

THREE ADDRESSES ON OVERFLOWING GRACE

given by

REV. J.B. THORNTON

AT THE ANNUAL CONVENTION

of the

JAPAN EVANGELISTIC BAND

AT THE HAYES, SWANWICK

June 1924.

GOD'S DOUBLE WORK
Rev. J. B. Thurston

"For the Jews require a sign, and the Greeks seek after wisdom; But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; That according as it is written, He that glorieth, let him glory in the Lord." I Corinthians 1:22-31.

In verses 27 and 28 I get my authority to stand here tonight; verse 30 gives the Message; verse 31 gives the Motive of that message.

The message is this: "Of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption." This verse shows us the two-fold purpose of God towards us; it speaks to us definitely of two works of God.

Let us look for a moment at the Worker. Running through those verses you will see it is God Himself. Behind every preacher, behind every convention, behind every experience of grace, hidden away is God Himself. In another place Paul tells us, "the very God of peace Himself sanctify you." Oh! truly we can lift our eyes above tonight, for there God is. He is the Author and the Worker. He is behind and underneath this convention.

His works are two-fold in Redemption. First, to bring us into Christ, "Of Him are ye in Christ Jesus." Most of us here I have no doubt know what that means. It is a work of God. True conversion is a work of God. I have heard men talking about their converts, but we don't have any converts, they are God's converts. Our converts are all like the man that Mr. Moody was told about. A man said he saw one of his converts drunk on the street. "Yes," he said, "that must have been wine, he surely wasn't God's."

Conversion is the work of God; that is why it is so mysterious, so wonderful, so incomprehensible; that is why you feel that God has just singled you out of all men in the world.

That is the way I feel about it. It was God who brought me into Christ. This is a wonderful experience and it ought to prepare us for the future works of God, it ought to give us great expectation from God. I think one of the tricks of the devil is to cause us to forget our conversion, to forget the marvel of it, the wonder of it.

Why, when these men who wrote the word of God describe it, it is always wonderful. Remember what Paul says in Colossians, "He hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." That is a miracle, a marvellous thing, as wonderful as Elijah's rapture. God picked up your struggling, weary, broken soul and carried it over into the kingdom of the Lord Jesus. It is a work of God. Peter when he tries to express it says "He brought us out of darkness into His marvellous light."

I look back to that boy of nineteen in the far country, broken hearted, discouraged, hopeless, helpless, lonely home-sick, lying on the floor back there, thirty years ago, crying—"Oh, my mother's God, have mercy on me," and God worked a miracle; out of darkness into light. Not much understanding on the young man's part, but a wonderful fact, God works.

I heard of a servant girl whose mistress was afraid of her, especially in the mornings when she came downstairs and approached the kitchen, because frequently she got very snappingly talked to. One morning she came down and heard a strange sound, a sound of singing. She could not believe her ears, so she tiptoed over to the kitchen and listened, and then opening the door she said, "Mary, what is the matter with you? What happened?" "Oh!" she said, "I don't know. Last night, I went down town, and passing a little hall where they were having a meeting, I went in and I found Jesus, and He found me, and now either I am changed to all the world, or all the world has changed to me."

Now beloved, that is the way we feel if we have been truly converted. I think we all understand it. That is God's first work. Oh, let us praise Him for it! Let us often talk about it. Paul always talked about it. How he loved to talk about it. So ought we and it will help us to overcome temptation.

Now I come to God's second work. That is not to put us into Christ, but something deeper than that. It says here God wants to make His Son everything to us, everything. That is the second work of God. Now how does God do this work? How does God make the Lord Jesus absolutely everything until you can say there is neither Jew nor Greek, neither bond nor free, neither circumcision nor uncircumcision, neither male nor female, but all are one in Christ Jesus, and Christ is all? Oh! this is an experience I fear many Christians have not yet entered into. I know not to how many of us Christ is all. It is something that is going to affect your nationality, your intellectuality, your denominationality, going to affect everything until it is Jesus, Jesus only and Jesus all, and I am sure that is what God purposes.

How does He effect it? He does it in two ways. First by revealing Christ to us objectively. I don't know whether you have had visions. Twenty years ago I was a proud-hearted, ignorant follower of the Lord Jesus, I thought I was consecrated I pitied myself enough, I wept over the great sacrifice I was making to go to India. I really thought I was a heroic follower of Christ, because that is what they told me at the last meeting I was in. The preacher said; "Why we talk about heroes, look at our hero!" I thought he was putting it on thick, but I thought there was some truth in it!

On the train from Bombay to Madras with my wife and two children, I got into a compartment, and down the line two Indians wanted to get in. They were ferocious looking men, Mohammedans with red caps on, and they waved a second class ticket in my face and said they wanted to come in. I said, "You are not coming in here?" and I gripped that door and held it, and seeing a white man on the platform I said: "Have these fellows got to come in here?" "Why no, indeed," he replied. "I will send these men about their business. 'Get away with you.'" That is the way I started my missionary work!

I thought that Christ was all to me. After we got to Madras and had unpacked our goods, and were trying to settle down in a house with stone floors and bare walls, and things that looked awful to me, I went into my room and sat down, and billows of self-pity rolled over me, and my heart broke. I sobbed on my desk and told God it was more than I could stand. That it was too big a sacrifice, and I wished I was back in America.

Suddenly Someone came into the room and walked up behind my chair. My tears stopped. I was afraid to look round, for I knew who it was. Then I saw Him, and His hands stretched out, I saw the blood drop. His face was marked with sadness, blood and tears were running down it. He held out His hands to me, and I cried: "Oh! Christ! Oh! Christ!!" Beloved, right there nationality died, it died, glory to God! It is no vain boast. It was the work of God killing out in my soul that cursed limitation, and I have never been the same man since.

Oh, I pray in this Convention that God will reveal before our eyes the Crucified until every other thing will have to die.

Now that is God's first action, to reveal Christ to us. Many never see what Christ is they only look at what He has. There is a vast difference. Many think of Him as a Mediator, which He is, but they only look at the things, the gifts, the wonderful things that He possesses and do not see what He is. I believe that of all the mistakes in Conventions where honest souls are seeking God, this one of the supreme ones. We are looking at something He can do, or give, rather than looking at Him, what He is.

One of the first things God wants us to do in this Convention is to see what Christ is. If we think of Him as sitting in heaven at God's right hand with certain wonderful gifts and graces in His power to give to us, why, of course, we will pray and seek and wait for ever--we will never be satisfied.

Now if you imagine that the Holy Ghost is some certain manifestation, then of course you will never be satisfied. I have known people to wait in a room for the power, then when they get outside they are just the same as ever. I have seen people get blessed till they wept and shouted, but when they got out they were just the same as they were before. There was not a radical change, there was not anything that remained that was satisfactory.

Of course, Christ has power and wisdom and righteousness and sanctification. He has these things, they are His, but that is not what this text says. We generally think of Christ sitting in heaven with all power in His hands, and all wisdom and holiness that we can ask for and get, and generally when we get it we walk around and show it off--we are proud of it. But look what it says here: "Christ is the power of God and the wisdom of God." "Christ is made unto us wisdom and righteousness and sanctification and redemption." Here redemption means the resurrection of the body as in Romans VIII. It says here Christ is power, Christ is righteousness, Christ is sanctification, Christ is resurrection life, He is. Oh, I feel God wants us to see what Christ is, not what He has, not something that we can get apart from Him. Here is the secret of the Christian life, here is the mystery.

Oh, I used to pray, and when I had a specially good time in prayer, I shed lots of tears, and I got into the habit of expecting tears. I depended upon it, and I measured my good time by the tears that were shed.

I went to Shanghai a few years ago for a special mission for three weeks, and the Lord did wonderfully open my mouth and help me for some nights. One morning I awoke and the first thing I saw when I opened my eyes was a vision of that audience, and I saw myself standing up before it with nothing to say, and great fear came on me. I jumped out of bed and got down on my knees and began to cry, "O Lord, what does this mean? Give me a message, Lord, give me a message." I began to plead with the Lord for a message. I did not get a message on my knees, so I got up, and sat down and took my Bible and began to hunt for a message. I ran through the Bible, everywhere I read was just as tasteless and dead as it could be--no message. I turned to my notes that I had stored up for such occasions, and they were a good deal drier than the Bible, so then I got on my knees and began to plead with the Lord. "Oh Lord, give me a message."

While I was praying the boy came to say breakfast was ready. I told him I didn't want any breakfast; I determined to fast, thinking that if I got empty I might get a message. I began to face this thing seriously, and I thought all day long, crying and struggling for a message. It came time to go in the afternoon meeting, and I went to the room that was provided for me, and when I got into my room I looked at my watch and said: "I have just got an hour, Lord, I have got to have a message." I prayed and cried, and suddenly I heard a little voice which said: "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary, there is no searching of His understanding. Hast thou not known this, hast thou not heard it?" I sprang to my feet crying "Hallelujah!" Oh, my soul was aflame. I said: "It is enough! It is enough! I ask for no message." Oh in a flash I saw this. "Go and I will be with you, all power is given unto Me." And I went.

It was one of those hours when the Lord worked. God had been working, letting my soul struggle and struggle to bring me out into a real wonderful experience.

Oh! I feel there are many souls like that. They are struggling for holiness, for blessing, struggling for something they do not know just what it is. Oh, I am sure in this Convention there are many like that.

Now, beloved, what I have said is objective, but that is not enough. How many people look up and say "I believe the Lord Jesus is wisdom and power and sanctification, I will take it by faith." I have seen them at Conventions holding on with both hands, saying: "I believe it," and before they get home they have lost it all. I used to lose it regularly, a regular habit with me.

People say, "just believe Christ, just believe," but be careful you don't put your belief in the place of God working. This is the work of God. The disciples went up on the Mount of Transfiguration; they saw the Lord, and they said: "This is wonderful!" The Lord Jesus revealed His eternal glory. He appeared to them, to the joy of their hearts, but when He disappeared they doubted.

Now I come to a deeper point, and that is this-- God's work does not stop with a revelation of an objective Christ. Here is God's further work--we find it in Paul's life. "When it pleased God to reveal His Son in me." He wants to reveal His Son in us, not only to us, but in us.

Oh! this is God's work, and this is the fountain of life, the fountain of everything. Here is the mystery of the gospel, "Christ in you the hope of glory." There is nothing mysterious about our accepting Christ. Listen; Abel, Enoch, Noah, Moses, David, Isaiah--they saw the Lord, they knew the Lamb of God, but I tell you one thing, the mystery of our faith they did not know, it was not revealed to them until God showed it through Paul, "which is Christ in you."

Oh! here is the secret of holiness, here is the secret of power, here is the secret of joy. Oh, how long He was an objective Christ to me. Again and again I would say, "yes, Lord," but I could not carry it out, could not live it out.

Now, this is God's work, and I come to this question: How does God do this work? Oh, what a wonderful Worker God is!

HE DOES IT SUDDENLY. God's work is always sudden. Christ is revealed suddenly in the heart, it may be a long time getting to it, but it comes suddenly. All God's works are sudden. It says in the Word of God that our bodies in the resurrection shall be "changed in the twinkling of an eye." That is sudden enough, and that is the way God sanctifies the soul; that is the way He converts the soul. All God's works are sudden.

HE DOES IT SILENTLY. I have made a good deal of noise, but God works silently. Oh, God loves silence. I heard someone say that a man could not receive the Holy Ghost silently. But if the receiving is silent the expression is not. We will manifest it. There are as many varieties of God's working as

there are varieties of leaves on a tree. It is a vast variety, but His work is a silent work.

HE DOES IT SATISFACTORILY. When you are sanctified, when Christ is revealed in your heart, you will know it, and you will be satisfied, thank God. I won't have your experience and you won't have mine. Oh, how patient God works, and how beautiful is His work.

I was watching some Koreans bringing some water out of a ditch into a field, and it was a proposition! They had a kind of shovel, and one man put it into the water. Then there were two ropes and two other Koreans pulled it up from the water, and it took three men to get a shovelful of the water out of that field. Oh, God does the thing so much easier than that.

See how easily He pumps the water out of the sea. Out in China two or three years ago a great ship came from England on her maiden trip. She came around to Wossung, into the river mouth on the coast of China. All of a sudden she ran on to a sandbank, and there she laid, and the captain was in desperation. He sent out his wireless call, and ocean tugs came running down the river. They all attached their wire ropes and began to pull, but nothing would move it, and she lay right there. Then the captain said he would wait till the tide came in. And they waited. When the tide came he gave the signal, and they started operations again, but she never moved. Then he sat down. There was nothing to do but to sit down, and the Lord let him sit there. Then quietly, the Lord just tipped the earth a little bit more than He had ever tipped it, and God slipped the arms of the sea under that great ship and lifted it out.

Now God works like that, just as easily, just as beautifully. And now comes the question, when does He do it? God has sent you here not to bring you intellectual knowledge. God has chosen the foolish things--such as stand on this platform. Why I was just trembling. I wasn't afraid of you, but, Oh, beloved, God has chosen the foolish things to confuse the wise, God has chosen the base things of the world, the things that are despised, God has chosen the things that are not, to bring to nought the things that are, and God can do that.

You will never know the second work of God until you are dead, until you are nothing, until you cease from your own works until you are willing to be nothing, until you are willing to have nothing, until you are willing to be crucified with Christ. I struggled for many years. I was confused. I never was satisfied. I had had many blessings, but in my heart of hearts I was not satisfied.

Seven years ago I went over to the East coast of Japan to hold a convention. God was working with me! I was awfully backslidden in heart. My wife used to say to me, "Why don't you go to the Mission Hall and preach?" I said, "I have done enough preaching down there." I was cold. I had lost my message. But God was working with me. Night after night when I lay down in bed, no one ever knew it, but I heard a voice saying, "Cast-away, castaway!"

I got up early one morning and went downstairs to be alone and God spoke to me. These were His words, "Behold I will proceed to do a marvellous thing." He said, "I will add to what I have already done, I will do a marvellous thing." My wife came down and she said, "What is the matter?" I said, "I don't know, but God has just told me He is going to do something, He says, 'I am going to add to what I have already done, a marvellous work and a wonder.'"

I did not know what He meant, I tried to preach but I couldn't then I said I am not going to preach any more, I am going to seek God. They said to me, "But you came here to preach," and I said, "I can't help it, I am going to seek God." And I sought God.

I can remember the little Japanese room and the corner of the room one morning at six o'clock, the Lord bent down over me and He said to me, "Are you willing to go all the way? Are you willing to take the Cross? It will mean this and this and this," and that morning I finally said an "Everlasting Yes" to God. I said, "Lord I am willing to give up everything."

As I looked back I had been giving up things, but this was the crisis of my life, and, beloved, I gave up everything there, and then the absolute rest came, and such infinite peace as I had never known. I went upstairs to my room and after a while as I walked about I became conscious that Christ was inside, not outside. For a long while He had been an objective Christ to me, now He was an indwelling Christ. Then I knew what it meant, "there shall flow rivers of living water"; I knew that life then for the first time.

I pray that in this Convention you will seek the Lord Himself Let Him have His way with you. Let Him work.

THE WAY OF THE CROSS

Rev. J.B. Thornton

"From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord....; this shall not be unto thee.

But He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savarest not the things that be of God, but these that be of men.

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.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." St. Matthew XXI 21-27.

I want to call special attention to verse 24: "Then said Jesus unto His disciples"--they were His disciples as we are His disciples--"if any man will come after Me, let him deny himself, take up his Cross and follow Me."

At the close of the address last evening our brother made the statement, "that before life is death. The river Jordan speaks of death, and before the life of Canaan there must be a death." I feel it laid upon me this morning to emphasize that fact, and to bring forth what this death is. I do it in these words, the way of the Cross. I want to speak about the Cross.

First, about the nature of the Cross. Let me say that there are two crosses. There is His cross and there is your cross. His Cross saves and justifies; your cross enables you to enter into the full enjoyment of His life. There are too many disciples who are trying to substitute belief for the Cross. The Lord Jesus never asks men, never did ask them, and He does not ask them now simply to believe in Him. His word to "His own" is "Follow Me," not only "Believe in Me."

What is the cross? What is your cross? I think with many people the common idea is that the cross is just enduring some

disagreeable circumstance. Mr. Wesley tells the story how one day he went to visit a very wealthy man, and as they were sitting in front of the fireplace and servant came in to replenish the fire, and in doing so disturbed the ashes and they fell on the tiles, and a little smoke came out into the room. The rich man turned to Mr. Wesley and said: "Mr. Wesley, now you see something of the great burdens and the cross that I have to bear." And I am inclined to think that a good many disciples think that the cross that they are asked to bear is perhaps a little smoke in the room, or something like that.

I want to say to you this: the cross is no such trifle as that. The cross means one thing--death. It means an awful death, it means a shameful death. The cross is an offensive thing to the world. Your cross and mine is just as offensive to the world as the cross of Jesus Christ is. It means complete, eternal separation from the world, and the flesh and the devil. It means death. This thing is an object of scorn and shame to the eyes of men because it condemns them. You cannot bear your cross, no matter with what humility, without bringing awful condemnation on every man you meet, and therefore you and your cross become an object of scorn and shame.

Beloved, too many disciples are looking back to a cross 1900 years ago, when God wants us to recognize the cross is here. We have to take it up. If we do not go out of this Convention bearing the cross, these meetings will have utterly failed.

Now what is the purpose of the cross. I think it is two things. The purpose is this verse, which is to my mind the strongest verse to his disciples. It is a test as to whether we really are Christians or not. "If any man will come after Me, let him deny himself and take up his cross and follow Me." Are we Christians? Second, it is a key, not only a test, but it is a key, a key that opens the door into eternal life, into all the fulness of the Lord Jesus Christ Himself. That is what we are after in this Convention. Here is the key to it. Not prayers, not tears, not fasting, but in this verse is found the key that unlocks the door into the fulness of the Christian life.

Notice again in the third place the place of the cross. I am very much impressed with that. Verse 21: "From that time forth --" From what time forth? From that time. What time? Go back to verse 15: "Whom say ye that I am? And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'" From that time forth. This is a message for fundamentalists. This is a text for folks that know the Lord Jesus. He is the Son of God. He never talked about this cross before, but as soon as Peter said, "Thou art the Son of the living God." That was not only a wonderful confession, but it was a wonderful revelation. The Lord Jesus said: "Peter, flesh and blood have not revealed it unto thee, but My Father which is in heaven." From that time--from the time of confession, from the time of revelation.

That is not all. "Peter, I give unto thee the keys of the kingdom of heaven." From that time--the time when Peter knew

his position in the kingdom of God, from that time. Oh, beloved, this is a wonderful message. You have come up here and you are going to get a revelation, you are going to get a new experience in the grace of God, you are going to get a new position--from that time. This is the time to preach the cross. There is something beyond experience like that, something beyond revelations like that, and is just the opportunity for the Lord to tell us the way into the fulness.

Now I want you to notice in the fourth place the attitude to the cross. This is one of the most astonishing things in the Bible to me. Look at this verse 22: "Then Peter took him, and began to rebuke him, saying 'Be it far from thee Lord; this shall not be unto thee.'" It is as if he had said: "Why Lord, you are not going to the cross. What are you talking about, Death! Why don't you talk about life? What in the world do you mean, Lord Jesus: You have just given me the keys, given me a new position, now you say you are going to die!"

The first attitude to this cross is one of astonishment. The second is opposition. The Lord Jesus had to say to him, "Peter, you don't (savour) lit., smell of the things of God, you smell of the things of man. That was Peter's attitude, and is man's attitude. It is the carnal mind's attitude. Wherever this attitude is, there is the carnal nature, enmity towards the Cross. Peter was opposed to it.

Matt. XVII, a wonderful progression of attitude. First astonishment, and then opposition. Now: Depression, chapter XVII, 22-23. "And while they abode in Galilee, Jesus said unto them, 'The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again.' And they were exceedingly sorry." Oh, this is a great sorrow, it is depressing. I know it is, that is the way I used to feel when a man talked about death. I used to feel, Oh, dear me, why doesn't that fellow talk about life? Even so in the Garden. The Lord Jesus was breaking His heart and sweating drops of blood, and then He came back to them and found them asleep for sorrow. Sorrow about what? The cross. It is depressing; it is oppressive.

Go on to chapter XX. "And Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and to scourge, and to crucify Him; and the third day He shall rise again. Then came to him the mother of Zebedee's children," saying "Lord, I have got a request to make, will you promise you will do it before I tell you what it is?" "And what is it?" "Well, let my sons sit one of them on the right hand and the other on the left." Absolute indifference. Astonishment, opposition, depression, indifference. This is the attitude of the carnal mind to the cross.

Now, beloved, why this attitude? Because the carnal mind has no place in its plan for a cross. Peter had some other plan for Jesus Christ and Peter, than the Cross. Here I think I am better acquainted with Peter than with any of the disciples. When I get to heaven there is one man I will absolutely know up there. I

don't feel very intimate with Paul, but when I get up there I will say, "Peter, you and I got here, didn't we, in spite of it all." Oh, I am just like Peter. I know Peter. And I want to tell you Peter had a lurking ambition in his carnal mind ever since he met the Lord Jesus.

You know it was a pretty big proposition to be identified with the Lord Jesus and especially as He was going to set up a Kingdom. No doubt they read those stories about David and the men who got the throne for him and reigned with him and pictured something like that for themselves. This was a constant topic of conversation. And now, like lightning out of a clear sky, came the revelation from the Lord Jesus Christ about the Cross. And when the Lord Jesus said, "Peter, I give unto thee the keys, of the Kingdom of Heaven." Peter said, "I've got the keys, I know someone was going to get them and now I know who it is." Then just after he has got what he has been wanting for, the Lord Jesus says, "Now Peter, I am going to be crucified." Can you wonder he is astounded, opposed to it? His ambitions have no place for a cross. Have yours? His plans had no place for a cross. Have yours? Have mine? Oh but you say it is different with me, I am going to do something for Jesus. Yes fifty per cent for Jesus and fifty per cent for you. Look it straight in the face. Oh, this is a searching truth. The carnal mind has no place for the cross because it conflicts with our own plans and our ambitions and our desires.

Mark III:31. "For He taught His disciples, and said unto them the Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him."

They were afraid of that thing, it was terrible and they did not want to know what consequences there were to it.

"And He came to Capernaum: and being in the house He asked them what was it that ye disputed among yourselves by the way, But they held their peace: for by the way they had disputed among themselves, who should be the greatest." They held their peace, they put on that Shirau Koo (Lit.) "know-nothing" face, they just pulled it right down. Well, Lord, we have forgotten, we don't know what we were talking about, and they looked at each other-- what were we talking about?

"And He took a child, and set him in the midst of them." What did you talk about on your way to Swanwick? Not after you got to Swanwick, we don't talk just the same, we don't always look just the same, we don't always act just the same in a convention atmosphere. What were you talking about before you came to Swanwick? You say I wasn't talking about being greatest, but let me ask you what are these expressions like-- "Oh, I wish I was this, I wish I had that, I wish I could be this, I wish the Lord would bless me, put me somewhere--I, I, I." What were you talking about?

Oh, the patience of Christ! "And He sat down, and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all. And He took a child." Oh, Hallelujah, He took a child, a little child. You remember in another place He says, "Except ye be converted and

become as little children, ye shall not enter into the kingdom of heaven." No ambitions at all, no plans, no selfish boasting, no grasping for the first place, oh no a sweet little child. Jesus says you have to be like that. Oh, beloved, the cross kills a natural ambitions and plans.

We read in Corinthians that "He was crucified through weakness." Did you ever know that? The Son of God was crucified through weakness, but He lives by the power of God. Oh! that essential weakness! I want to tell you Paul was not a strong man, he absolutely was not. I used to think when I was a young preacher, what a logician! what a philosopher! what a wonderful man he was! But oh beloved he wasn't. He says, "I came unto you with fear and-trembling." The weakest man that ever lived in the early Church was Paul. That was the reason he had so much grace upon him, so much power of God upon him. The grace of God abounded in him he said more than to any of the other apostles.

Let me tell you something of my own life. I was called to be a preacher before I was converted. I had a vision, I knew that I was to be a preacher, I knew it. I didn't want to be a preacher. I said there is one thing I won't be and that is a preacher. No shiny coat for me and a parsonage full of children and a small salary. I met my dear mother the other day and she said, "Do you remember you said that?" I had forgotten, but it was true. I said I am going to be a lawyer and get rich and have a beautiful home and a nice wife and nice family. Of course I will go to church on Sunday and give some money, but I will not be a preacher.

The Lord waited. He bore with me. He led me to look into the dying face of one of the sweetest boys I ever knew, whose last words were these: "Oh, mother, I am ready to go, but I am disappointed. Oh! if the Lord Jesus had let me preach just one year. There was I, unwilling to preach. As I looked into his dead face, I said to God, "I will preach: but I will be a great preacher. I am going to be an eloquent preacher; I am going to be a city preacher; I am going to be a lecturing preacher; I am going to be a popular preacher."

I am telling you the tragedy of my own life, the carnality of it. I started out to be that. I remember now the energy, the zeal, the enthusiasm, the plans, and the results of those years, for there were results. One day the Lord Jesus came to me and looked into my face and said, "What are you doing this for? What is the end of it all? Are you willing to follow Me?" And I saw that my way was wrong, and I saw that His way was a lonely way, a way forsaken by others, scorned, rejected. It was a solitary path. It led even down farther and farther away from all my ambitions and plans.

It was in Madras, as I told you the other day, when the Lord stood behind me and He said, "Follow me." I said, "I will follow you, Lord." I started, beloved, but I wasn't all broken yet. I wasn't dead yet. I was like Peter. Peter wasn't dead when the Lord broke that bread and gave it to them at the last supper. He wasn't yet broken, oh no, the very conversation at the supper table was about who should be the greatest. I said, "Lord, I will follow." He said "I want you to live by faith." and I said "I will." Beloved, I did live by faith in India, but I was proud of it, no cross yet, no real death yet.

Finally, I came over to Japan. I have spoken of that day on the east coast of Japan seven years ago, and I want to tell you what I saw that day. The Lord said, "You will have to leave your home, you will have to give your salary up, it will cost you your reputation." He showed me what it would mean, but I said "Yes" to God then. I said "Yes" to the Lord that night. It was the blackest, loneliest, deepest road I ever saw in my life. It was a way of misunderstanding, of misrepresentation, a way of scorn, a way of shame. I am not saying to you that I did not deserve all that, I did, I have never had any scorn I did not merit, never any shame I did not deserve. I deserved hell. Don't forget that. Oh, I bless God that while there was misunderstanding and persecution and all the reviling and things like that, I didn't get a bit more than I ought to have had. Christ had all that shame and spitting and scorning and reviling, but He should never had it at all. It was Thornton who deserved it. When the devil stirred up the carnal minds to laugh and scorn and scoff and persecute Thornton he was only getting a tithe of what he ought to have had.

The way of the cross. John XXI. Bless God for John XXI Twice the Lord stood by the Sea of Galilee for Peter. This twenty-first chapter of John is one of the most illuminating lessons on the cross that I know anything about. At the beginning of it we see the crowd of disciples and Peter, who had been waiting there as long as his restless spirit could wait anywhere, when hungry. He could not see the Lord. I suspect he just walked up and down the shore of that lake like a lion in a cage looking for the Lord and saying, "Why doesn't He come? He said He would come, why doesn't He? We can't wait here for ever, we can't go on like this." Finally he said, "Well I'm hungry," and when a man is hungry self preservation is his first law, so he said, "I'm going fishing."

I think of all the pitiful stories in the Bible this is the most pitiful. Right next to him is a man whose head is always on one or the other side. He was what I call a professional doubter, a doubter by nature and practice, and when Peter said, "I'm going fishing," Thomas put his head on one side and said, "Well, I'll go too." And right after him came a man whose eyes were as big and truthful and clean as a child, a great, big, pure man, his name was Nathanel. And James and John followed because Peter led. They laboured all night and they got just exactly what they ought to have got, Hallelujah, they got nothing, not a fish the size of your little finger.

In the lonely, early dawn of the morning a Man stood on the shore and cried out across the waters. "Children have you any meat?" Nobody on earth would have said that but the Lord Jesus. "Children" are not rebels, but children. My mother used to call those words from the door--"Children!" "Children put your net on the other side." Peter swam to the shore, a very much humbler man. There was a fire, and on the fire one fish--it was for Peter. What for? To show this hungry man that he was being thought of and cared for and provided for at the time that he was backsliding. Then you know the Lord turned to Peter and said, "Do you love Me?" Peter said, "Thou knowest that I love Thee." "Feed My sheep."

Now it is a question between Peter's hunger and the hunger of the world, that is the eternal issue. Men say, "I want that, I want this," but what about that flock of sheep? What about the lost sheep? What about the starving sheep? Three times the Lord asked Peter "Do you love Me?" Peter said, with all his redeemed soul, but there was something inside him that just made him do these things. And the Lord said to him, "Peter, listen to Me, when you are old someone will gird you and take you where you would not go, follow Me," and Peter said "Lord, I will follow Thee."

It was the cross, glory to God, he put it on his shoulder and said, "I will follow Thee, I will die now," and he did. Oh, bless God it was only ten days to Pentecost then, it was only a step to Pentecost then. Do you see it? This is the eternal issue, the issue between you and the Lord Jesus this morning. You say, "I want that, I don't want that, I don't want to go to Japan and Africa and China and India, Lord I am willing to do this but I won't do that, I am hungry, I want a new dress, I want a new automobile, I want something." Well, it is between you and the Lord Jesus this morning.

I want to say this, there is a reason for the Cross. Why should we take the Cross? I am not going to tell you what your Cross is. I don't know what is to you, but I know you know, and I know that in this Convention you will find out what it is about. Some of us have got worldly ambitions, some of us are trusting in our own strength, some of us are selfish, I don't know anything about you, but He knows. We are all like that by nature.

Now listen, why should we take the Cross? It is the only way you can follow Him. It is a blessed thing to follow Jesus. This is the real Christian life. I used to feel that He was behind driving me out and it was hard to go, I could not see anything ahead of me, it was a forbidding aspect. I felt as if Christ was saying "You go and do that," and I said "Oh Lord I can't it is impossible to go." That is not what it says. It says if you take your cross you can follow. He is ahead of you, oh glory! Glory!

Jesus was ahead of Peter on the Sea of Galilee, He had the fish already, Peter's fish wasn't caught yet. I had to learn that lesson. It is a blessed thing to follow Jesus. A blessed thing to say "Lord, I don't care, I don't want any fish, You just choose out the best plan for me." Oh, you cannot follow if you don't take up your Cross. I don't say you are not a Christian, but you are having a mighty hard time. The Cross is hard, you say. Oh no, the devil says it is hard, but you take it up and you will find it easy. You can be a disciple only taking the Cross. Oh, you won't have to have a notebook and get things to take back home with you, Hallelujah! A missionary at a Convention once said to me: "Oh, it is so nice of you to come and fill us up, and then we go back and give out." I didn't say anything, but I thought I wonder where that dear soul thinks I get filled? Oh, to be His, to learn from Him, to be really taught by the Holy Ghost until the word lights up. Oh! what a privilege, but it only comes to people who take up the Cross. Oh, He won't let you starve to death, but He will let you fish all night and catch nothing until you are broken.

Then again, you never are really believe until you take the Cross. True faith is not just believe, believe, it not a struggle.

I once tried to walk in George Muller's footsteps for a year; oh, it was awful, they were so far apart sometimes. I tell you if you asked my wife about it she would tell you that someone didn't have the calm faith around our house when all the money was gone that we read of in Muller's autobiography. I remember once lying on the floor when I was getting to the end of the money, I said, "Oh, Lord kill me now, don't let me live and see my shame." He didn't kill me. I had a wife that wasn't walking in George Muller's footsteps. Thank God for the women. "He that findeth a wife getteth a good thing." Hallelujah! I tell you she didn't walk in George Muller's footsteps. She followed me like mercy in the 23rd Psalm. And she came and patted me on the back and said: "Don't cry so; He won't forsake you." One day the Lord said to me: "Now go back," and I said, "Thank you, Lord," and I ran out of those footsteps.

But six years ago I took the Cross. And I thank God for these six years. I remember when I set out six years ago I had five dollars and a wife and six children. I want to say this-- I never laid on the floor and asked to die, but I have been able to rejoice all the way. If you take your Cross you will find that you have real faith, you won't try to believe, you will believe, and you will keep on believing. Hallelujah!

Verse 25: "For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." Now listen, you lose that natural life of yours, and you will find your divine life. You lose that place that you have mapped out for yourself and you find the place that He has appointed for you. It is true. Lose your life. You say: "Oh, I want to go this way," but you will find that He has a more wonderful way than ever you thought of.

Again, you will get more than the whole world, that is what it means. This is a reasonable proposition, this Cross. "For what is a man profited if he shall gain the whole world, and lose his own soul?" You will get more than the whole world. You will get 100 per cent of everything you give up. Yes, you get more than the world.

Again, it will prepare you for eternity. "For the Son of man shall come in the glory of His Father with His angels." He is coming, He will appear. Why don't believers, why doesn't the Church of God believe in the coming of Jesus Christ? Because it has not taken the cross. Look at Peter standing at Pentecost, the second sermon he preached was about the coming of the Lord, because he hadn't anything left. We have so much left. When you take the Cross you have only Him, it is all you want. He gives us a sure reward. My wife said to me: "Why is it that in this way of faith you always have to take one step more than you can see?" Have you ever taken the Step of Faith, and it seems like stepping out on the air, there was nothing; but when you put your foot down there was something solid there, you were on the rock. The Cross and the step of faith are the same.

I want to say to you that what we want to do is to declare our purpose, to take the Cross and then you get the help of the Holy Ghost, you will get the help of the angels and the and the help of

the saints and you will go through to God. It isn't done in a corner. We are afraid of the shame.

I want to tell you of one man I saw. He came into a convention in Japan. He sat in the meetings and prayed a prayer, but God began to search his heart, and then silence came and he sat like a rock, like a wooden man; he sat as if he was carved out of stone; he could not speak. Then there came groanings; this went on for days. Finally he opened his mouth and said; "I want to confess something. I am an elder in the Church of God, but at home I have hidden liquor up in my barn, and I have committed fornication." Then he said "O my God, cleanse me, help me." The next day he walked out before the congregation and stretched out his arms. I never saw such a light as was on his face as he said: "I am crucified," and he was. From that hour that man was filled with the Spirit. He gave largely to the gospel and supported a preacher in his own house. Oh, it was the Cross.

Determine to take your Cross and go through with Christ at any cost. Declare your intention. Don't simply say, "well, I believe." No! No! Say to Christ this morning, "Lord Jesus I take this cross! I call upon the Holy Ghost to help me go through with it. Give me the help of the angels if I faint." Oh, I promise you will have the help of the saints. Bless God, and you will come out into this life, into eternal life, the life of Canaan. This is crossing the Jordan. Are you ready to take that Cross?

THE INDWELLING CHRIST

Rev. J.B. Thornton

Reading: Colossians I

This is God's gospel to the saints; this is the gospel of God to the Church. There are two very important things in this convention. I feel we are here for just two things: The first is to find out the purpose of God for us, and the second is to see the way of God.

What is God's purpose? God's purpose is not merely to bless you and me. God's purpose is not merely to give us gifts or to do things for us. God's purpose is to glorify His Son Jesus in us by the Holy Ghost. I think when we have said that we have said it all. The Father and the Holy Spirit have just one great purpose, and that is to glorify the Son, and the glory is to be in you and in me through the Holy Ghost.

Now the way is by cleansing us by the blood of Christ and filling us with the Holy Ghost. That is God's way. I said that this is the gospel of God for the saints. It is a mystery, and I am very much afraid it is a great mystery to many people in the church, but is God's purpose to make it known to His own people, and that is why we are at Swanwick. We may use different forms of speech, but the great objective is one, the glory of the Lord Jesus in us.

This is a wonderful thing, but I think it will be more wonderful if we will just ask this question, and see how God answers it. What is our Lord Jesus, who and what is He? In this chapter in Colossians we have the most complete revelation of the Lord Jesus Christ in the Bible as far as I know anything about it. Let us just see what we can see here this morning.

Verse 13: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." We see that Jesus is the Son of God, God's dear Son.

Verse 14: "In whom we have redemption through His blood, even the forgiveness of sins." He is the Redeemer.

Verse 16: "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him." He is the Creator.

Verse 17: "And He is before all things, and by Him all things consist." He is the Preserver.

Verse 18: "And He is the head of the body, the church." Oh Hallelujah! we know our Head. When we know our Head and when we know our place, what wonderful things happen then. When a man tries to get to be the head, it is terrible. He is the head.

Verse 20: He is the Prince of Peace. "Having made peace through the blood of His Cross." He is going to reconcile all things; there will be universal peace between animals and men, peace in heaven and earth; everything will be under that blessed night of the Son of God. He is the Prince of Peace, our coming King.

Verse 22: "In the body of His flesh through death, to present you holy and unblameable and unreprieveable in His sight." He is the Sanctifier.

Oh, isn't it wonderful! Seven wonderful things! He is the Son of God, the Redeemer, the Creator, the Preserver, He is the Head, He is the Prince of Peace, and He is the Sanctifier. What a wonderful Jesus! What a wonderful Saviour we have!

Now there is another question-- What is He to you? This is just a statement we have read, a great statement and a great fact, but what is this Jesus to you? Just now what is He to you? That brings us right into the realm of the Spirit. I was preaching one day, and when I got through they said, "We don't like your addresses very much," and I said, "Why not?" I was willing to learn something. Well, they said, "You preach too much about experience." "Well," I said, "the gospel is a glorious experience." The gospel is only fundamental to the experience. This is a book of experience. I know what they wanted. They wanted just to go on smoking and dancing and playing cards, and saying, "We believe." No! no! our gospel is an experience. What is this Jesus to you?

Is He the Son of God to you? Peter did not know He was the Son of God for a good while after he was converted. One day it flashed over his soul, a revelation from the Father that He was God's Son. Oh, beloved, it was a wonderful thing Peter said: "Thou art the Son of the living God." He got into the centre of the will of God when he saw that. Oh, this awful dragging of the Lord Jesus down to a man, oh, it is terrible. It is done by the cleverest, the most cultured, the most polite preachers in the world. A lady said to me: "Why don't you fundamentalists preach as beautifully and pleasantly as the Modernists?" We cannot do it. A liar is a smoother man than the one who tells the truth. Oh, is He the Son of God to you?

Second, is He your Redeemer: The answer to that question depends entirely on what you think of yourself, how much you are worth, what is your estimate of yourself? A great many people call the Lord Jesus their Redeemer, but it isn't true. In the Old Testament whenever they numbered the people they were to take some redemption money from them. You remember how much that was, it was half a shekel, the rich could not give any more and the poor could not give any less. Every one had to give a sixpence. What does it mean? You are worth a sixpence! That is all you are worth in the sight of God! Now that is not a very pleasant doctrine to deliver. Oh, beloved we don't think we are worth only sixpence. It is all you are worth, Hallelujah.

Why, my Lord was only worth thirty pieces of silver. It says in the word of God it was a goodly price. Yes, beloved, many church members and so-called Christians think they are worth more than the publican, isn't that so?

I want to tell you when we really see the Lord Jesus we will know that we are not worth a sixpence. Charles Spurgeon said, "If I go to hell, I will never complain." There won't be any complaints in hell, don't worry about that. I think this over-valuation of ourselves leads us not to know Him as our Redeemer. I am the sinner for whom Christ died; I am the man. The publican as he prayed in the temple did not say, Lord be merciful to me a sinner, he said, Oh God, be merciful to me the sinner.

I want to tell you we don't get very far in the grace of God until there are only two men--that Man on the Cross and myself. If there was no other lost soul, He died for me. That is why Paul said, "He loved me and gave Himself for me," that is why I am crucified with Christ. I tell you we do not actually see it. Oh do we see it this morning? Is He your Redeemer?

Again, is He your Creator? If I had written the Bible I would not have put things in this order. I would have written, the Son of God the Creator and then the Redeemer. Oh, no! Listen, you never know your Creator until you know your Redeemer. That is why scholars are all bothered about this question. You will never get straight on creation till you are straight on redemption. When I first was a Christian I did not believe Christ made the world. I was tremendously astonished when I read the first chapter of John. But this is God's order, beloved.

Next He is Preserver, yes by Him all things consist, all things Hallelujah! Everything in the world. He is the great Sun of Righteousness, He upholds all.

How terribly we separate Sunday from Monday, how we separate doctrine from spirit, how we separate the spiritual from the practical. Why do we do that? A man comes to church on Sunday, prays devoutly and tells the Lord that he trusts him fully; then he goes out and schemes and plans like Jacob every day of the week. Why? Because he does not know Jesus as his Preserver. Years ago I belonged to a Life Insurance Society, but one day I discovered that the best Life Insurance President in the world was the Lord Jesus, and I said to my wife, "Let us let our earthly policy go, and let us give to the poor everything we can. And suppose we get sick? The Lord says, I am your Preserver." For twenty years I have belonged to the best Insurance Society in the world. He is my Preserver.

I started for Kobe with my wife the other day just before I came to England. On this train she looked at me, and I knew there was something wrong by that look. She looked at me from the top of my head to my feet and said, "That overcoat is not fit to wear." I said, "My dear, I don't see why you should talk like that. This is a good overcoat I'm sure, for I have worn it ten years." She said "You must not go to America with that overcoat." Well then, of course, I had to look at it and I must confess it was torn a little, but it had been sewn up, and I discovered the collar was a little worn. I said, "My dear, if I had 1,000 dollars I would not buy an overcoat." There are two young men in my school who have not had a penny salary for over two years. One of them gave up a good position with a large salary against the decision of his father, walked out, and came and laid down his life for Jesus Christ in that country place. He has never had a dollar of salary since he has been there and has taken burden after burden off my shoulders.

How I remember him now as he knelt down the other day and looked up in God's face and said, "I thank Thee more for what you have not given me than for what you have." I said to my wife "No, if I had 1,000 dollars I wouldn't buy an overcoat." She understood, of course. We went on to the city and I met a missionary friend whom I had not seen for over three years. He said to me, "When I was on the steamer just after leaving Canada, I was walking on the top deck and I was praying for Japan and praying for you, and as I prayed the Lord said to me, "When you get to Kobe buy Brother Thornton an overcoat." I thank God. If there is anything I thank Him for it is that the J.E.B. knows the Lord Jesus as its Preserver. It is one of the sweetest things in all this atmosphere to me. Do you know Him as your Preserver? Oh, beloved, people say they are laying up for a rainy day, I don't know whether you say that in England, but I have noticed that the people who lay up for a rainy day always get it.

Next, do we know Him as our Head? "In Him are hidden all the treasures of wisdom and knowledge." You can't them; they are in Him; He is the Head. In Him, in the Lord Jesus, are hidden all the treasures of wisdom and knowledge, isn't that a wonderful thing? He is my intellectual bank.

I knew a man in America who had a strange habit, he never carried a penny about with him. He was down in New Mexico, the President of a great association in that Territory, and he never carried a penny. It was known by everyone that that man had no money, yet he was worth a million. He carried a little book in his pocket, and when he got in a place where he wanted money, he would just write out a cheque. Wasn't that a happy, simple life? Now I used to think when I was a boy that a millionaire went around with all his pockets full of money. I used to work and I got five dollars a week. On pay night I used to change it into three-penny bits so that I could feel it.

There are a lot of folks who change their all into three-penny pieces so that they can feel it, they don't believe what they can't see, they don't believe there is anything hidden in Christ at all. I know men who look at the Lord Jesus and they say, "His knowledge was more limited than we are in this enlightened age." Oh, beloved! He is our intellectual bank, He is our head. I told this to a Japanese convention one time and there was one dear old woman who just danced with joy. She was so happy she could not sit still. I asked her what was the matter. "Oh," she said, "I never knew till last night that I was a millionaire, and I never slept all night." She had just seen that the Lord Jesus was her Head, her hidden treasure of life and power.

Again, He is the Prince of Peace. He is our Master, our Lord. Remember how Peter did not understand this. The Lord told him to do something, arise, kill and eat, and Peter said, "Not so Lord." You can't say "not so" and "Lord" in the same breath. A young student came to me in Japan one day and wanted me to teach him English. I said, "Are you a Christian?" He answered, "I am a Methodist believer." I said, "What are you going to do in the world?" I am going to be a doctor." "Have you ever asked the Lord Jesus about it?" I asked. "Please excuse me, I have an engagement" and he went away. A good many students in college are not asking the Lord about their life, I fear.

Now beloved, I want to come to the point that is most in mind and heart this morning. All I have said is true; we know it is true. Yesterday we sat in this hall and looked into the holiest of all. I never had a more wonderful revelation of that marvellous place than I had yesterday. You had the same didn't you? I feel that God just opened the door, stripped the veil aside, and we saw the Lord Jesus standing. We looked in; did we enter in? We have been looking, all through the week; but did we enter in?

Now I want to talk to you briefly and definitely about the way in. That is the all-important thing, because you can look in and never get in. Now what is the way in? We at once say faith, and then we try to believe, and we struggle and try to believe. Oh, listen, I want to say to you the last thing is faith, not the first. I have to explain what I mean by faith. There are two kinds of faith. One is natural and the other is divine. Beloved, our natural faith must come into operation before we can get the divine. John Wesley made a very clear statement and I know it is true, that faith, the faith that justifies, and sanctifies, that heals, that delivers is not natural at all, it is a divine super-natural revelation. A thing that you cannot see with the natural eye.

Now we have only mentally seen things in this Convention many of us, and our whole heart is thrilled as we say--"I know that is true; I am sure He said that. But we are still outside. Why? Because we have not entered into the place of divine faith. I want you to look at Paul's history. He said, "I live, yet not I, but Christ lives in me." That is not mysticism, that is experience. A mighty, wonderful experience! How did he get that? "I am crucified with Christ," not I was, but I am. It is the Cross again. What is the Cross? His Cross, not Christ's Cross, but his own cross. The cross is not a struggle to get something. The agony of the Cross is not a struggle to get something, it is a struggle to put something off. Christ was not struggling to get eternal life on the Cross. He was not struggling to get resurrection on the Cross, the resurrection came like a morning dawn. I tell you the awful agony was to put off the flesh, to go down into death. The struggle was terrible. He was the Son of God. It took the power of the Holy Ghost, it took the help of the angels, it took the help of men to take the Cross, and I know it is so with us.

Now I want you to turn to Gal. II:20 I think this is the most important thing. I do want to get this thought in which has been on my soul through this Convention. Beloved, the connection between Gal. II:20 "I am crucified with Christ," and the third chapter is very vital. Gal. II:20 is Paul's experience, now he turns to the Galatians and says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Then he asks them this question "Received ye the Spirit by the works of the law, or by the hearing of faith?" Of course they received it by the hearing of faith. What is that faith? Listen, "Have ye suffered so many things in vain?" Christ crucified, what does that mean but suffering on their part. In the early days men knew what it meant to be crucified with Christ. His own brother struck him in the face, his own brother cursed him, spat upon him; the Cross is a terrible thing and it was that.

"Even as Abraham believed God." I want to say to you, dear people, that Abraham is our father, the father of all them that believe. There is not a problem in the life of faith that you cannot find in the life of Abraham. It does not say that Jesus Christ is the father of the faithful, but Abraham is. That is his reward.

Now listen. How did Abraham believe God? When did he believe God unto justification? We see a wonderful thing in the Old Testament, God deals with us as with little children. He lets time elapse so that we can see how He does things, but the time element is not in this at all, you can get sanctified right here. When did Abraham believe God? Not in the twelfth of Genesis, not in the thirteenth, not in the fourteenth, but in the fifteenth of Genesis. I tell you, they say dear old John Bunyan when he wrote that story, he put the Cross where it belongs.

I want to say to you, I was forgiven, and I knew I was born again a long time before I knew what justification by faith meant. That sounds strange but it is true. There was not any belief at all in the Blood in my conversion, it didn't get hold of me. I was saved, but I was like Peter when Christ spoke about His Cross, Peter was staggered. He did not understand it and yet he was saved. I was that way in my experience. You were probably the same.

Now listen, when did Abraham believe God unto justification-- unto the assurance of God? He did not believe God until way on in his life. Don't think that you have to wait a long time; God did just that to teach us a lesson. This is what I see, there was something before that faith, that faith came to him by revelation. He stood under the heavens and God said to him, "Look at the stars." He looked and suddenly by revelation he believed God, he did not struggle to believe God at all, it just entered into his soul.

Faith is just like that. What was his first step? There was the Cross. When he was living in Mesopotamia God said to Abraham come out of it, come out of it to a land I will show you. It took him a long time to get out. Why? Because he shrank from the way of the Cross. He must leave his country, his kindred, his father's house. God said to Abraham "Come out. That natural life has got to die. Give it up and go out." He obeyed and kept on following until one day he met Melchizedec, and Melchizedec put a new spirit in him, a deeper spirit, and then Abraham said I swear to God I will take no reward from any man, I will trust God alone. God came down and said, I am your reward, I am your shield, don't be afraid come and take a walk with me. God led him out and showed him the stars, and faith came in as He heard God speak. Separation, and then faith will come in just as naturally as can be.

When did Paul believe God? Phil. III, I want you to see it, you know it but look at it again. Verse seven has nothing to do with sin at all. Paul did not have any sin, bless God, He had washed his sins away. But listen, "All that was gain to me"; read the verses, his wonderful religious position, his national position his spiritual position. He says, "I am righteous, blameless, in the sight of the law, but I now count it all as nothing." Oh I want to tell you it is a good deal harder to separate from our good selves than to separate from our bad selves.

Now look at the next verse, "For whom I have suffered the loss of all things and do count them but dung that I may win Christ" This is not once, it is a daily bearing of the Cross. Take up your Cross daily. What is hindering you? Is it your estimation of yourself? Is it your birth, is it your family position, is it your natural love for the beautiful? Oh, I can tell you if you love the beautiful, if your heart is set upon it more than it is set upon the Lord Jesus, you will have to take the Cross, you cannot get an easier way. You don't need illustrations, we know it is true. Is it your position in the Church? I think the hardest man on earth to be crucified is the preacher. Oh, I know, I got into a backslidden state not long ago, I did not know of any definite sin, but I was cold. One of our students used to go out into a little place to pray and I heard that boy praying for us, praying for the students, weeping over his brothers, and one morning he was there praying and God suddenly said to me, "You are the father of this institution and this boy is weeping over your children." Beloved, I want to tell you, it was the hardest thing on earth I ever had to do, to get down and confess. Oh, I tried to pray and I could not. I just tried to get through and get blessing without confessing, but it was out of the right way, I could not do it. Finally, I said, "I am backslidden, I am cold and I need to be filled again, pray for me." All the time the devil was saying, "Don't tell them." Oh, he is a liar, he is a clever liar. When he saw me weeping before God, it was like Job over again. Many preachers need a revival in their own hearts. Is it your position in society? Business, or what not?

Now beloved the Cross is a crisis between the flesh and the spirit. That is why the baptism of the Holy Ghost is instantaneous, because it is a crisis. It is a crisis between the natural desires and the spiritual desires. The Lord Jesus said to Peter, "Peter, do you love Me more than you love these?" Peter said, "Why, You know I love You." Christ said, "That is not what I said. Do you love Me more than you love these?" Peter said, "Lord, You know I do." "Then go and be crucified. Will you follow Me now? Oh, only a step to Pentecost."

I knew a dear lad in America who had been very poor all his life. Finally he got into a school and there he heard of the Baptism of the Holy Spirit. He he hungered for it, but he also desired some gold cuff buttons. This dear fellow had seen some buttons in a jeweller's window and he wanted them. His life had been so empty of beautiful things and he hungered for some little thing like that. He went and bought them, and they came between him and God. So he said he went down to the river one night, and it was his Gethsemane. He entered into awful darkness. It was the crisis of the Cross, but God helped him. He stood there, he looked at his cuff links, and--you say that is a little thing--Oh, no, it is not. The world was behind those cuff links. I know missionaries who have never gone on because away back somewhere there was a little question like that, a little tiny issue. Finally he said, "Oh God help me!" and with a great cry he threw the things into the river, and then he said the light broke in upon his soul. He went back to the school, went down into the cellar, got down on his knees and God filled him with His Spirit. Before, he could not work or testify or do anything for Christ, but after that he said, he walked from house to house and farm to farm telling everybody about Jesus. The rivers of living water were flowing

out of him, of course they were.

Amy Wilson Carmichael tells the story of one little Indian girl in her orphanage. A little, tiny tot, with nothing in the world but one simple cotton skirt. One morning Miss Carmichael was looking out of the window and she saw this little tot. She was singing in Tamil "My Jesus, I love Thee, I know thou art mine, for Thee all the pleasures .-. ." She stopped. She looked down, then shewalked on and sang, "My Jesus, I love Thee, I know Thou art mine, for Thee all the pleasures."---She stopped again, put her hands behind her back, then bringing one hand forward she looked at her little finger. She looked, and the tears started to run down her face. On that finger was a little bead ring worth a couple of farthings, but those coloured beads were beautiful to her, and she could not sing "For Thee all the pleasures of life I resign." She looked a moment, the tears running down her face, while Miss Carmichael watched her struggle. There was a soul at stake, the Holy Ghost was there, the world, the flesh and the devil. The dear little girl took her bead ring off and threw it as far as she could, then clapping the hands she sang-

"My Jesus, I love Thee, I know Thou art mine,
For Thee all the pleasures of life I resign."

Hallelujah! I hear people saying, "O Lord, won't you baptise me with the Holy Spirit, won't you do it?" Just say, "Search me, O Lord, search me and see if there is anything in that is hindering, I may not know it at all, but search me, show it me." Oh, "thus saith the High and Lofty One that inhabiteth eternity whose name is Holy, I dwell in the high and holy place and with him also that is of a contrite and humble spirit, to revive the heart of the humble."

I want to say to you that this is the way into the mystery of an indwelling Christ. And I know the little things, the things we call little that come between us and this experience. I have not preached this message to condemn. If I never speak to you again my last word is this, deny yourself, take up your Cross and follow Jesus. Greater words than these I do not know as a direction for your life; they will lead you true, they will lead you into all the fullness and you will stand perfect and complete in the will of God.

The deceased was married in Indiana Nov. 14, 1861, to Sarah A. Jackson who, after a lingering illness, died in Denver, Colo., Jan. 8, 1890. On Dec. 1891 he was married to Miss Mary Ellen Nicol of Denver. He is survived by his widow and three sons: H. L. Thornton of LaFayette, Ind., The Rev. Jesse B. Thornton of Chicago and Earl C. Thornton of Hoopes-ton, Ill.

Dr. Thornton was stricken with nervous prostration Sunday, June 9th. Complications set in and, as he had suffered to a certain extent ever since his war service, he was weaker physically than at first realized. Until a few hours before his death his mind was clear and he talked much of his life and of his faith and hope. He requested that he be buried simply, without display, in Cerro Gordo, where he had last worked, among the people he had grown to love.

The funeral service was in charge of Dr S. H. Whitlock; the arrangements, being in the hands of the Men's Bible class, which Dr. Thornton had organized since coming to Cerro Gordo last fall. The assemblage being too large for the church, adjournment was taken to the park where public services were held. Dr. J. W. VanCleve and the Rev. Preston Wood delivered addresses and Dr. Horace Reed, the Rev. T. N. Ewing, and the Rev. Walter Aitkin assisted in the service. The Men's Bible class requested the privilege of buying the burial lot. Drs. Whitlock and VanCleve conducted the last rites at the grave.

On Sunday following the burial

Dec. 5, 1906

Northwestern Christian Advocate

1904 Missionary at Madras, India

Mr. Jesse B. Thornton, who went from the Illinois Conference to India two and a half years ago as a missionary, but who has been engaged in evangelical work as a layman for a year past, has recently been appointed by Bishop Robinson superintendent of "The Seaman's Rest" in Bombay, India. This is a position of great importance, as thousands of seamen from all parts of the world find a resting place here every year. It is fitted up like our Young Men's Christian Association buildings, and Mr. Thornton will have a great field for work in the salvation of men.

air:

source 1904 p 134 Jn

1924 II Jn says J R

Illinois Annual Conference

1912

1899 OT (On Trial)

1899-1900 Greenfield Circuit

1901-3 Havana

1904 Missionary at Madras, India

Danville Newspaper of 1904

JESSE THORNTON GOES TO INDIA

FORMER DANVILLE BOY WILL EN-
GAGE IN MISSIONARY WORK
IN THAT COUNTRY.

Rev. Jesse B. Thornton, formerly of this city and a son of Rev. Thornton, former pastor of the First M. E. church, will become a missionary to India and will leave in a few days on a 12,000 mile journey to that country. He is at present visiting his brothers, Earl and Harry Thornton at Hoopes-ton.

Jesse Thornton has been most successful since entering the ministry and had a good church at Havana, in this state, but felt called upon to enter the missionary work. He made application to Bishop Warren at Chicago and has just received his appointment. He will be stationed at Madras, India, and will be in charge of an English church there.

Rev. Thornton is remembered among Danville boys of his time as having introduced the modern game of football in this city. He was a splendid player, of no little experience and the high school teams which were turned out under his supervision.

THE REV. SAMUEL WATSON THORNTON

SAMUEL WATSON THORNTON was born in Van Buren, Hancock Co., Ohio, June, 1841, and died at Cerro Gordo, Ill., July 3, 1912. He was the son of the Rev. Samuel W. and Mary Ann Donaldson Thornton. The father was a member of the Cincinnati Conference of the Methodist Protestant Church. His great-grandfather was a Revolutionary soldier, who married Jannett Montgomery, a cousin to General Montgomery who fell at Quebec. His grandfather received a land grant of 160 acres in Iowa for service as a United States soldier in the war of 1812, and moved to Iowa and died there.

On his mother's side his great-grandfather, Reid, served as one of Morgan's riflemen in the Revolutionary war.

His father died when he was ten months old and his mother when he was at the age of four years. He had no brothers or sisters and he was reared, until he was sixteen years of age, by his mother's mother, Mary Reid Donaldson, who was of Scotch descent, of the McDonald line, early settlers of Virginia.

At sixteen years of age young Thornton had to begin life for himself. He taught school in school seasons and did other work at other times, in the mean time studying and educating himself. In 1861 he enlisted in the 13th Indiana Infantry and was warranted a Sergeant of Co. E. He served in Gen. Reynolds' Brigade, under Gen. Rosencrans, in the first campaign of Gen. McClellan through West Virginia. Late in October of 1861 he was discharged for disability. He enlisted again in 1864 as a Second Lieutenant in the 137th Indiana Infantry. Most of his service thereafter was in Tennessee in command of a detail at Duck river. He was mustered out of service in 1865. Returning to Indiana he taught school until 1869, when he was received on trial in the Missouri conference.

His long itinerary is as follows: Rockport circuit, Mo., 1869-71; Oregon circuit, Mo., 1872-73; Maryville, Mo., 1874; St. Joseph, Mo., 1st church 1875-76; Maryville, Mo., 1877; Utah Conference, at Evanston, Wyoming 1878-79; Colorado Conference, Greeley, Colo., 1880-81; Central City, 1882 North Denver, 1883; Central City, 1884; Superintendent New Mexico Mission, living in Las Vegas, 1884-85; Albuquerque, 1885-87; Denver, Col., 5th Avenue, 1888-89; Superintendent Greeley District, 1890-92; Golden, Col. 1893; Illinois Conference, Danville, 1st Church, 1894-96; Jacksonville, Grace Church, 1897-1900; Hoopes-ton, 1901; Chaplain Illinois State Penitentiary Joliet, 1902-06; Springfield, Kumler Church, 1907-10; Cerro Gordo, 1911.

Dr Thornton was one of the strongest preachers in the Illinois Conference. He was a brother dearly loved by all who knew him, an earnest and forceful speaker, very versatile and at times very eloquent. It was his privilege and honor, and their joy that he served some of the strongest churches while among us.