

Date.	Town.	Place.
Mar. 4. 1894.	Birmingham.	Westminster Road.
Aug. 16. 1905	London.	Westminster Chapel.
Feb. 9. 1919	"	Highway Dept.
Apr. 29. 1920	Washington: D.C.	191 Congress. Quad.
Nov. 19. 1925.	Baggage: N. Y.	Rena S. West: Quad.
Jan. 7. 1936.	Cincinnati. O.	Arch. Rec: Ct.:-
Nov. 22. 1942	London	Westminster

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READ LUKE 14:1-27.

LUKE XIV. 15 and 27.

"Blessed is he that shall eat bread in the Kingdom of God."

"Whosoever doth not bear his own cross, and come after Me, cannot be My disciple."

INTRODUCTION.

There is a vital connection between these two verses.

The one records an Exclamation of admiration.

The other records a declaration of the most solemn import.

Note the connection.

The Exclamation.

The Vision of a new social Order.

1-6. Compassion the ultimate Sanction.

7-11. Honours for the Honourable.

12-14. Hospitality devoid of Selfishness.

The Declaration.

The Method for the establishment of that order.

The Unveiling of the human heart.
Property. Industry. Affection.

The Answer Of Jesus.
Affection. Enterprise. Poverty.

Thus the Texts constitute Revelation.

The Kingdom Ideal is applauded.

Its Realization demands the Cross.

Here then we are beyond the idea of Entrance

For that the violence is necessary which drives back to childhood.

Here the theme is that of Cooperation.

Admiration is much--but not enough.

The Sacramentum, or Oath of Allegiance.

What is it?

A. THE SUGGESTIVE WORDS. "COME AFTER ME".

I. The Destination. The established Kingdom

The Setting up of the Order admired.

Love the Sanction of Life.

Character the Condition of Honour.

Giving the Expression of Life.

II. The inevitable Conflict.

With the things which prevent.

The Causes. Possession for Self.
Industry for Self.
Comradeship for Self.

The Conditions. Inequality.
Poverty.
Isolations.

III. The only Way. The Cross.

Self-emptying.

Sin-bearing.

The destruction of false Conditions by
the removal of the causes.

The establishment of true Conditions by
the restoration of true causes.

Therefore Life through Death.
Victory through Defeat.
Kingdom through the Cross.

B. THE SACRAMENTUM.

I. Negative.

i. Not a Formula.

No word sufficient to express.

No Vow to be depended on.

ii. Not a Ceremony.

The Effect of Ceremony transient.

II. Positive.

i. An Activity. The Cross the Symbol.

ii. Entirely Personal.

"His own Cross".

Not something imposed.

But something chosen.

Thus the soul is left in isolation,
and set free from all compulsion
save that of its own decision.

iii. The Law. "After Me."

The perpetual Inspiration.

The continued Strength.

CONCLUSION.

Have we taken this Oath of Allegiance?

The splendour of the Ideal of the Kingdom we
admire.

That is a great gain.

But it becomes an Impertinence if we are not
prepared to share the travail that makes the
Kingdom come.

The contribution of a profiteer to a War-
memorial is a blasphemy.

When we pray

"Thy Kingdom come".

Let us remember how it comes..



(5)

P R O C E S S I O N A L.

See how the plated gates unfold,
How swing the creaking doors of brass!
With drums and gleaming arms, behold
Christ's regal cohorts pass!

Shall Christ not have His chosen men,
Nor lead His created knights so tall,
Superb upon their horses, when
The world's last cities fall?

Ah, no! These few, the maimed, the dumb,
The saints of every lazar's den,
The earth's off-scourings--they come
From desert and from fen

To break the terror of the night,
Black dreams and dreadful mysteries,
And proud, lost empires in their might,
And chains and tyrannies.

There ride no gold-encinctured kings
Against the potentates of earth;
God chooses all the weakest things,
And gives Himself in birth

With beaten slaves to draw His breath,
And sleeps with foxes on the moor,
With malefactors shares His death,
Tattered and worn and poor.

See how the plated gates unfold,
How swing the creaking doors of brass!
Victorious in defeat--behold
Christ and His cohorts pass'.

T-Maynard