all to become kings and priests with God to offer up spiritual sacrifice more acceptable than the often offered by proud and pompous ecclesiastical dignatories in a magnificent structure. The pope is dead but "Long live the pope." Another has been chosen, as the vice-gerant of Christ—the absolute dispenser of spiritual grace, and the final arbiter on all questions of Christian doctrine, experience and ethics.

We thank God that we have been delivered from such mummery and superstitious pretenses. We have gotten back to the humble simplicity of the early church and the realization of the blessed experience she inculcated. Jesus led the way. But while today the Protestant multitudes are inclined to magnify pomp, ceremony, splendid buildings, pompous titles and loyalty and devotion to an organization, we may be in danger right here of running liberty into license. Some will say, I can worship God at home. He is here. I don't have to go to church or belong to a church.

Yes! in emergencies we can dispense with church, preacher and all. We can find a sanctuary in a wilderness where God may be more real to our hearts than he is to many a proud devotee in his beautiful church with all the elegance of its elaborate worship. They that worship Him must worship Him in Spirit and in truth for He seeketh such to worship Him. But God pity the so-called Christian that does not long for the means of grace where with the saints of God he may be refreshed. There is a liberty that makes us independent of all others but Christ, yet makes us feel the inspiration of fellowship with the humblest child of God. This grace makes us independent of all, yet servant to all—dependent on all the children of God. The great Paul could be comforted by the coming of Titus, so in contact with every spirit-filled child of God my soul is refreshed. This is the righteousness that exceeds.

A CHINAMAN'S ILLUSTRATION

To show how Christ differs from Buddha and Confucius, Mr. Robert Wilder recently told this story:

"You may recall the words of that Chinaman who was in the pit calling out for help, and he said that Confucius came to the mouth of the pit, and asked him who it was seeking for help, and the man said, "I am thy disciple, Lord Confucius. Help me out." Confucius said, "If you had obeyed my teachings you would not have fallen into the pit;" and he went on his way. And then Buddha came and looked into the pit, and asked who it was seeking help. The man cried out, "I am thy disciple, Lord Buddha, help me;" and Buddha said, "Imagine that you are not in the pit. Lose your consciousness in Nirvana." "And then," said the man, "there came a third, and there was no chiding or rebuke on the part of Him. He descended into the pit and placed His arms of love about me, and when He lifted me up I saw the print of the nails in His hands and in His feet, and the mark of the spear in His side; and we have been walking together ever since."—Sel.