



**DR. H.O. WILEY'S**  
*Annual* **SERMON**

# **BEULAH PARK**

*Northern California  
District*

**CHURCH OF THE  
NAZARENE**

*Santa Cruz, Calif.*



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BEULAH PARK AUDITORIUM

## THE SERMON ON THE MOUNT

*A message delivered by Dr. H. Orton Wiley, President Emeritus of Pasadena College, at the Northern California District Camp Meeting held at Beulah Park, Santa Cruz, August 3-13, 1950.*

### INTRODUCTION BY DR. STEPHEN S. WHITE

I am honored today to be in this outdoor meeting place which has been so well named Wiley Temple. It was my good fortune to be present last year and listen to the message which Dr. Wiley brought. It was a classic not only as a sermon, but also as a literary product. It has seldom been excelled by any preacher in any church. I am happy indeed that Dr. Wiley could be with us last year and that he is here again this afternoon and will preach.

Dr. H. Orton Wiley, scholar, gentleman, Christian, president emeritus of Pasadena College, and dean of educators in the Church of the Nazarene — a man who holds a unique place in our church. I thank God for him and count it a special privilege to introduce him to you who know him so well and love him so much. Dr. Wiley!

### Response

Thank you Dr. White. I was happy indeed when I learned that it would be possible for the Camp Meeting Board to secure the services of Dr. Stephen S. White for the place in which I have been honored to serve you for so many years. I thought that in all probability last year would mark my final message, but the Lord has increased my strength, and Dr. Coulter's hearty invitation to return completely broke down my power of resistance. This Bay region is, of course, home to me. Last year, you will recall, four strong young preachers carried me up the hill when I was unable to walk.

It has ever seemed to me that a different type of Bible study is demanded in an out-door temple such as this, — something along the line of God's wonderful manifestation in the beauties of nature. Having my attention drawn to the fact that many of our Lord's messages were delivered in the open air, — on the plain or on the mountain side, I thought it wise to call your attention to the greatest of all sermons, — "The Sermon on the Mount." I did not know at that time that Dr. White was speaking this year on the "Greatest Prayer in the Bible," so it seems a divine leading that I should speak on "The Greatest Proclamation in the Bible." (Had I some of the poetry about me that I find in Dr. White, I might have used the title "The Glory of an Unprecedented Proclamation," but I did not think of it until I saw his list of subjects for these afternoon Bible Studies. Since I am a man of one syllable words — except in theology — I shall speak to you from the simple title, "The Sermon on the Mount.")

### The Scripture Lesson

The Scripture readings for this afternoon study will be Luke 6:17-23 and Matthew 5:1-16. We shall read Luke's account first and follow it with that of Matthew.

"And he came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." (Luke 6:17-23)

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:1-16)

#### The Prayer

Our gracious Father, we thank Thee this afternoon for thy presence with us, for the anointing Spirit which rests upon the entire camp, for the messages that have been so searching and so unctuous, and for the Bible studies that have been so illuminating and helpful. We ask Thee now that as we study thy word together in this beautiful open air temple, that Thou wouldst draw sacredly near to us. As Thou didst speak to thy disciples from the mountain side of old, speak again to us, we pray Thee. Speak Thou to our every heart by the power of thy Holy Spirit, and grant that the words may sink deep into our hearts and lives. We ask it in the name of Jesus. Amen.

There are great similarities in the two passages of scripture just read, — so much so that many have thought they were but different versions of the same sermon. But when read carefully it will be seen that one was delivered on the plain to a great multitude, the other delivered from the

#### The Inauguration of a New Dispensation

summit of a mountain, and in all probability to the disciples alone. Dr. Lange, — one of the greatest of commentators, says that these two sermons were delivered in close proximity to each other. He maintains that the one was delivered from the summit of the mountain to the disciples, and when He saw the people crowding up the mountain side, He went down to a lower level or ridge, or plain-like level place and there adapted the same sermon to the waiting multitudes that had come out to hear him. Whether He delivered the first sermon from the summit of the mountain and then descended to speak to the multitude, — or whether having spoken in general terms to the multitude, He took His disciples apart and climbing to the summit, there spoke to them in more minute detail, does not concern us now. The thing to be emphasized here is the fact that the one sermon was delivered at one level, and the other at another. Please keep this thought in mind as we further study the Scriptures before us.

The Sermon on the Mount is the greatest proclamation in all history. It is important for three reasons. *First*, it marks the Inauguration of a New Dispensation in the world's history. *Secondly*, it is the Magna Charta or Constitution of the Kingdom of God; and *thirdly*, it is an Analytical View of Christ as the Light of the World. We shall consider these in order.

During the time that our daughter Pearl was so ill in Nampa, Idaho, we found it necessary to spend much time with her in the hospital. One night I took with me a small pamphlet entitled "*The Pillar of Fire*" thinking that possibly I would have some time to read. I found that this booklet was a series of letters purported to have been written by a young woman from northern Palestine giving an account of her impressions of the sacred city. It is something one never forgets when for the first time he visits a great city. The first time I walked up Market Street in San Francisco, I was amazed that there could be so many people on a single street at one time. I recall saying to myself, is it possible that all these people know where they are going? It seemed to impress the author of this booklet in the same manner as she visited Jerusalem for the first time. Among the things of which she took particular notice was their custom of morning worship. "Every morning," she wrote, "the people gather by families on the housetops of their homes, and stand with bowed heads in prayer, just at time when the smoke from the morning sacrifice rises above the temple courtyard." This doubtless was a beautiful custom. But then, I recalled that there had not been a prophet in Israel for four hundred years. With all their prayers and reverent customs, the heavens had been silent. When, therefore, Jesus "opened his mouth and taught them" the heavens ceased to be voiceless and God again spoke to men.

The First Dispensation was characterized by law. When it was given, Moses set bounds about the mountain that the people could not pass over, and if so much as a beast touched the mountain, it was to be stoned or thrust through with a dart. So terrible was the sight that Moses said, "I exceedingly fear and quake, and the people besought him that the word should not be spoken to them any more, For they could not endure that which was commanded."

What a contrast marked the ushering in of the New Dispensation!



Christ climbed up the mountain side, sat down on a grassy plot, and reaching down into His theanthropic heart lifted the words written there, and spoke to His disciples and the people that thronged about Him, the wonderful words of life. Man as God created him was placed in the garden amidst the best possible surroundings and yet, he sinned and fell away from God. Christ after fasting for forty days, met Satan in the wilderness with the wild beasts about him and there triumphed over temptation, destroying him that had the power of death, that is, the devil.

The writer of the Epistle to the Hebrews sets the two dispensations in contrast under the symbols of Sinai and Sion, — the parallel drawn doubtless from Mount Ebal and Mount Gerizim, — the one where the curses were pronounced, the other the blessings. This is remarkable contrast. He says, "Ye are not come unto the mount that might be touched (a material mountain) and that burned with fire (threatenings), nor unto blackness (confusion), and darkness (hopelessness), and tempest (unrest). And the sound of a trumpet (call to judgement), and the voice of words (final sentence of condemnation). But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abe." (Heb. 12:18-24)

Notice now the contrasts. Instead of a mount which burned with fire, — the flashes of lightning and the thunderbolts of God's threatenings, — under the new covenant every streak of zig zag lightning is turned into a ministering angel, "for he maketh his angels spirits, and his ministers a flame of fire." (There are some religious people that enjoy sheet lightning that plays across the skies but never does any damage. The kind of lightning we need is zig zag lightning which strikes just about where you are. The kind of preaching I like is that which makes me sit on the edge of the seat and wonder if the preacher will get me next. There is nothing that clears up the religious atmosphere like a good thunderstorm, and the lightning flashes of Divine truth.)

Instead of the blackness of confusion, we are come to the General Assembly and church of the firstborn. Instead of the darkness of hopelessness and despair, we are come to God the Judge of all, who "gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Instead of the unrest of the tempest, we are come to a placid sea, — to the spirits of just men made perfect. Instead of the call to judgment, we are come to Jesus the mediator of the new covenant; and instead of the sentence of doom, we are come to the blood of sprinkling that cries for forgiveness instead of vengeance.

St. Paul in Galatians has a similar parallel also. He says that the old covenant or dispensation answereth to the Jerusalem which now is and is in bondage with her children, but the new covenant is typified by the Jerusalem which is above, which is the mother of us all. Here he draws a contrast between Hagar and Ishmael, and Sarah and Isaac. He points out that Ishmael who was born after the flesh, persecuted Isaac who was born

after the spirit. We frequently hear the exhortation to cast out Ishmael, that Isaac, the Spirit or the new man, may dwell in peace. The truth is here but it is not the whole truth. We are not only to cast out Ishmael, but we are to cast out the *bondwoman and her son*. It is the law that engendereth to bondage, it is the grace of God that brings spiritual liberty. And this spiritual liberty comes not by "*exemption from law*" but by the "*fulfilment of law*."

Noting now the contrast between the old covenant of works and the new covenant of grace, is it any wonder that the prophet Isaiah looking down across the centuries exclaimed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Or that St. Paul caught up the refrain and cried out, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

### The Constitution of the Kingdom of God

The second thing about this remarkable proclamation is, that it is the *Magna Charta* or *Constitution of the Kingdom of God*. Here our Lord gives us the foundation principles upon which the new Kingdom is to be founded. Here we shall see more especially the two levels from which the two sermons were delivered. These two levels represent *first*, what is commonly known as "natural revelation;" — or the revelation of God through nature; and *secondly*, the higher revelation made by God through His Word. In the first, Christ is revealed as Creator; in the second, as Redeemer. The sermon preached on the lower level, as recorded in the Gospel of Luke, has to do with Christ as Creator, and the principles of truth and righteousness wrought into the constitution and nature of man at his creation. On this lower level, Christ speaks as Creator, and by His deep insight, lifts into prominence the principles which should govern mankind. On the higher level, he speaks as the revealed Word of God, — the Redeemer of mankind, and sets forth the principles which are to govern the redeemed, — the principles that operate in the kingdom of grace.

*The Sermon on the Lower Level.* Let us study the sermon on the lower level. The principles stated here are revolutionary, but only so because this sinful world has false ideas as to the principles which should govern human life. The world is upside down, and we still need those of whom it can be said, "They that have turned the world upside down are come hither also." Some one said to Billy Sunday, "You rub the fur the wrong way." His answer was, "No I do not; let the cat turn around." If then the following principles as stated by our Lord appear revolutionary, it is because we have perverted ideas as to what is right or wrong. Let it be said also, that the word "Blessed" by which our Lord introduces the so-called "beatitudes" is sometimes translated "happy" but this is too weak a word. It is like the word "beauty" as compared with "sublimity" or "Glory." It is too light. The best translation I think is the word "Congratulations." What Christ really said then was "Congratulations to you poor, to you that hunger, to you that weep, to you that shall be hated and reproached and your name cast out as evil."

1. *Congratulations to you poor.* You will note that there are no qualifications here. He does not say, "Blessed are the poor in spirit," simply



"Blessed are ye poor." It was a strange statement in that day, and perhaps a stranger statement in this our day. The world seeks to be rich and regards poverty almost in the light of crime. Poverty is unfortunate to say the least. Why then does Christ say "Congratulations to you poor!" Why? because the seeking after wealth frequently brings a snare. The *love of money* is still the "root of all kinds of evil." The poor are not beset with many of the temptations which try the souls of the rich. This is a ground for congratulation. Again, poverty tends to develop habits of frugality and industry. For this also they are to be congratulated. Work is a great blessing. It gives interest, inspiration and purpose to life. The idle rich are restless, unhappy and discontented.

2. *Congratulations to you that hunger.* This truth strikes deeper, as does each succeeding beatitude. He does not say, "Blessed are ye that hunger after righteousness." He merely says "hunger." Congratulations to you that hunger! He indicates that there is great blessing in earnestly striving after a goal, — in seeking to accomplish some great mission in life. Several years ago, a series of articles was published in one of the religious journals entitled "Parables of Safed the Sage." In one of these Safed tells a story of his grandchildren. "My grandchildren," he said, "were very busy. They had decided to build a farm out in the yard. They worked hard. They got the hammer, the shovel, stakes and string and many other things. They built fences with the stakes and enclosed the farm with the string. They dug a well and carried water to fill it. They made a creek through the farm and carried water for it also. They worked hard all day until they had finished it. But the moment it was finished, they lost all interest. They left the tools in the yard, the bucket unwashed and the ditch and the string for others to stumble over. Their interest was in the task to be accomplished, not in the finished product. Do you say that is childish? I think not. I have seen a number of churches work and toil and sweat, to build bigger and better buildings, in order to reach more people with the Gospel; and once the buildings were finished and the debt paid, they settled back and in effect said, "it is done, we can now relax!" They had maintained their interest while seeking to accomplish something, they lost it when that end was accomplished. Our great mission is to evangelize the world and to build up the church on its most holy faith. This is sufficient to constantly maintain interest. Congratulations to you that hunger!

3. *Congratulations to you that weep.* This strikes still deeper into the nature of man. He does not say "Blessed are ye that mourn for ye shall be comforted," merely, "Blessed are ye that weep." Our Lord tells us here, that those who weep have a touch of sympathy impossible to those flushed with success. Have you not noticed that there is something lacking in a man that is uniformly successful? He has never known sorrow or failure and he cannot sympathize with the sorrows and failures of others. Only those who have known suffering can weep with those who weep. Our Lord Himself was a man of sorrows and acquainted with grief, that He might be to us a merciful and faithful high priest. One of our great evangelists spoke to a mother who had just lost her child, and offered words of sympathy to her who was crushed with grief. When he returned home and thought the matter over, he said, "My words to that stricken mother were

merely professional, — the kind words of a minister, but without any deep heart sympathy. Suppose some one should speak to me in like manner, were I the one who suffered bereavement? Would such words comfort me? So returning to the home, he apologized to the mother and comforted her with words that flowed from a deep heart-understanding. The sight of grief hardens the heart unless it enters into sympathy with the grief-stricken ones. Bob Hammond in one of my classes for some time, said to me, "I live where I see the suffering and dying all the time in famine-stricken China, — how can I keep from becoming hardened by the familiarity of such scenes?" I replied, "I do not know, for I have never been through such an experience. But I do know that only as we weep with them that weep and rejoice with them that rejoice, can we keep a heart interest in the great mass of sinning, suffering, dying humanity. "Congratulations to you that weep!"

4. *Congratulations to you when men shall reproach you and separate you from their company.* Still deeper does our Lord now probe the sinful hearts of men. He says, "Congratulations to you who have such a firm purpose to live in holiness and righteousness that you will be obedient to God even if your name is cast out as evil." One sad characteristic of this "untoward generation" is its lack of convictions concerning the great principles of righteousness. We live in a compromising age, an age of appeasement instead of heart convictions. Moral corruption in high places is a disgrace to our nation. It is the moral breakdown that lies at the root of all our social and moral delinquencies.

Some one has said that the only way to succeed is to link one's self with a good and growing cause and stand by it through thick and thin. As I sat in the service this morning and saw the great congregation of men and women with the blessing of God upon them, saw the beautiful tabernacle in which we were worshipping, I seemingly could not help falling into a reminiscent frame of mind. I thought of the time when there was but a handful of Nazarenes, — to use a common expression. I began worshipping with the Nazarenes in a little hall on Sixteenth Street in Oakland, California, fifty years ago this spring. There was not even a Nazarene preacher in charge. The small group was cared for by a Wesleyan Methodist pastor and a Wesleyan Methodist evangelist, — Rev. Mr. Whiting, and Rev. G. B. Howard. Mrs. Fannie Reed and her young daughter Maude, Mr. T. H. Montgomery and one or two others besides myself were about the only regular attendants at that time. (Sister Reed on this district we knew as "Camp Meeting Fan," and Aunt Nan on the Southern District was "Camp Meeting Ann." But of course there was neither a Northern or Southern California District at that time.) While in the University of California, I passed by one day and saw Sister Reed sweeping out the hall, so I asked for the privilege of doing the janitor work which was readily granted. I attended the first Assembly on this District held in the Oakland Church, and later was secretary, gathering together and publishing the Minutes of the first five assemblies. I have the original typewritten copy of the first assembly held on the district. When the roll of seven preachers was called four of them were absent. The entire Assembly was seated on the first two rows of seats in the church.

Again, I thought of our first camp meeting on this district. There were

but four churches, Oakland, Berkeley, San Francisco and Alameda. But Alameda was sometimes up and sometimes down, and we were never quite sure whether to count it as one of the four or not. The people laughed at us, and said, "How can four small churches carry on a camp meeting?" We started out to win. Brother Linaweaver was District Superintendent. We preached camp meeting Sunday morning and evening with special pressure on prayermeeting night. We practically told the people that if they were not concerned enough about the salvation of souls to make some sacrifice and come to campmeeting, we were not quite sure they had the right kind of religion. (I still believe we had something there.) We rented the old Beulah Park in East Oakland. The Holiness Association owned thirty-three tents but promised to buy more for us if we needed them. As a result, they were forced to buy nearly seventy new tents that first year. We had a hundred tents on the ground and all of them occupied. Those days of great spiritual power, the crowded old tabernacle, the great altar scenes can never be forgotten. Many said that the church was built about the strong personality of Dr. Bresee and when he was gone, the organization would fall apart. We were so small that a preacher in a large church said, "The little sect of Nazarenes around the corner is so small I think it must be an insect." Well they have discovered that insects can make things interesting to say the least. We came to these grounds eleven years ago and held an afternoon meeting on this sunny slope. Some of you will recall that one group sat down near a hornets' nest and the hornets made an attack. You may imagine that there was quite a stir in the camp for awhile. The Lord used hornets in the olden time to drive out the Canaanites, and as the song has it, "He didn't compel them to go 'gainst their will, He just made them willing to go." The hornets certainly accomplished the same purpose that afternoon. It is beyond our fondest dreams, — the things that God has accomplished in the past few years because He had a people that were out and out for a good cause, — the cause of holiness, — and were willing to have their names cast out as evil and suffer reproach, — even sometimes I fear, to be hated, in order to preach the Gospel of full salvation. To you our Lord says, "Congratulations for your loyal devotion to a great cause."

*The Sermon from the Upper Level.* We turn now to the sermon from the upper level as recorded in Matthew's Gospel. Having spoken to the multitudes on the plain, — as indicated, perhaps a level place on the side of the mountain, Jesus took His disciples and climbed to the summit. There he sat down and taught them. "He sat down," a symbol of authority. No priest sat down to minister, — he always stood. When Christ sat down, he spoke words of final authority, — the foundation principles of the Kingdom of God. Christ is now sitting at the right hand of the Majesty on high, — "expecting until he shall see his enemies become his footstool." The time will come when every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father. It may be sooner than we think. He must reign until all things are put under His feet. Then He shall deliver to the Father the Kingdom and Himself be subject, that God may be all in all.

The seven beatitudes as recorded here give us a high standard of ethics.

Some of our good Fundamentalist brethren tell us that the Sermon on the Mount is not intended to be a standard for this dispensation, but only for the millennial period to follow. This we maintain misses the whole point of the sermon. This account is not a merely naturalistic ethic, it is the ethic of a redeemed people. Recently I read of a Chinese man who speaking in this country, asserted that the ethics of Christ were so far beyond mankind that they were impractical. On the other hand, he held that the teachings of Confucius being on a lower level were more practical than the Christian standards. I do not know whether our good Fundamentalist brethren used this as the source of their authority or not, — I only know that their position is closely related to paganism. We do not need to pull down our standards to a low level of experience, we need to bring our experiences up to the standards set for us in the Scriptures.

The *Constitution* or *Charter* of an organization must clearly state three things: *First*, it must define the qualifications for membership in the organization. *Secondly*, it must define the rights, duties and privileges of its members. *Thirdly*, it must clearly state the purpose of the organization. Now note, that the first of these beatitudes stands alone, and the remaining six are arranged in pairs. Of these three pairs, the first member of each expresses an attitude toward God; the second, a corresponding attitude toward men. Probably these pairs of beatitudes are patterned after the two tables of the Law, — one of which we are told contained the duties towards God, the other the duties toward man. Analyzing these still further, we may say that the first beatitude sets forth the qualifications for membership in the Kingdom of God; the first pair, a seeker after the Kingdom; the second pair, a child in the Kingdom, and the third pair a mature person in the kingdom, — one who has entered into the full privileges of the New Covenant. Let us now consider these in the above order.

1. *Blessed are the poor in spirit; for theirs is the kingdom of heaven.* This beatitude states the qualifications for membership in the kingdom. I sometimes ask my class, "Who can become a Christian?" The answer always is, — anyone can become a Christian. This is true in a sense, but it is not altogether true. There is but one class of people who are eligible for membership in the Kingdom, and these are the poor in spirit. Grace operates on the plane of human helplessness, and as long as we are relying on our own efforts, or trusting in our own self-righteousness, we are not on the plane where grace operates. Our struggling at an altar of prayer is not to make God willing; it is God trying to strip us of our self-righteousness and bring us to the plane where we can be made righteous through Christ. Some seem to die hard, our concern is only that they die sure. Blessed are the poor in spirit, — this is the condition of eligibility in the Kingdom, and by faith they may enter in.

2. *Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth.* (Matt. 5:4-5) This pair of beatitudes portrays a seeker after the Kingdom. Mourning is an attitude toward God; meekness is the resultant attitude toward man. By mourning we mean self-humiliation in the presence of God because of our sins. We mourn over our offenses, we repent of our sins. There is a worldly sorrow which leads to death; godly sorrow leads to repentance toward God and faith in our Lord Jesus Christ.

In proclaiming the necessity of godly sorrow, repentance and faith, we are not preaching anything new. I appreciate the remark of Dr. Benner, when he said "Revive us, — preserve us alive." This is what the true church across the centuries has done, and this is our purpose in this camp. Huss preached the necessity of repentance and they burned him at the stake. But God was with him, and the night before his martyrdom, he danced about his bedpost and exclaimed, "Tomorrow will be my wedding day." John Wesley was put out of the church because he stood for the gospel of full salvation, but he continued to preach from his father's tent in the churchyard. They have put a lot of us out. The early Nazarenes were not "come-outers," they were "put-outers." Dr. Bresee frequently said, "We are Methodists, only more so." We have introduced nothing new, — we have revived the "mourner's bench" and continue to make calls for mourners. Out of habit, we call the mourner's bench an altar, but it is not an altar. The reason it is called a "mourner's bench" comes from the fact that in earlier times a bench was placed close up to the pulpit, and seekers, or those planning to seek God came and sat on that bench until the sermon was over, and then all they needed to do was to kneel and begin praying for salvation.

The test of true mourning towards God is meekness towards men. The meek hold steady when things go hard. The real test of true mourning shows itself in making things right with men. Many of you were acquainted with Jack and Phebe Sanders. They were Roman Catholics in Spokane, Washington, and many times Phebe walked across the bridge over the Spokane Falls trying to get up courage to leap from the bridge to her death. About that time a mission was established in the slum part of Spokane. A theatre had provided for a band to play from its balcony previous to the opening of the doors in order to draw the attention of the crowds. Brother and Sister DeLance Wallace opened a mission directly across the street and arranged for Rev. I. G. Martin as one of the evangelists. As soon as the theatre band stopped playing, the Mission Workers opened their doors and began their open air meeting. As a result they drew large crowds from the street and this was the origin of the John 3:16 Mission which later became the First Church of the Nazarene. It was to this mission that Phebe Sanders was attracted one night, and dark as was her mind, she prayed through to victory. She tried to tell Jack about her experience, — a gambler who had scarcely worked a day in his life. She persuaded Jack to go and he also prayed through and was saved. One night the evangelist touched on the subject of restitution. Jack asked Phebe what that meant and in her blunt way, she said "It means to pay back what you owe." Jack did not know what to do, but he took a paper and pencil, got down beside a chair in his room and prayed, — asking God to bring to his mind the many debts he owed. He stayed there until two o'clock in the morning. Together they began to save all that they could in order to make restitution. Later Brother Sanders became Manager of the Publishing House in Kansas City, and was also with me as Business Manager, both in Nampa and in Pasadena. Just a short time before he died, he said to me, "I have just succeeded in making restitution in full. It has taken years, but it has all been paid." When men show such interest in making things right with men, it is evidence that their mourning toward God is genuine.

3. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy.* (Matt. 5:6-7) This pair of beatitudes represents a child in the kingdom. Hunger and thirst are evidences of a healthy childhood, — so also the hungering and thirsting after righteousness, — i. e. to be right, is an evidence of healthy spiritual childhood. And to those who hunger and thirst after righteousness, there is the promise that they shall be filled. I recently re-read the story of Perpetua and Felicitas, and was greatly impressed with the desire to be right which characterizes genuine Christians. Perpetua was of noble birth, Felicitas was a slave girl. Perpetua was but twenty-two years of age, was married and had an infant son. Her father was an aged nobleman. Perpetua was charged with being a Christian and everything possible was done to persuade her to turn away from Christ and so escape martyrdom. But she held steadfastly to her profession. Her husband begged her to give up the Christian way for his and their child's sake. Her father pleaded with her saying "For my gray hair's sake and the sake of the family will you not give up this way?" When she was hailed before the judge, he made an appeal saying, "Look at your aged father and his gray hair. Can't you give up this way? What will become of your infant child?" But she was steadfast in her loyalty to Christ. When the day for their death came, three men were sent out from the prison first, and these preached to the crowds saying "God ever judgeth!" Leopards, bears and wild boars were turned in upon them and they were soon destroyed. Perpetua and Felicitas were then exposed to the fury of a wild cow. They were wounded but not mortally, and the executioner's sword made an end of their sufferings. For years afterward, the anniversary of their martyrdom was celebrated at Carthage by countless multitudes of the faithful. The devotion of these simple Christians to the cause of righteousness sheds an undying glory upon the age in which they suffered and died, — witnesses to the faith that overcomes the world. The mark of a true Christian is, — he hungers and thirsts to be right; and no love of family and home, no desire for wealth, or worldly emoluments will turn him aside from righteousness.

The counterpart of this beatitude is found in another, — "Blessed are the merciful; for they shall obtain mercy." Hunger and thirst after God is accompanied by mercy toward men. A seeker after the kingdom has enough grace to keep him from resentment; but when one becomes a child in the kingdom he has grace enough to forgive an injustice. Those who are merciful will receive mercy. Peter said to our Lord, "How many times shall we forgive, — unto seven times?" But Christ's reply was, "not unto seven times but unto seventy times seven." forgiveness towards men marks the true child of God.

4. *Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.* (Matt. 5:8-9) These beatitudes portray a mature person in the kingdom of God. Purity of heart is not a ritualistic purity, or an imputed purity, but an intrinsic purity. There is a ritualistic purity, and St. Paul tells us that it served its purpose, but could never take away sins. As the Israelites journeyed in the wilderness, there must have been scores of deaths each day. To touch a dead body demanded the water of purification in order to ritualistic cleanness.



This sprinkling of water into which had been poured some of the ashes from the sacrifice of a red heifer was the water of purification. It is interesting to note that if more than five hairs other than red were found on the heifer it could not be offered as a sacrifice, and that probably only three red heifers were used during the whole wilderness period. The constant contact with death, would in time have hardened the Israelites, but the fact that they must be sprinkled with the water of purification every time they touched a dead body, kept before them constantly the awfulness of death. But the writer of the Epistle to the Hebrews tells us that these sacrifices could never take away sins, — in fact were never intended to take away sins, for only the blood of Jesus Christ can cleanse the heart from all sin. Heart Purity then is essential if we would see God. St. Paul sums up Christian experience in these brief words, "The end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned." The pure heart is the fountain, perfect love filling the heart is the stream of blessing, a good conscience forms the banks which guide its flow, and the river of divine love is kept full and fresh and ever flowing by an unfeigned faith.

The complementary beatitude is important also. "Blessed are the peacemakers; for they shall be called the children of God." The seeker after salvation may have the meekness to resist resentment; the child in the kingdom has grace to forgive those that mistreat him, but the mature man in the kingdom has grace to go into the midst of the battle and make peace, — peace with God and peace with men. Sanctified people are not trouble makers, — they are peace makers, and so we are exhorted to follow peace with all men and holiness without which no man shall see the Lord.

#### An Analytical View of the Life of Christ

The third outstanding truth in the Beatitudes lies in the fact that they are an analytical view of the life of Christ, the Light of the world. Several years ago, while living on the campus, we ate breakfast at about the same time each morning, and as we sat at the table, something on the sideboard acted as a prism and spread all the colors of the rainbow on the linen by my plate. I looked at these each morning and thought, — how beautiful is light when analyzed into its primary colors, — violet, indigo, blue, green, yellow, orange and red. Then it occurred to me, that the Beatitudes were but an analytical view of Christ as the light of the world, and that the word was the prism which unbraided these rays and formed the beautiful spectrum. When God speaks of Himself in the Apocalypse it is under the symbol of a Jasper and a Sardine stone, — the purple which results from the blending of the ultra-violet and infra-red rays, — the end rays of the spectrum. This is as if he said, I am Alpha and Omega, the Beginning and the End. Then too, the complementary color of purple is green, so Jesus speaks of Himself as a rainbow about the throne like unto an emerald in color. Everything that reaches the throne of God must pass through the mediatorial work of Christ, and every blessing that comes from heaven comes through Him to us. If then you want to know whether the light that is in you comes from Christ, pass it through the prism of God's word and see if it falls into the beatitudes; and if you want to know whether Christ is the source of your life, take the beatitudes, condense them through the Word and see if they focus in Christ the light of the world.

#### The Purpose of the Kingdom

The closing verses of our Scripture lesson give us our Lord's teaching concerning the purpose of the Kingdom, and the duties of its members. "Ye are the salt of the earth;" "Ye are the light of the world." Here the two sermons which were delivered on the two levels are apparently brought together to express the one supreme purpose of the Kingdom of God. The salt of the earth refers to the lower level where Christianity injects new and preservative principles into a society corrupted by sin; the light of the world refers to the higher level where a supernatural light is given, — a higher revelation which supplements and brings to perfection the revelation of God through nature and the constitution of man. Christ the Creator is also Christ the Redeemer, and as such will remove the curse from the whole of nature as He does from redeemed manhood, and usher in a new heavens and a new earth wherein dwelleth righteousness.

1. *Ye are the salt of the earth.* I was in Pocatello, Idaho one Sunday when the question arose as to what was meant by the salt losing its savor. The teacher of the class was asking the opinion of each in turn, so I began recalling some of the usages of salt before it was my turn to speak. In memory I went back to the fall of the year on the ranch when "hog-killing" time came and the meat was put down for the winter. When the hams and sides were hanged in the "smoke-house" it was my business to see that the fire was kept going, — day and night until the hams and bacon were cured. Then I recalled how we put down the salt pork, — a layer of salt and a layer of meat until the keg or barrel was filled. When it came my turn to speak, I said, "I do not know exactly what it means for the salt to lose its savor, but I do know that salt is a preservative element; and I know further, that salt isn't useful unless it is rubbed in. God wants to use his people as salt to preserve a wholesome social structure, but unless we allow Him to "rub us in" to the situations of life where we work, we shall be of no value to Him. Salt may "smart" when applied to open sores, but it is God's way of healing. Are we willing to let God use us as salt to preserve the good in a generally corrupt social structure? — if so we must allow Him to "rub us in" and thus use us to preserve whatever is good about us. Were God's people more like salt, there would be less corruption in society, in the social, business and political world, or even in the church.

2. *Ye are the light of the world.* The revelation of God to us, must through our lives, reveal Christ to others. There are but two ways for disseminating light, — the flame enkindling around a wick, or the reflection of light in a mirror. Here the reference is to light as reflected in a mirror. Christ is the Light of the world, but He also calls His people "lights in the world." Hence he says, "Let your light so shine," that is, set your mirror at such an angle, that others may see your good works, and through these, "glorify your Father which is in heaven." The reflection of Christ as the Light of the world is to be mirrored in our lives in such a manner as to glorify God.

*May the Lord bless this study of His word, is our prayer. Amen.*