

bear his cross and come after me, cannot be my disciple" (Luke 14: 27).

And, finally, some of us are mostly surrendered to our Lord, but there is that inner-most, bottom-most idol of all—ourselves—which we have not handed over to Him, telling Him quite frankly that it has been an ugly, usurping self that needs now to be put to the Cross and die. In Romans 6:13 the call comes clearly to the Christians: "Yield yourselves unto God." The crux of surrender with many Christians is right here. They surrender the marginal thing—talents, job, family, friends—but not the central thing—

111. THY NAME ALONE

Our text carries us on to the one more step, and an important one. The divided sovereignty has been faced and the defective surrender acknowledged: "O Lord our God, other lords besides thee have ruled over us." What follows? Nothing less than the decisive submission: "but thy name alone we acknowledge," or, as Moffatt has it, "thine authority alone today we own."

You will recall Frances Ridley Havergal's familiar consecration hymn. In one couplet we say:

"Take my voice and let me sing,
Always, only, for my King."

In another:

"Take my silver and my gold,
Not a mite would I withhold."

But the climax comes when we sing:

"O come and reign, Lord Jesus,
Rule over everything;
And keep me always loyal
And true to Thee, my King."

That is conclusive and it is complete.

Florence Nightingale, at thirty, wrote in her diary: "I am thirty years of age, the age at which Christ began His mission. Now, no more children things, no more vain things. Now, Lord, let me only think of Thy will." Years later, near the end of her illustrious, heroic life, she was asked for her life-secret. She replied, "Well, I can only give one explanation—I have kept nothing back from God."

And let me bracket with that quotation another, from C. T. Studd, the famous Cambridge cricketer turned missionary: "If Jesus Christ is God and died for me, then no sacrifice is too great for me to make for Him."

My fellow Christians, One there is who stands among us today, asking for nothing less than our all. It is no cheap asking, this appeal of His. It is an asking that has all the wooing and winsomeness of His Cross throbbing through it. And it is demanding decision from us. Can we go on as we have been doing, with our half-consecrations and our fractional surrenders, our divided loyalties and our weakening reservations?

His eye sees through our compromises. His eagerness rebukes our complacency. His love hunts down and slays all our hesitations. There is only one response, decisive and submissive, which we can worthily make. It is this: "Dear Christ, I have trusted Thee as my Saviour. I now crown Thee as my Lord. My life is yours—utterly, unreservedly and forever. See, here is the throne! O Master, take your power, your undisputed authority, and reign!"

"Dear Christ, I hear Thy pleading call,

To spurn I cannot move:

My heart is conquered. Take my all

For less insults Thy love.

"O Lord, fall at Thy dear feet,

Compelled by love divine;

My consecration make complete,

Let me be wholly Thine."

THE PROBLEM OF TELEVISION

Major Allister Smith

in "Advent Witness" (England)

Without seeking to judge or condemn those who use television, I am led to suggest that Christians, especially those with young children, would be wise to keep it out of their homes. The evil done by radio will be multiplied a hundred fold by the use of television, since what we see makes a much deeper impression than what we hear. It is said we forget 80 per cent of what we hear and retain 80 per cent of what we see. And, since Christians form only a small minority of a nation, it is inevitable that the majority of those who control television, and who arrange and take part in its programs will be worldly people with worldly standards.

Television brings the world, with all its temptations right into the home. It may be claimed that one can choose that part of the program which is suitable, as in the case of radio. In theory, this may be so, but not in practice. Many will find it most difficult to keep the children from unsuitable programs, especially when the parents are not at home. In many modern homes children get their own way, whether the parents are present or not. Even many adults lack sufficient will power or grace to refrain from doubtful items, or from harmless items which keep them from their duty to God and man.

We live in a complex, materialistic age, and television will be just one more of the many modern attractions which crowd out Bible study, Christian service, and good reading. It will keep many Christians from the house of God. The movies have already dealt a deadly blow at the weekly prayer meeting and television will be just one more nail in its coffin. Unless we return to prayer, in our homes and churches revival will not come, and many churches will die. Television will make that return more difficult.

In these grave days we should be praying and working for revival, not lingering before Television sets. The great majority of professing Christians do not spend more than a few minutes each day in private prayer. It is tragic that many who say they have no time to attend the prayer meeting can spend hours each week on television. And so revival tarries.

Television has dealt a deadly blow at Sunday worship and at family life. Many stay away from the Sunday evening service to look at television or hurry home as soon as possible from that service to fill their minds with sordid or doubtful T. V. scenes. Some of the Sunday evening plays are horribly vulgar or indecent and the whole trend of T. V. is to give the people what they want. The cinema, the theatre, ballet, scantily clad women, night club scenes, etc. are shown in endless seductive variety. Surely there are enough temptations in this perilous age, without bringing the world, the flesh, and the devil into our homes, through this fascinating medium.

It is true that T. V. can be used for preaching the Gospel, just as war gives the opportunity of preaching to soldiers. But nobody would justify war on that account, or justify drinking saloons because religion treats are given out to them. Let the preacher use T. V. to preach to sinners, but Christians do not need to buy television to get the Gospel.

The argument in favor of selecting the "good" items overlooks the fact that Christians are called to a life of self-denial, sacrificing even lawful pursuits in order to serve humanity and win souls. Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me—Matt 16:24. Let us also consider the ques-

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