

SELECT FRUITS
— FROM THE —
HIGHLANDS OF BEULAH
HUMPHREY





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SELECT FRUITS

from the

Highlands of Beulah

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By
J. M. HUMPHREY

Author of

"Sermons That Never Die," "The Lost Soul's First Day in Eternity," "Gleanings from Emmanuel's Land," "The Holy Ghost Searchlight," "Revival Fire in Song,"

"▲ Preventive to Suicide," "Ready Arrows for Holiness Workers," etc.

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Dedication

IN LOVING DEDICATION TO
MRS. MATTIE HUMPHREY
MY FAITHFUL STEPMOTHER,
WHO REARED ME TO LIVE FOR JESUS

FOREWORD

For the benefit of the reader I here insert a few of John Wesley's suggestions on how to read a spiritual book. They are as follows:

1. "Assign some stated times every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it."

2. "Prepare yourself for reading by purity of intention, whereby you singly aim at your soul's benefit."

3. "Be sure to read not curiously and hastily, but leisurely, and with great attention; with proper intervals and pauses, that you may allow time for the enlightenings of divine grace. Stop every now and then, to recollect what you have read, and consider how to *reduce it to practice.*"

4. "Let your reading be continued and regular, not rambling and desultory."

5. "Labor for a temper correspondent to what you read; otherwise it will prove empty and unprofitable."

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INTRODUCTION

While musing o'er the sacred Truth
Which God in mercy spoke;
Down in the chamber of my heart
These scatt'ring thoughts awoke.

While strolling 'long the sea of grace
One evening all alone,
I stopped and seized with great delight
This little pebble-stone.

While scaling Canaan's sacred hill,
'Mid flow'rs of ev'ry hue,
I stoop'd with heart aglow with love
To pluck this bud for you.

While roving 'mong its vernal trees
With awe and wonder mute,
I picked from just a single bough
This tiny bit of fruit.

—*The Author*

CHAPTER I.

“GOD WITH US”

Matt. 1: 23.

Our purpose in this little message is to introduce our reader more fully to God. One of the *three* great mistakes made by modern Christians is, they have too small a conception of the God they serve. They are so accustomed to *small, limitable* things, until it is quite difficult to get them to form any reasonable conception of the great God.

Let us notice some of the titles He has introduced Himself to us by.

1. “*Jehovah*” (the self-existing God). “*Shaddai*” (the Almighty). “*Alpha and Omega*” (the beginning and the end). “*I Am that I Am*” (all you need, an unfilled check, an exhaustless supply.)

2. The next great mistake we make is, we look at *circumstances* before we look at God. Hence the dire circumstances sometimes so fill the horizon of our spiritual vision, until we fail to see God at all. For instance, if we are sick, we look at the disease rather than the Great Physician. We fail to remember that God is just as able to heal a *cancer* or a *tumor* as He is the headache. If David should have looked at circumstances, when he went to meet Goliath, he would have surely failed. But he kept look-

ing at the Great God until the Giant was transformed into a *grasshopper* (so to speak).

Should the Hebrew boys have looked at circumstances they would have failed to get the fireproof experience, and to have seen the glorious *form* of the *Son of God*. Should Daniel have looked at circumstances he would not have triumphed over the lion's den and stood forth to all succeeding generations as a monument of courage. These men looked beyond the sword, the angry lions and leaping flames, and saw angels, chariots and horses of fire.

Praise God!

Our third mistake is, we see God as a *far-off God*. We allow too much space to come between us and Him. We pray as if He was billions of miles away. But He has said, "Lo, I am with you always," "I will never leave thee," "I will dwell *in* them." Oh, what a reproof to our unbelief!

We hear people sometimes make the following remarks: "Oh, the Lord was wonderfully with me to-day! Oh, I felt Him so near!" At other times we have heard them say (though equally as clean and holy): "The Lord was not with me to-day, for I have not *felt* any special uplift all day." They fail to realize that God is to be served by *faith* and not by *feelings*. Of course, if we serve Him properly, the feelings will come. However, feeling is not to be made our criterion.

Let us notice a few ways God is to be appropriated.

1. He is to be *trusted* and *relied* upon, as we would a *visible* friend. Suppose you had a note due, and were short of the finance to meet it, you would

no doubt go to your best friend and explain circumstances and ask for a loan of the needed amount. And if he should tell you to come on the day it was due and get the money, what a relief it would bring to you! O, how you would dismiss every atom of *worry* and *uneasiness*, and *rely implicitly* upon your friend! Well, this is just the way God wants you to *rely upon* and *trust* Him; and in doing so, you shall never be confounded.

2. He is to be recognized as a God of *details*, *i. e.*, a God that takes notice of the *smallest* thing concerning the welfare of His children. The enemy would make us think that He is only willing to assist us in the large burdens and sorrows of life, but does not care to be bothered with the smaller ones. But it is not true. He is just as willing to assist us in the smallest care as in the largest one, provided we commit them to Him by simple faith and prayer.

Again, people sometimes think that God does not realize the *urgent need*, and *great responsibility* connected with some matters which they take to Him in prayer; hence, in their impetuosity and blind zeal, they rush down to Egypt for help, and thus grieve God and bring leanness to their soul.

3. The next thing to be remembered is this: There is nothing in heaven, earth or hell that can molest a child of God, unless it first gets *permission* from Him. Therefore, we need not worry over the *daily* happenings, ill luck, etc. The devil, our greatest foe, could not even molest a herd of swine, without first getting permission from the great God. And are we not more precious in His sight than they? “O ye of little faith!”

CHAPTER II.

NATURE'S THREE GREAT PREACHERS.

When we stop and consider the variety of preachers God is using in His great effort to save lost men, it is truly marvelous. He is using everything from a crawling insect to a revolving planet. He has so bestudded this old world with preachers of righteousness, that it is utterly impossible for a man or woman to continue upon earth twenty-four hours and not hear a gospel sermon.

My purpose in this chapter is to call the attention of the reader to three of nature's great preachers, and also paraphrase their resistless message.

1. The first one is, the Cooing Dove. We read in the Songs of Solomon 2:12, the following words: "The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." "*The voice of the turtle,*" i e., the cooing dove, is one of the resistless preachers to which I wish to direct the attention of the reader.

Let us now proceed to paraphrase the dove's *mission* and *message*. First: It is to remind busy man of a forgotten God and a slighted heaven. When we look about us and see mankind in their mad rush and almost breathless pursuit after gold, pleasure and fame, they do not seem to have God or heaven in the least of their thought. But God in His infi-

nite mercy has sent this sublime messenger to the earth, to remind man of his Maker and a slighted heaven. What civilized man, woman, boy, or girl is to be found who can look upon this gentle, harmless bird, and listen to its heart-touching, soul-stirring, awe-stricken mourn, and not be pierced through with the awful thought of God, Eternity, Heaven and Hell?

Second: Her next mission is to remind man of the gentle, entreating, wooing Holy Spirit who has followed him daily from life's early morning, pleading with him to leave sin's road and yield to Christ and live. He has used every conceivable means in this great attempt. Yes, he has sent sorrow in your life, poverty in your home, and death in your family, but yet you have failed to heed His gentle voice.

Third: Her next mission is to remind man of Christ, the world's Redeemer. When we look upon the Dove, we are at once reminded of Noah's dove and the "olive branch of peace" which symbolized the coming "Prince of Peace," the Christ of God, whose mission it should be to reconcile lost man to God, and earth to heaven. Hence, it is almost impossible to look upon this God-sent bird and listen to her mournful appeal, and not be reminded of the once crucified and risen Redeemer of the world.

Fourth: Her next great mission is to remind busy man of a coming judgment day, when this old world shall be destroyed by fire. We believe we are safe in saying that eight persons out of every ten, who are familiar with the story of Noah and the flood, are immediately reminded of the destruction of the old world when they hear this strange bird's

lamentable song. When I was a boy, I never heard a more impressive sermon than the rueful evening song of the turtle dove. Well do I remember how it made my boyish heart swell and my eyes fill with tears, as I looked up into the blue vault and thought of God, heaven and a coming judgment day.

2. The next one of nature's great preachers that I wish to mention is the "Fading Leaf." In Isa. 64: 6, we read these words: "And we all do fade as a leaf." Where can we find a more striking object lesson and a more convincing preacher than a fading leaf?

Let us briefly notice the message of the "Fading Leaf." Its first message is to remind the children of Adam of the short duration of *strength* and *beauty*. We all remember how beautiful the trees are in the springtime, clothed in their annual robe. We also remember how quickly they fade and fall to the ground. Just so it is with all the children of Adam, no matter how strong, healthy, or beautiful. It will only be a few years until Time will engrave her wrinkles in our faces, frost our hair, wither all of our bloom, and in a few brief years number us with the dead.

The second message of the Fading Leaf, is to yearly remind man that all upon earth is vanity and will soon pass away. "I saw a temple reared by the hand of man, standing with its high pinnacles in the distant plain. The streams beat about it, the God of nature hurled His thunderbolts against it; yet it stood as firm as adamant. Revelry was in the hall; the gay, the happy, the young, the beautiful, were there. I returned and, lo! the temple was no

more. Its high walls lay in scattered ruin. 'Who is the destroyer?' said I to my guardian angel. 'It is Time,' he said."

"How vain is all beneath the skies!
 How transient ev'ry earthly bliss!
 How slender all the fondest ties
 That bind us to a world like this!"

3. Nature's next great preacher is the *Setting Sun*. In Eccles. 12: 2, we read the following words: "While the sun * * * be not darkened." Let us briefly observe the message of the Setting Sun. First, it reminds busy man of his *final* retiring from the duties and various occupations of this life—when we shall come home from the field, the shop, the office and the store for the last time, and our sun of this life will set to rise no more.

Second: It also reminds the sinner of the awful night of hell that will succeed the sunset of his life. Jesus said, "The night cometh, when no man can work" (John 9: 4). Let us notice some characteristics of that night.

First: It will be a night without rest or sleep. "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night."

Second: It is a night of impenetrable darkness. "And cast ye the unprofitable servant into outer darkness" (Matt. 24: 30). "To whom is reserved the blackness of darkness forever" (Jude 13).

Third: It shall be a night of excruciating pain. "There shall be weeping and gnashing of teeth" (Matt. 8: 12). "And they gnaw their tongues for pain" (Rev. 16: 10). "Where their worm dieth not and the fire is not quenched" (Mark 9: 44).

Fourth: It shall be an *endless* night. "And the smoke of their torment ascendeth up forever and ever" (Rev. 14:11). "Who among us shall dwell with everlasting burnings?" (Isa. 33:14).

CHAPTER III.

THE GOODNESS OF GOD.

“The goodness of God leadeth thee to repentance” (Rom. 2:4).

The sin of the age, among all classes and nations, is ingratitude to God. If heaven would pass away and hell would burn up, every man and woman in the universe should serve God anyway, for His great benefits bestowed upon them from day to day.

Now reader let us take a retrospection of our lives and notice the unmerited favors which God has so graciously bestowed upon us from time to time.

First: We are out of hell; if we had justice dealt to us, we would have been in hell where Hope and Mercy are strangers. Think of the many times we have sinned against God by breaking His laws time and again, yet He has spared us a while longer. Just think of the millions who are in hell, who did not sin against Him as long as we have. There are souls there who were cut off before they reached the age of twenty. But we are yet in the land of Mercy and Pardon. O, the marvelous goodness of God!

Secondly, God in His great mercy granted us a second chance, *i. e.*, when man was put on trial in Eden and fell, God gave him another chance to regain His favor, by giving His Son to die for him,

which favor was not granted to the fallen angels, but they are "Reserved in everlasting chains under darkness, unto judgment of the great day" (Jude 6). Satan would give a million worlds, if he had them, to have the privilege we have of *praying*, *repenting*, and *obtaining* the favors of God, but it can never be granted. O think my brother! What a great privilege we have which devils and lost spirits are deprived of. They only committed one offense that we are aware of, and were cast down to hell without being granted a chance to repent. You and I have offended God times without number, and still the door of mercy is open to us. But O, how soon it may close, if we do not accept the long offered pardon.

Third: Our lives are prolonged. Friend, it is actually a miracle to be alive, when we look around us and observe the many instruments of death that are thick in the land to hurry mortals home. Think of the thousands that are killed yearly by the fast railroad cars and the thousands that go down to a watery grave every year, and the thousands who are killed in the cities yearly by gas explosions, electric cars, runaway horses, and adulterated foods, etc. When we consider how much poisonous food enters our systems, why it is only God who keeps us alive. Think of the poisonous meats, and stale eggs and the stale canned food that we get, which doubtless has been canned for years. O, it is only the goodness of God that we are alive! How true are the words of the poet, who says,

"Death rides upon the passing breeze,
And lurks in every flower ;

Each season has its own disease,
Its perils every hour."

Fourth: We still enjoy health. Men do not realize what a God-given blessing it is to have health. It is not properly appreciated until it is gone. But when we visit the sick rooms, and the hospitals, the health resorts and other places and see the hundreds of souls that are there, shut in, confined to a bed or a dark chamber or in an invalid's chair, or hobbling on a pair of crutches, or raving in an insane asylum with reason lost in their stormy brain; then and not until then, do we know how to appreciate the goodness of God by giving us health.

Fifth: God keeps the lamp of hope burning in our breast. O, what a miserable world this would be if the lamp of hope would be blown out! Amidst sorrow's bitterest cup we are encouraged to *hope* it will be sweeter to-morrow. In disappointment's gloomiest vale, we are encouraged to hope for a brighter day. Under poverty's cold iron hand, we cheer up, and, with inspiring hope, look for better times. But life would be a burden without the lamp of hope. This is why hell is so gloomy and dismal because hope dies in every breast that crosses its threshold. It is a place where hope is a stranger, where for hope and joy they reap despair. Now, dear readers, do you think that God is making any unfair demand on you by requiring a wholehearted service? Now from this hour surrender yourself to Him completely which is your reasonable service and you will be greatly benefited both in this world and the world to come. Amen.

CHAPTER IV.

CONFIDENCE.

“Cast not away therefore your confidence, which hath great recompence of reward” (Heb. 10:35).

While meditating on the above text I was especially impressed with the word “*Confidence*.” First, in its relation to God, and then in its relation to man.

The primary meaning of the word, says Webster, is “A trusting or reliance; an assurance of mind or firm belief in the integrity, stability, or veracity of another.” There is not a factor in the church of Jesus Christ that Satan strives more incessantly to destroy than he does “Confidence.” The cause for this may be found in the two following reasons: First, “Confidence” is the coupling-pin that links man to God, and earth to heaven. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6). Secondly, “Confidence” is the coupling-pin that links man to man. It would be impossible to do business in the commercial world if men were void of confidence in each other. It takes a degree of confidence to deposit money in a bank, post a letter, send a telegram, buy a railroad ticket, etc., etc. If confidence is such an important factor in the business world, and men find it utterly impos-

sible to succeed without it, of how much greater importance must it be in the religious world, since it is utterly impossible to advance the kingdom of Jesus Christ without it?

Let us briefly notice some of the reasons why we need confidence toward God.

First, it delivers us completely from doubts and fears, and gives us clearness, assurance, and soul rest. How well do we all remember the time when we were tormented with doubt and fear, and pressed down beneath the load of sin and guilt! But when we *fully* trusted Jesus, we received a witness that our many sins were all forgiven, and immediately every doubt vanished and there sprung up spontaneously in our hearts a peace, rest, and *assurance* that all hell could not refute.

A second reason why we need confidence in God is because it opens the door and clears the way for Him to verify His promises with us. The Bible with its three thousand promises is of no value to the man who does not have enough confidence in the God of heaven to *rely* and *depend* upon Him for their fulfilment. The promises are valueless unless we have confidence to *step out upon them*.

A third reason why we need to retain confidence in God is that it lays the foundation for hope, *i. e.*, a reliance upon God for protection and reward in the day of judgment. Since He has been so faithful in assisting us and has brought us through so many hard and difficult places, we are therefore encouraged to trust Him for future protection. Job said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and

though after my skin, worms destroy this body, yet in my flesh shall I see God" (Job. 19:25). Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

Saint Stephen looked up through a shower of stones and with enamored trust and childlike confidence committed his emancipated spirit into the hands of the Redeemer of the world.

We will now mention some of the reasons why Christians need confidence in each other.

First, because it somehow limits and gauges their love one for the other. It is an unvarying rule in every clime and age of the world, that men love those most in whom they have the greatest confidence. This rule not only holds good among sinners, but among the holiest of men. Jesus so loved the world that He died for every human being, and yet He had a greater love for the Church. Again, He had more confidence in Peter, James and John than He did in the other nine disciples, and yet, of this select three, He had greater love for John than for the other two. Why? the question may be asked. Because John had the greatest love for Him.

When people backslide and desert the cause of God, we cannot help losing a degree of confidence in them, neither can we help losing a measure of the love we had for them in former days when they walked with God. Of course we have the same amount of love for them that we have for other sinners, but cannot retain the same degree that we

have for the saints of God. Whenever confidence is affected, love is also affected, and remains so until confidence is restored.

Secondly, confidence is a preserver of *Mutuality*, *Unity*, and *Fellowship*. Satan is aware of this fact, therefore, he puts up a hard fight to destroy brotherly confidence in the church. If one can show me a church where the members do not have confidence in each other, I will show him a church where there is bickering, contention, and strife all the time.

Third, Confidence is a perpetuator of *Mercy* and *Generosity*. It becomes natural for us to sympathize and bestow gifts upon those whom we love and have confidence in; but on the other hand we are rather reluctant in sympathizing and giving to those in whom we have no confidence. Therefore, if Satan can succeed in destroying our confidence in the saints, he has succeeded in stopping the flow of *Mercy* and *Generosity* in our hearts, and also robbed us of the blessing of the "Cheerful givers."

A fourth reason why we need to retain confidence in each other, is that we may be a constant blessing one to the other. No matter how gifted a man may be to sing, pray, testify, exhort, or preach, he is of no help to those who have no confidence in him. He may be greatly blessed, and at times jump and shout, but this will not help things if confidence is lost. Nothing will mend matters but a restoration of confidence.

I now mention a few of the multiplicity of methods used by the devil in destroying confidence.

First, by bringing in *friction* and *misunderstanding*. Misunderstanding is by no means a sin. How-

ever, it is a powerful factor in the hands of the devil to separate the saints and blight the work of God. It is possible for a misunderstanding to arise between the holiest of men, notwithstanding that as a fact, if it is not quickly rectified and removed, it will work havoc and ruin as lasting as eternity. There arose a misunderstanding between Paul and Barnabas that affects the Church of God until this day. Therefore, brethren, do not let a misunderstanding exist between you for an hour, but get together and talk the thing over, and clear it up in the mind of each other, so as to retain confidence. It is good, said one, to retain even the good-will of a dog.

Secondly, the next method which Satan uses to destroy confidence, is to arouse *suspicion* and *surmising* in the minds of the saints, respecting the character of some brother or sister. Therefore, when accepted and given place in the heart, it becomes sin and separates the soul from God. "Charity thinketh no evil * * * believeth all things, hopeth all things"—*Bible*.

A third method, used by the devil in destroying confidence, is seen when God's people strain the scripture and set up a false standard of piety, one which they do not, nor cannot live themselves. However, they expect others to do so, and when they fail, they are censured and criticised by these false standard-bearers. Mr. Wesley says, "To place the standard of holiness too high crowds it out of the world just as quickly as it does to place it too low."

Fourth, Satan's next successful method of wrecking confidence, is throwing a spell over God's people

that turns them to "eyes." He makes them believe that they are endowed with the gift of discernment, and are commissioned of God to see every one's faults, and to set everybody right. Hence, all they seem to see from morning till night, at home or abroad, in every church, convention, or camp-meeting, is *faults, failures, compromise, unbelief, carnality, luke-warmness, worldliness, tameness*, etc. If what they say is true, there is not a *real, clear-cut, red-hot*, genuine holiness person in the world but themselves. They seem to forget that God has seven thousand that have not bowed their knees to Baal. They are not looking for good traits in other Christians, therefore, they do not find them. It is to be remembered that spiders find poison in the same blossoms that bees find honey. The secret is, the spider is only on the lookout for poison. Reader, are you like this spider?

CHAPTER V.

LIFE'S RACE.

"Let us run with patience the race that is set before us"
(Heb. 12:1).

The apostle here compares the Christian life to the running of a race. But we want to enlarge upon the thought, and compare the life of all men upon earth as running a great race; *i. e.*, we want to compare the earth to a great race course, and all men as racers.

Let us notice a few interesting features about a race course, and the parties engaged therein. 1. The first thing men want to know concerning a race before they put their money in, is, what is the distance of the race. Sometimes the distance is only a half mile, sometimes three quarters, and sometimes a mile, a mile and a quarter. But this race on Time's race course, in which you and I are running, is from the cradle to the grave. From Time to Eternity. This great race began with us on *that* day, *that* hour, when the news was proclaimed, that a man or woman, child, was born into the world. Yes, that moment when our eyes first opened and beheld the big sun, and the azure sky and looked into the sublime face of man. Ah! it was then, we entered this great race from Time to Eternity, and every day, every hour, every moment, every second

since that time, whether we work or play, whether we serve God or serve him not, we have been running with the rapidity of "time" toward eternity's goal.

2. The next thing men want to know concerning a race is, what horses are to run, and how many. Sometimes there are two in a race, sometimes four five and so on. They all run, but only one wins. But in this great race from time to eternity, who are the racers? We answer, every man, woman and child, of all colors and all classes; yea, rich and poor, high and low, great and small. We are all hourly running away from every toy of time, yes, from wealth, honor, fame and everything below. O! how different men would conduct themselves upon earth, and what little interest they would take in time's fading toys, if they could fully realize the fact that they are hourly leaving everything below and making rapid strides for eternity's goal.

3. In this great race of life, who are the contesting parties? For there can be no race without a contesting, *i. e.*, some one striving to defeat us. Every son and daughter of Adam has *three* contesting parties, *viz.*, *The World, The Flesh, The Devil*. These three have consolidated, and are striving to defeat every child of Adam. First, the *World* has invented new phases of pleasure, such as the dance, the skating rink, the beer gardens, the theatres, the excursion and a thousand others to defeat the children of Adam in winning the crown of life. Secondly, the *Flesh* has agreed to induce them by inflaming their passions, intensifying their evil desires, play upon their evil natures, and making them gauge their appetites, etc. It has also fettered

them with habit and unnatural appetites, such as the cravings for tobacco, rum, opiates, etc., and thus defeat them from winning the prize. Thirdly, the *Devil* has planned to defeat them. 1. Through unbelief; by making them doubt the word of God, the power of the blood; doubt the divinity of Jesus; doubt the doctrine of hell and eternal punishment; doubt the doctrine of living without sin. 2. He has planned to defeat them through Procrastination, by telling them, "there is plenty of time to become a Christian." 3. He has planned to defeat them through deception, *i. e.*, through false religions, viz., Christian Science, Mormonism, Universalism, Millennial Dawnism, etc. O eternity-bound traveler, who is in the lead with you in this great race? Is it God, or is it the *World*, the *Flesh*, and the *Devil*?

4. The next thing to be considered in this great race, is what are the stakes? At the earthly race courses, they put up purses of five and ten thousand dollars, and there are only two winners, as there are only two prizes, *first* and *second*. But in this race, the prize is Eternal life; a mansion in the sky, a fadeless crown, brighter than the sun; and an eternity of bliss; and we can all be "*first prize winners*."

5. What if we lose? At the earthly race courses, if a man lose he only loses a few dollars, and has the opportunity of winning them back in the next race; but in this great race, we have our *immortal souls* at stake: with but *one* chance to win or lose. If we win, we go up forever; if we lose, we sink forever into endless woe. O, my brother and friend, you cannot afford to lose! You have too much at stake.

6. The next interesting feature about a race is *the grand stand finish*, the last eighth of the mile; when the horses are nearing the wire. At which time every man, woman and child stands in almost breathless suspense, watching to see what horse will be the winner. I now invite your attention across the black line of time; across the narrow rill of death; across the line of worlds, to the great grandstand, at the bar of God, where this great race course ends. See God, the Father, Son and Holy Ghost; see all of the angelic host; see your friends and relations who have gained the shores of endless bliss; see all of this holy throng as they stand in awful suspense gazing to see if you are going to win *heaven* or *hell*. Yes, gazing to see if you are going to let the *world, flesh* and the *devil* outrun you or hinder you from winning the crown. On the other side of this great grand stand of life and glory, see all of the damned host from the underworld, and all of your lost relatives and friends, as they stand, shrouded with blackness and bickering flames, watching in awful suspense to see if you will win or lose. O, friend! are you straining every point while here upon earth to win the immortal prize?

The next thought is, how to win. The apostle tells us in the preceding part of the verse, "Lay aside every weight, and the sin which doth so easily beset us." We are to lay aside every sin and *doubtful thing*. How careful we would be in the smallest matter if we knew we were to die to-morrow. We would not rest until we were as clear with God as a sunbeam, on *all* lines. Well, we should be just as careful for we may die before to-morrow.

The next thing necessary to win is to get properly shod. Sometimes a horse is hindered on account of not being properly shod. So it is in this race. Lots of souls fail to win the immortal prize through not being properly shod (equipped). They equip themselves with money, intellectuality, position, etc., but fail to get shod with the "New Birth" and holiness of heart. Hence they fail to gain the prize of eternal bliss.

The next thing required to win is to take the "*Inside track*," *i. e.*, the *safest side* of every *questionable* or *doubtful* scripture in the Bible. People say sometimes, "There may not be a literal lake of fire and brimstone." But friend, be sure to take the safest track, by repenting and getting saved, so if there should be one, you would be on the safe side. Again, people say, "We can get to heaven without being sanctified wholly," but since the Bible says, "Without holiness no man shall see the Lord" (Heb. 12:14), it is safer to get the experience while here upon earth, so as to be *sure* of being right.

The next thing necessary to win is to keep out of the "*pocket*"—"*the bunch*." A skillful rider never allows the horses on each side of him to get ahead and form an "A" and thus shut him in from passing them. This is called by race riders "putting him in the pocket" or "bunching him." So to win this spiritual race, you must keep out of the pocket of *public opinion*, *i. e.*, being kept from obeying your God-given convictions because of public sentiment, or, on the other hand, practicing something that the Bible condemns, because the generality of preachers and church members are doing so. God says,

“Follow not a multitude to do evil.” So if you would win, you must keep in the middle of the track of “*Singularity*” all the way to eternity’s goal.

The next thing necessary to win is to *ride with a tight rein*. No race rider can ever win except he keeps a tight rein, thus to hold up his horse. We once heard of a racer suddenly slacking his reins and his horse went somersaults, thus killing himself and driver. O, how many dear ones have broken their spiritual necks in this race by suddenly slacking their reins (letting down), and passion and old appetites have revived and swept them off of their feet in a moment. O friend! don’t think you are so well saved that you do not need to keep *a tight rein* of *self-discipline*, for you are in danger every hour. Therefore, you must ever “*watch and fight and pray*.” For if Paul, with all of his gifts and graces, had to “keep his body under or else become a castaway,” how much more careful ought you and I to be; for we are much weaker than we think. O, let us “so run that we may obtain!”

CHAPTER VI.

HINDER ME NOT!

“Hinder me not” (Gen. 24:56).

These words were spoken by the servant of Abraham, when he had found the God-appointed bride for Isaac. Now Isaac here, as all Bible students know, is a type of Christ; and as this servant went into a far country, seeking out a wife for him, so is the Holy Spirit sent into the world to seek out a bride for Christ. And as this servant was to direct, and lead, the bride to Isaac, so the Holy Spirit is sent to pilot us through this world of snares, to the Groom of the sky. And He can only do this as you and I not only cooperate, but *fully* abandon ourselves to His leadings, and obey on all lines. So His voice comes to us through the words of this text, saying, “*Hinder me not.*”

We will now notice some of His lines of work. His first is to make us feel our need—yes, *feel* our need. And this He faithfully does, to every man and woman on earth, yea, both saint and sinner. Jesus said, “And when he is come, He will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). Notwithstanding, we may throw the conviction off, and try to stout it out; nevertheless He makes us all *feel* our needs keenly. For instance, an **unsaved man** comes into a meeting; though he

may be careless, and have no thought of God whatever, before he gets out the Holy Spirit will in some way make him *feel* the need of the Savior. Again, if a Christian man does not realize his need of a clean heart, the Holy Spirit will make him *feel* it even though he has to give him a stubborn horse, or a cross employe, or a stupid servant, or a kicking cow. Yes, at some point He will not only point out his inward trouble, but will make him feel *really* the need of deliverance; and after he has done this, He can proceed no farther in getting us to heaven, until we get that *newly revealed need* supplied. So, brother, friend, if the Spirit has shown, and made you *feel*, your need of some advance step in God, He cannot go any farther in preparing you for heaven until you measure up to *that need*. So He is saying to you through this lesson, "*Hinder me not.*" Remember, He is hindered and cannot do *one* thing more, until you move up to that revealed need. You may consent to do a thousand other things, but that will not suffice. You must do that *one* thing, or else give up your hope of heaven, for His hands are tied (so to speak) until you do that *one thing*.

2. His next office is to break the power of sin, and disconnect you from every evil habit, and make you "*free indeed.*" However, He cannot do this without your cooperation. He first condemns the sin, or the habit, by letting light on it and causing you to *know* the thing is *wrong*. Then He can go no farther until you *give up* and renounce it; then He proceeds to take away the *desire* for the thing. For an instance, a man may be addicted to the use of tobacco, and he may be in a community where they

have no light on it, and don't know it is wrong to use it. Hence he may come to the altar and get converted and still go on using his tobacco for a week or so. Now there may not be a man in fifty miles of that place who preaches against the use of tobacco, but the Holy Spirit will in *some way* speak to that man and make him *know* that it is wrong to use it. Then he will *wait* for that man to cooperate with Him, by taking the tobacco out of his pocket and throwing it away. *Now this is the man's part of the matter.* And *this* the Spirit will never do. But if the man cooperates, by throwing the tobacco away, and taking a *firm* stand against using it again, the Holy Spirit will proceed to destroy the appetite.

3. His next business is to bring *every* Christian up to the standard of *New Testament purity*. We hear folks pray sometimes, "Lord, make me *purser*, give me a *purser* heart," etc., and at the same time they are bitterly opposed to sanctification and holiness. They seem to be blind to the fact that the standard of *purity* for entering heaven is laid down in the New Testament, and that is *holiness of heart* (Matt. 5:8; Heb. 12:14; Col. 1:21, 22; Rev. 21:7), which means to be cleansed from *every unholy trait* and *temper* which was not in the heart of Jesus Christ, for He is *our* pattern, our standard of purity for heaven; anything below the purity of Jesus will bar us out of heaven. We read in 1 John 3:3, "And everyone that hath this hope in him, purifieth himself even as He [Jesus] is pure." We also read in Eph. 5:26, "Christ loved the church, and gave Himself for it; that He might sanctify, and cleanse it, with the washing of water by the word, that He

might present it unto Himself a glorious church, not having *spot* or *wrinkle*, or *any* such thing; but that it should be *holy* and without *blemish*." So, friend, if there is any unholy *trait* or temper in your heart, that was not in Jesus Christ, you are not ready to enter heaven. However, the Holy Spirit is striving daily to get you up to that standard, by letting you hear holiness preached, and by letting you read about it in the Bible, and other books, and also by letting you see some one live it; but He can go no farther with it until you cooperate with him by seeking and meeting the *conditions* of the experience, and then He will proceed to work the things in your heart by the blood of Jesus, and then take up His abode in your heart. Praise God! O, friend, "*hinder Him not!*"

4. His next office is to *live out through you* "New Testament piety." All that the generality of Christians aim at these days, is to keep from getting under condemnation, and get to heaven when they die. They look back at the life of Enoch, and the holy men of old, with amazement, thinking they were specially favored of God, above ordinary people. But, friend, it is your and my privilege, and not only our *privilege* but our indispensable *duty*, to live as holy a life as any man ever lived upon earth. Jesus was our pattern and we are to copy His life, *i. e.*, *walk* and *live* as *holy* and as *uprightly* in all things as He lived while upon earth. What saith the scripture? "He that saith he abideth in Him, ought himself also so to walk, *even as He walked*" (1 John 2:6). Again, we read in 1 John 4:17, "Herein is our love made perfect, that we may

have boldness in the day of judgment; because, *as He is, so are we in this world.*" Again we read in St. John 12:26, "If any man serve me, let him follow [imitate] me." "Be ye followers [imitators] of God, as dear children" (Eph. 5:1).

So, friend, this is the life the Holy Spirit is trying to live through you daily; but He cannot succeed without your cooperation. Now if you are not obeying and cooperating with Him on every line, *your* preparation for heaven is at a standstill until *you* do that *last* thing He has bid you do. He only tells *you* to do *one* thing at a time, hence *your* failing to obey at *one* point stops the whole work. O, "*hinder Him not!*"

5. His next desire is to bring you up to the standard of New Testament *power* and *usefulness*. O, what a mistake the Christians of these days have made, in thinking that the days of miracles are over! God says, "It shall come to pass in the *last days*, I will pour out my spirit on all flesh" (Acts. 2:17), and in the 19th verse, "I will show wonders in heaven above, and *signs* in the earth beneath." And we will agree that these are the *last days*. Jesus said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark. 17:17, 18). Now the Holy Ghost would work in these last days on this line if He could get the man and woman who would not hinder Him.

We now proceed to mention some ways people

hinder the Holy Spirit. 1. The fear of man, that bringeth a snare. How many precious souls hinder God on this line. 2. A failure to walk in all the light and promptings of the Spirit. 3. Limiting God, *i. e.*, setting a stake for Him and calling any manifestations *beyond* their *stake* fanaticism. 4. Again we hinder Him by failing to readily obey His *leadings*, His *advice*, His *checks*, His *reproofs*. If He leads us to private prayer and meditation, we should *promptly obey*. If He advises us to refrain from some conduct, or lay aside some other needless adornments, or make some confession, we should *promptly obey*. If He checks us, when in the act of making some light or foolish remark, we should refrain from it immediately. If He finds occasion to reprove us on any line we should not cause Him to have to do so the second time. 5. Again we hinder Him many times by giving vent to our appetites and passions. *No* man can retain a close walk with God and unduly indulge in any line of intemperance. O, how many holy souls are shorn of their power on these lines. 6. Again, we hinder Him by not submitting to let Him *fully* and *completely* crucify the *self life*. O, how people are hindered from making God-intended progress by fostering and petting and humoring the old self life. They patch it up, and make excuses for the manifestations of pride, anger, impatience, etc., when they should get down before God in old-time earnestness, with fasting and prayer, and not let up until the Holy Ghost makes an end of old self, so that they will be thoroughly cured from shallowness, lightness, looseness, lustful stirrings, anger and impatient feel-

ings; and from wavering, doubting, faultfinding and from holding onto worldly dress, such as ribbons, laces, jewelry, feathers, silks and costly adornments. O, reader, do heed the voice of the Spirit now speaking to thy soul, saying:

“Hinder Me not!”

CHAPTER VII.

THE MINISTRY OF PRAYER

“Praying always with all prayer and supplication in the Spirit” (Eph. 6:18).

It is not only astonishing, but appalling, how few Christians heed the divine call to a life of prayer. There is no great difficulty to get them to heed the missionary call, the call to the ministry, etc., but when it comes to the unpopular, secluded life of prayer, there are only a few adherents.

The call to prayer is universal; it not only comes to a few here and there (as does the call to the ministry), but to every child of God. Hear what saith the Lord: “Men ought always to pray and not to faint” (Luke 18:1); “Pray without ceasing” (1 Thess. 5:17).

Prayer is the propelling force by which the child of God stems the tide of sin and Satan. If the whole truth was known, neglecting to pray is the chief cause of every backslider being in sin to-day. It is astonishing beyond measure what power God has given His children through prayer. Think of puny, mortal man being invested with the power to pray the moon and sun to a standstill, lock up heaven for three years and a half, bring torrents of fire from the sky, conquer every devil in hell, astonish angels, change the mind and plan of Jehovah, and bring all

the powers of the Great White Throne to his aid at a moment's notice, if need be.

Let us observe a few things necessary to succeed in the prayer life.

I. We must acquire an excessive relish for prayer. It is astonishing how few Christians there are who really love to pray. To verify this statement, all one has to do is to visit the weekly prayer-meeting, the cottage and the early Sabbath prayer-meeting. Instead of finding fifty or sixty present, you will only find ten or twelve. Another indication of the lack of love for prayer is when people call at your home; they can sit and converse about worldly things for hours, but as soon as you suggest having prayer, they look at the watch and begin making excuses to go. The question may arise here, "How is this excessive relish to be obtained?" We answer:

1. It is obtained by promptly obeying the Spirit's call to prayer, and entertaining that amount of it which we already have. There are times, both in the day and at night, when the blessed Holy Spirit infuses into the heart a sweet drawing, constraining desire for secret communion. He thus deals with every child of God, but many of them, sad to say, do not promptly heed His voice, but defer the matter until they are through doing this or that, hence, when they do get ready, that sweet, drawing influence is gone, and though they may go through a form of prayer, yet they fail to strike through and get hold of God.

2. The next thing required in pursuing this *excessive relish* is, when we enter our closets to pray,

we must leave every worldly care and thought on the outside, and consider ourselves in the immediate presence of God. A very small thing can hinder us in secret prayer. Sometimes if you have a kettle on the stove boiling the devil will use that as a means to hinder you from having your mind wholly on God, for fear it will burn; so when you go to pray, set the kettle off the fire.

3. The next thing necessary is to redeem every spare moment for prayer. It would surprise you, how much time can be redeemed for prayer on this line. One might say right here, "I don't always feel like praying," but if you will go right against your feeling and use every spare moment in prayer for one week, you will be astonished at the spiritual progress you will make. Another way of redeeming time for prayer is to occasionally devote a whole night to prayer. Jesus did so, and many of the fathers, who had great power with God and with the people.

II. The next suggestion is, how to hold *newly attained ground*.

After we have learned the art of *entertaining* the spirit of prayer, and *redeeming* every idle moment for prayer, the soul reaches a stage where it is all illuminated and thrilled with heavenly electricity, and is daily swept on into God, by an almost resistless current of prayer, and no creature or circumstance can get it out of this place. If it gets out it must get out itself. Satan is aware of this fact, therefore he follows a man of prayer more intently than any being on earth, trying to get him to crack a joke, tell a funny story, or do some unholy thing, and

thus lose that place of unbroken communion with his Maker. Therefore he must be more watchful, and step more surely than any other creature on earth, ever remembering that *much* prayer requires *much* watching.

III. We next call your attention to some effects the prayer life has on its possessor.

1. He is in such union with God, and so surcharged with the Holy Ghost power, that his presence, without uttering a word, is a constant reproof to sinners, worldly church members and tame holiness professors. They feel uneasy in his presence. If you are troubled with a host of unsaved relatives and neighbors, visiting you on Sunday and keeping you from meeting to feed and entertain them, you have surely let down and lost the spirit of prayer. Hence, that is why you can sit and talk with them for hours on the topics of the day—politics, real estate, fashion and a thousand other nonsensical things.

2. The next effect it has upon him is, he is so *pure* and *holy sensitive* that he not only gets burdened for the unsaved and unsanctified, but quickly detects and feels the least unfaithfulness or compromise in the saints of God.

3. His spiritual vision is so clarified, and his ears so acquainted with the dialect and harmony of heaven, that he can detect the shrewdest hypocrite, no matter how much he prays, shouts or testifies. The keen-eyed man of God detects the bleating sheep and lowing ox. Jesus said, "My sheep hear my voice and I know them" (John 10:27).

4. The last effect we take time to mention here

is the "*double vision*" experience. We read in Rev. 4: 8, "And the four beasts had each of them six wings [which symbolized prayer and ascension] and they were *full of eyes* within." The thought expressed here is, they were fortified on every side, and it was utterly impossible to approach them unobserved. So it is with the man of prayer; he can see the *past*, *present* and *future*. He is so well versed in heavenly astronomy, that no storm of temptation, sickness, sorrow, or death can come to his home without his foreseeing it afar off. Hence, in being "*forwarned*," he is "*forearmed*." Many times we have heard people, who have lived on the watchtower with God, make such remarks as, "I feel something coming!" "Something is going to happen!" "Some one is going to die!" etc., and it invariably came to pass.

Now, for one to see any great distance in the natural world, he must ascend to some elevated point, so his view will not be obstructed. So it is in the spiritual world—if one would have the "four-faced" and "full of eyes" experience. To see every way, we must outstrip every earthly object (by mighty prevailing prayer, faith and fasting), and mount up and perch on perfection's lofty summit, where we live on earth and in heaven at the same time.

O, who will heed the call to a life of prayer?

CHAPTER VIII.

THE GREAT SALVATION

“How shall we escape if we neglect so great salvation?”
(Heb. 2:3).

It will do no violence to the text to cause it to read as follows: “If we neglect so great salvation, how shall we escape?” The word “Salvation,” used here by the apostle, means more than mere deliverance from sin. It is used to express the whole redemption scheme.

Men sometimes make discoveries of new medicines, new methods, remedies, etc., and advertise them to be the *great* this or the *great* that. Sometimes they prove serviceable and sometimes they do not. But God has produced this, and has advertised it to be the “Great Salvation,” a cure for every malady of the human race, both morally and physically, and it has stood the test for nearly six thousand years and proved to do even more than He said. Let us notice why it should be called the “Great Salvation.”

First: It is a remedy wrought out by God, that, if its conditions are met and everything properly complied with, will take the vilest sinner in all the land and wash him white as snow, and make him a saint in less than five minutes.

Second: The next sense in which it is the “Great

Salvation" is, that it is a remedy prepared by God, that, if its conditions are properly met, will cleanse the heart of every justified soul in the world from every atom of inbred sin, and will fill them with the Holy Ghost and fire; thus making them just as clean (in five minutes) as they will be when they will have been in heaven a million years. O wonderful Salvation!

Third: The next sense in which it is the "Great Salvation" is, that it is a remedy, prepared by God, that lays hold of man, the once sinful and disobedient rebel, and makes him a co-laborer with Deity, and thus invests him with power to stop the sun, lock up heaven, pray down fire, heal the sick, cast out devils, raise the dead; yea, and do all things through Christ which strengtheneth him (Phil. 4: 13).

A fourth sense in which it is the "Great Salvation" is, that it is a method wrought out by God to restore to lost man, upon earth, the Edenic state of *soul happiness* and *internal bliss*. However, He has made a little change in the location. When He created man, He made the Garden of Eden and placed man in it; but under this "Great Salvation" era He has placed Eden in the man, which is far better. Hallelujah!

A fifth sense in which this is the "Great Salvation"—it is a remedy wrought by God which, if accepted by man, will rob death and the grave of all their sleeping victims and restore them to us again, glorified and immortal.

The next sense in which it is to be considered the "Great Salvation" is, because God has planned,

through it, not only to restore man to a holy, glorified state, but also to make him co-equal with His Son upon the throne.

“How amazing, God’s compassion,
That so vile a worm should prove
This stupendous bliss of heaven
This unmeasured wealth of love.”

CHAPTER IX.

LOVE FOR THE LORD

"I will love thee, O Lord, my strength!" (Psa. 18:1).

The psalmist found the secret of rendering a joyful service unto the Lord in all circumstances of life. Truly, there is nothing else that will equip a soul for following the Lord Jesus through His life of reproach; through Gethsemane's lonely garden; through Pilate's scornful judgment hall, and to Calvary's cruel summit, but *divine love*. As it requires more than *fancy* to induce the bride to abandon her home of plenty, and go to share a life of tears and toil with the husband of her choice, so does it to become a *real* follower of the Lord Jesus and serve Him not only when the sun is shining, and the multitudes crying, "Hosanna to the son of David!" but when the sun of success veils its face, and the brethren are forsaking and the multitudes crying, "Away with Him! Away with Him!"

It was this love that caused Paul to leave a life of honor and count all things but loss for the excellency of the knowledge of Christ Jesus. It was this love which caused the martyrs to go rejoicing to the stake, and shout the praises of God in the flames; choosing to die for Jesus rather than deny their Lord and live.

It was *this* all-consuming flame of love that

caused John Bunyan to remain twelve years in the old Bedford jail. It was *this* that caused our forefathers to sacrifice friends, comfort, reputation, and all under the sun, and take an uncompromising stand against false religion, secret societies, human slavery, worldly dress, divorce marriages, etc.

When we have this heavenly flame glowing in our hearts no trial is counted too hard, no cross too heavy, no way too dark, no burden too great to bear for Him whom our soul loveth. But it makes us *cherish* the cross, and run in the way of duty, no matter how dark and lonely the way, rejoicing that we are counted worthy to suffer for our Lord and Master. O, hallelujah!

When this love is in our heart, God becomes our *highest* delight; more than any other object on earth or in heaven. He fills the whole domain of our life, like a new-found lover; like the sun, mantling the whole heavens. He is the first in our thoughts at morn, and fills our mind the livelong day. We see Him everywhere we look, working "*all things* for our good," both losses and gains; sickness and health; enemies and friends; yes, working *all things*, in *heaven* and *earth*, for our good. Hence we love nothing but what He loves, and that which leads to Him. The language of our soul is this continually: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psa. 73:25). All of our thoughts either begin or end in Him. And love's flame, like holy incense, burns on the altar of our heart, night and day; thus making our whole life, yea, every action, one unbroken stream of praise and adoration. Hence we live in

an unclouded realm (unknown by doubts and fears), where the sun never goes down and the moon never withdraws herself, where the flowers of peace and love unfading bloom; and the perennial spring of holy joy doth flow forever. Hence we can sing with the poet:

“Now heaven has begun below,
In this glad heart of mine;
Earth’s darkest den seems all aglow
With love and light divine.”

Again he says:

“My joys are inexpressible,
Increasing ev’ry day;
I’m filled with love immeasurable,
And almost blest away!”

CHAPTER X.

THE FIRE OF GOD

“The fire of the Lord fell” (1 King 18:38); “The fire shall ever be burning upon the altar; it shall never go out” (Lev. 6:13).

Fire in the Old Testament is a symbol of the presence and the holiness of God. The old Jewish altar was a type of the human heart.

The only way an ancient Jew knew his offering was accepted, when the priest offered it, was by the fire of God coming upon the sacrifice and consuming it. The Jew was not satisfied with just *presuming* his sacrifice acceptable, but he did not rest contented unless the fire came upon it. This caused the trouble between Cain and Abel. The fire of God came upon Abel's sacrifice, but did not upon Cain's. They may have had the same size and same kind of altar; they may have built their altars on the same place, etc. It was not simply the form and size of the altar that made the difference with God, but it was the *kind* and *condition* of the sacrifice.

Now in those days every man had to bring his offering to the priest and have him offer it, but in this dispensation every individual is his own priest, and must do his or her own sacrificing. Now we are not to present bulls and goats and doves, etc., but we are to present ourselves, *soul body and spirit*

to God, to be always His. Now our question to-day is, not what church you belong to, or how many times you have been baptized, nor what ecclesiastical position you hold, *but is the fire* of God falling on your life?

Now as we examine the old sacrificial law (which holds good in the spirit yet), let us see if it is still being complied with in our lives; if it is not, then we can see why the fire is not falling on our sacrifice and kept burning daily. Notice:

1. The sacrifice had to be *without blemish* (Lev. 1:10). If it had the least blemish it was rejected and the fire would not come down upon it. Now let us spiritualize these blemishes. Is your life being kept free from all backbiting, all tale-bearing, all sowing discord among the brethren? Is your heart being kept clear from all secret criticism, *i. e.*, imagining uncharitable things about your brother or sister, etc? Is your conversation being kept free from all harshness, all scolding, all extravagance, all lightness and all guile? Are you swinging clear before God and the bar of conscience on all lines of Christian living? If not, that is why the fire is not falling.

2. The sacrifice had to be a *dead* animal, *i. e.*, it had to be brought to the priest alive and he had to kill it, since he could not get a living ox or a living goat on the altar. The sacrifice had to be *passive* in the hands of the priest. Think of the priest trying to offer a live ox on the altar! Think of the kicking and lowing and snorting and raving there would be in the temple. It would take ten or twelve men to handle a live ox, *i. e.*, to get him on the altar. So

it is with us—the self life has to be crucified, *dead*, DEAD, DEAD! so that we are *passive* in the hands of God, like the clay in the hands of the potter, so that He can send us any place, deny us of anything, make any demand on us, and we will humbly submit, no matter how it will cause people to laugh at us or ignore us. No matter how the world will dishonor us, we will remain dead to its frowns, scoffs, honor or sneers—

“So dead that no desire will rise,
To appear good, or great or wise,
In any but my Savior’s eyes.”

Now, reader, is this condition of the sacrifice ever being met in your life? If not, there is no marvel that the fire is not burning on the altar of your heart. If you have become alive to the love of the world’s honor, pomp, pride, show, customs, methods, etc.; again, if you have so become alive as to defend yourself, and shun the reproach of the cross of Christ, seeking a good reputation in the opinion of the world; and are being swayed by public sentiment, popularity, fame, money, etc., you are out of the royal way of complete self-abandonment to God, hence He cannot bless you until you return to the old path.

3. The sacrifice had to be *cut in pieces*, *i. e.*, divided in half (Lev. 1:12). This was the ancient method of covenant-making between two parties. They would kill a heifer and cut it in half, and lay it on the ground, possibly two feet apart, and both parties would pass between the two halves of the heifer, thus binding the agreement. God used some-

thing similar to this with Abraham when He made a covenant with him (Gen. 15:9). Now every man or woman who gets saved or sanctified, has to make some covenants with God, that they will *do this* or *do that*; that they will *suffer this* or *suffer that*, etc.

So let us now examine our covenant, our vows, and see if they are still being paid; and if not, why not? Then we can see why the fire has ceased to fall. You promised God to walk *cheerfully* in all His revealed *will*, from the altar to your dying day, no matter how it crossed your own. Are you doing so? You promised God to live a separated life from all worldliness, and carefully guard against all classes of lying, all forms of dishonesty, all forms of Sabbath desecration, all useless adornments, all doubtful and questionable things and practices. Are you still paying this vow? If not, this is where the trouble lies.

4. The altar had to be kept in repair. Now perhaps your altar of private and family devotion is torn down, and you are now too busy to stop and have any amount of private prayer; or perhaps you are too full of home cares to read and pray with the children daily. Perhaps you are too busy to attend any prayer-meetings and mid-week services, but just attend on Sunday. Perhaps you do not take up your cross and testify or pray in the meetings as in former days. If this is the case, your altar needs to be rebuilt, and that with *twelve stones* (1 Kings 18:31), viz.: 1. "Firmness"; 2. "Promptness"; 3. "Sincerity"; 4. "Free from hurry"; 5. "Orderly"; 6. "Constantly"—every day; 7. "Universally"—everywhere, at home or abroad; 8. "Cour-

ageously"—free from fear of the neighbors; 9. "Obediently"—whenever the Spirit bids; if it is fifty times a day; 10. "Faithfully"—expecting fruit therefrom; 11. "With a single eye"—as to God, not to be heard or seen of man; 12. "With Delight"—not as a task but as your greatest earthly delight.

Now, dear one, if you adjust yourself to these few hints we are sure you will have all of the fire you can handle. Praise God!

CHAPTER XI.

DO CHRISTIANS COMMIT SIN?

“Whosoever is born of God doth not commit sin” (1 John 3:9).

The sin question seems quite a problem to-day to the preachers and church members everywhere, but I am glad that we have the unerring Word for our guide.

The preachers and leaders are teaching the people nearly everywhere that it is impossible to live without sin. But it is to be remembered we are not to be judged at that “great day” by what the preachers or class-leaders say, but by the Word of God (John 12:48).

Jesus says in John 5:39: “Search the scriptures [Bible], for in them ye think ye have eternal life; and these are they that testify of me.” Just as if He had said: “Search the Bible, for in it you will find the conditions of getting to heaven.”

Now, we will notice the character spoken of in the text: “*He that is born of God doth not commit sin.*” How dare any man or woman contradict the great God? This means all Christians, for it says, “*whosoever is born of God.*” He who has not been born of God is no Christian at all, but right here is where the majority of the opposers of “living without sin” are found. They have only reformed and

joined the church (including preachers), but know nothing of the "new birth." The other class of opposers are usually people who once enjoyed grace, but have backslidden; therefore, they fight living clean and living without sin. If you ask them if they had to stop sinning to get saved, they will say "Yes." Well, if they had to stop sinning to get God's grace; after they get it, it would be absurd to think they could keep it at a less cost than they had to pay to get it. Col. 2:6. O, how sad for intelligent men and women to be so blinded by the devil!

It was Jesus' only purpose in coming to the world, to save His people *from* their sins (not *in* them). Matt. 1:21. If God told you to "go in peace and sin no more," what did He mean by giving you this command? Would He play with His creatures? You may say, "Well, the Bible says 'we are all born in sin.'" So it does, but you will find in John 3:7: "Ye must be born again." "He that is born of God doth not commit sin." Of course the natural man will commit sin, without grace, but when he is born of water and of the Spirit he doth not commit sin. He has the power to sin if he wants to, but if he sins he loses his grace and in that moment becomes a sinner, just as Adam did. He becomes "of the devil" (a child of the devil).
1 John 3:8.

You say the Bible says, "Man is as liable to sin as the sparks fly upward," but it doesn't say any such thing. It says, "Man is born unto trouble as the sparks fly upward" (Job. 5:7).

You may say, "Well, Jesus told the Pharisees, when they were condemning the woman that was

found in adultery, that he who was without sin should cast the first stone, so all of them went out and left her and Jesus alone, as none of them were without sin." So they did; but what did Jesus say to the woman? He said to her: "Neither do I condemn thee; go, and SIN NO MORE." Now, whether the Pharisees were without sin or not, Jesus told her to *sin no more*.

You may say, the Bible says, "There is none good, no, not one; they are all gone out of the way." So it does, but let us notice the class of people that are spoken of in this text. God is speaking of the natural man without grace. Notice the passage, Rom. 3:12-18. Here is the class of people spoken of: "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Now, this is the class of people that are "none of them good." This does not mean God's true children. John 17:15; Acts 26:18; 1 John 2:26.

You may say, "Paul said, when he would do good evil was present with him, and the good he would, he did not, but the evil he would not, that he did. Well, Paul was not speaking of himself in his Christian experience, but of himself and others when under the law. Paul begins the seventh chapter of Romans thus: "Know ye not, brethren (for I speak to them that know the law)"—just as if he had said: "I speak to you who know how it was with us when

we were under the law." What kind of a Christian would we be, if we went along the street and saw a suit of clothes in front of a store, and the devil (the evil one) would say, "Take that suit," and we would take it, and our excuse would be, "Well, I did not want to steal the clothes, but evil was present and I could not do the good I would." Or suppose you come home from your daily work and your wife displeases you, and the tempter would say, "Give her a good thrashing," and you would obey him, then your excuse would be, "Well, I would have done good but evil was present and I could not do the good I would." Is this walking like Christ walked, as we are commanded to do? 1 John 2:6. Is this being "blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world?" (Phil. 2:15).

You may say: "Well, the Bible says, 'If we say that we have no sin, we deceive ourselves and the truth is not in us'" (1 John 1:8). Well, so it does; but you did not quote all of the text. You should have begun at the seventh verse, which reads like this: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from ALL SIN." But if one would say, "I am good enough, I don't need the blood of Jesus to cleanse me, I have been brought up moral and good," this is the man that is spoken of in the eighth verse. But if a man will be honest and acknowledge that he is lost without Jesus, and will say: "Yes, I need the blood of Jesus," and will confess his sins, as the ninth verse reads,

why, he inherits the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness." Now, I would like to ask, If you were forgiven all of your sins and cleansed from all unrighteousness, would you not be WITHOUT SIN? Why do you fight living without sin, since you see it is the will of God that you be without it? You pray in the Lord's prayer: "Deliver us from evil." If this would take place you would be *without sin*, for *evil* is sin. So if you don't believe you can be saved from your sins, don't pray the Lord's prayer any more.

So, friend, he that is a Christian does not commit sin. A man that is a Christian lives just as clean and upright as Jesus lived. You may say, "I know the time and place where I was converted and born again, and yet I sin." I don't doubt that you were converted, but this one thing I say, no matter how clear your conversion was, or how long you have been converted, or how much you have preached; the moment you commit one sin you are as much a sinner in the sight of God as the worst man in town. God says, "Sin is the transgression of the law" (1 John 3:4). He does not say *how much sin*, whether an *ounce* or a *ton*, but "*sin*." How large was the spot of leprosy to be on a man, in ancient days, before he was pronounced a leper? He was as much a leper with a spot the size of a 25-cent piece as he who was covered with it.

So all of God's children live without sinning. They live clean, pay their debts, live peaceably at home and abroad. In short, they live, walk, talk and act like Jesus. 1 John 4:17. So, friend, if

you are sinning, stop professing to be a Christian.
“He that committeth sin is of the devil” (1 John
3:8).

CHAPTER XII.

THE PIOUS TRAMP

There's one I've met on Time's drear plain
I do not care to meet again.
He's not of infidelic stamp,
But better known as "Pious Tramp."

He's seen in almost ev'ry town,
But most where Christian folks are found;
Around the pious and the best,
To sleep and eat and patience test.

It's 'gainst his views to have a home,
A wife and something of his own;
But goes from house to house each day
To eat, talk good and leave no pay.

He don't believe in "creed" or "sect,"
But claims to be the "Bride's Elect."
He goes to church to fight and spar
But gives no alms for rent or fire.

Convention time and on camp-ground
This tramp on "Gratis" list is found:
"I met ill luck," you'll hear him say,
"And where I worked was robbed of pay."

He don't believe in giving alms,
But says, "trust fully on God's arms."
He borrows here, he borrows there,
And says it came by answered pray'r.

"I love the truth," you'll hear him say,
But not enough his share to pay.
He comes around for what he'll get,
And till you dine, all day he'll sit.

If boarding him, you get behind,
He with your love some fault will find.
He'll tell the neighbors all abroad
That you are false and don't love God.

CHAPTER XIII.

WALKING IN THE LIGHT

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).

We often wonder why souls are run aground in their experience and dried up. We see preachers and workers who at one time made earth and hell tremble. They preached and prayed in the power of the Holy Ghost. Those very workers have become dead, dry and powerless. And yet they seem to be living clean, upright lives.

What is the trouble? Does God only give us power and unction in the early part of our experiences, and then take it away from us later on?

No, the trouble is this—they fail to “walk in the light.”

It is to be remembered that we are saved on conditions, “*If we walk in the light.*”

So we only keep saved as we meet the required conditions.

You may ask, “What is light?”

Light is that which makes “manifest”—that which reveals new duties, new phases of the Will of God.

How is it obtained?

It comes in divers ways; sometimes through the

preacher, sometimes through a testimony, sometimes through a religious book or paper, etc.

Light always calls one to more sacrifice, more self-abandonment, etc.

When people are new in their experiences they are very simple and childlike. They are ready and willing to give up any idol, lay aside anything that the Holy Spirit condemns, no matter how dear or precious it may be; therefore they keep filled and running over. But by and by they will let the devil or some one reason them out of that *willing, tender* attitude, and they will not give up things so easily as before; or they will return to some of the little things they gave up, etc. They do not seem to know that *what was once light is always light*, "from the altar to the throne." So in one little thing or another they will gradually let down, perhaps in not fasting as before, or in praying, or in putting on some little thing they once laid aside, or on insuring their life, or talking worldly business on the Sabbath, or mentioning the faults of absent persons, or on many other lines, they let down and lose the fire and power. The first effect of not walking in the light is, they lose the keen edge off their experience. They lose that *glow*, that *running over* in prayer and testimony.

The next effect of not walking in the light is, they lose their freedom in God. There is some difference in having the "keen edge" and in being "*free*." A soul can have an amount of spiritual freedom who has lost the "*keen edge*." The soul who has the *keen edge* is always in perfect trim, whereas the soul who has an amount of freedom has

to be *primed* or *wrought up* a while by the meeting before he is heated. When spiritual freedom is lost, the soul testifies, prays, sings and takes part in the meeting, but is somehow tied up. They *shake themselves* as usual, but still are tied. They use the same language in testimony or the same texts in their sermons, they used when they had the fire, but they do not strike fire. It sounds *nice* and rhetorical and *orthodox*, but somehow or other it makes you feel like hanging your head.

The next effect of not walking in the light—the soul gets into a confused place. It does not know where it is—whether it is saved or not. The individual still comes to meeting and testifies, prays, etc., but is in a confused place. All of their joy is gone; all of their assurance, all of their spiritual comfort. Darkness seems to envelop their whole being. Why is this? Their “light has become darkness.” They did not “walk while they had light,” but became slack and careless. Oh, wretched state of soul!

The next effect of not walking in the light is, instead of praying and pressing their way back, the individual commences to get slack and reckless. Since all of their joy is gone, all their peace and assurance gone, they get slack in prayer and in attending the meeting, etc.

The last and most deplorable effect is, they become completely discouraged and rush headlong into open sin, and become skeptics or infidels.

O friend, “Walk while you have light, lest darkness come upon you.”

CHAPTER XIV.

TRUE AND FALSE JOY

This is one of the ways the religion of Jesus Christ excels all other religions, in that it produces the only *real* joy known upon earth. Two-thirds of the religion of the Bible is *feeling*, viz., *joy* and *peace*. However, there are some false joys which Satan attaches to *his* religion, to make it appear to be the genuine.

Let us notice some of the false joys. The first is *circumstantial* joy, which makes its possessor feel good and joyful when circumstances are favorable, especially when they have wealth, position, and health. But when the wind changes and wealth, health, and position go, this joy goes also and leaves its possessor sad, grum and blue.

The next false joy is *pumped-up* joy. This kind is generally manufactured by people who are backslidden in heart, by people who once had the real Holy Ghost joy, but have lost it. Therefore, when it comes their time to testify in meeting, they *say something* to keep up appearance, and they must say it with *zeal* and *apparent* unction. So since they are not in possession of the *real* joy, they must manufacture it, *i. e.*, *pump it up* (?). So they begin to prime themselves by singing their *favorite* songs, or exhorting on their hobby, or clubbing and brow-

beating some poor weak soul in their testimony, about something upon which they have no light, until they feel warmed up; or in other words, *hammered* fire. You can take a hammer and strike upon an anvil until it becomes hot enough to burn your hand; *this* is what we call "*hammered fire.*" This is what people do in the meeting when they have lost the real bubbling-over joy, and the glowing Holy Ghost fire. They commence to hammer, exhort and browbeat some one else in their testimony, until they work up a shout.

O Lord, deliver us from these religious pugilists!

The next phase of false joy is *superficial joy*. Souls generally have this kind, who have not confessed out and dug down to bed rock; to the real living stream, but have simply *claimed* the blessing without digging down and striking fire. They try at times to shout and get blessed when the real saints are getting blessed, but you can detect a shallowness and hollowness in their "Hallelujah" and "Glory to God." They do not seem to swing clear and clean in their souls. They seem hidebound someway and somewhere. Hence their "Hallelujahs" and "Glorys" someway make the groans come over your soul.

The next thought to be considered is how to obtain the *real* joy.

First, the seeker must renounce all *sin* and *doubtful things* and *doubtful* practices, yes, every weight and soul entanglement.

Second, dig down, by prayer, fasting, self-abnegation, confession, and faith, until you strike the living stream of Salvation, which will cause you

to know, beyond a shadow of doubt, that you have the real thing. Mr. Wesley says, "None, therefore, ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing His entire sanctification as clearly as His justification" ("Plain Account").

Observe a few benefits derived from the "Joy of the Lord."

First, it is a sure cure for the "blues" and "long-facedness." People who have this joy are never troubled on these lines. No matter if the stove does smoke or the baby cry, or the clothes-line breaks, or the children upset the inkstand on the parlor carpet; this joy does not cease to flow. However, this does not mean that the children should not be punished for upsetting the inkstand!

A second benefit is, it is a sure cure for cowardice, fear of man, shamefacedness, etc. It will make you as bold as a lion, and put the "flint face" upon you, so that you will not be ashamed to sing and pray in public.

Its third benefit is, it is permanent. It lasts from revival to revival; from camp-meeting to camp-meeting. No matter how things are dried up around you—dead churches and backslidden preachers and members—you will have joy the year round.

Now reader, if you have not this joy there is something undoubtedly wrong. O, do investigate this matter at once and remove the obstruction, and your joy will flow as a river!

CHAPTER XV.

HUMILITY

“Be clothed with humility” (1 Pet. 5:5).

We are exhorted here by the apostle not only to have humility, but to let it cover us as a garment, so that our every word and action may be a reproduction of our lowly Master.

Many have zeal, courage, and faith, who are grievously wanting in this excellent grace. It is just now and then we meet those whose every word and action bespeaks humility. I have seen souls so clothed with humility and holy modesty, that to be in their presence made me feel like putting my hand upon my mouth and lifting my heart in silent prayer to God.

Let us notice some characteristics of *true humility*, and see if we are wanting in this excellent grace.

1. It sees good in everyone but itself, and takes no particular notice of its own goodness; but as one has said, “It is such a dainty flower that it cannot bear to be looked upon by *itself*; if so, it disappears.”

2. True humility makes its possessor a *joyful* servant of all; yea, rich or poor, high or low, white or black, without feeling an atom of *pride*, *prejudice*, *ill-will* or *reluctancy*. Neither do they ever take exception to anything that is said or insinuated, but

feel in themselves to be *nothing*, and *poor*, and *vile*. Hence, they are not at all alarmed, or cast down, if others form the same opinion.

3. True humility never *proudly* displays its gifts, talents or blessings. And whenever its possessor is called upon to give a reason of the hope within, they do so with modesty and great humility of mind. They take no delight in telling where they have been, where they were educated, etc. And they also refrain from the use of all *high-sounding*, *pompous* words, which cannot be easily understood by the common people. Wesley said he "could no more use a *fine manner* than he could a *fine suit of clothes*."

4. True humility makes its possessor a *silent sufferer* and an *unflinching burden-bearer* under all circumstances. How suggestive are the words of the prophet concerning the Savior, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53: 7). Jesus also expressed the same thought when He said, "Resist not evil. . . . If they compel thee to go *one* mile, go with them *two*." Therefore, the truly humble soul never complains of its crosses, hardships, lonely life, loss of health, loss of friends, etc. Neither doth it ever feel imposed upon, since it blames no creature for the burdens and crosses laid upon it, but receives them all as from God, who is too wise to *err* and too gracious and loving to *impose*.

The question may arise here, How may we attain to this depth of humility? We answer, in short: 1. Make it the constant pursuit of life, everywhere and at all times. 2. *Accept, and quickly curl down*

under every cross and humbling process that God permits to come your way, through men or devils, friends or foes, until all the big "I" is crushed out and Christ is all and in all.

CHAPTER XVI.

A GOOD CONSCIENCE

“For our rejoicing is this, the testimony of our conscience” (2 Cor. 1:12).

There can be no success in the Divine life without this all-important factor, viz., the testimony of a good conscience.

Paul exhorted Timothy to “hold faith and a *good conscience*, which some having put away, concerning faith have made shipwreck” (1 Tim. 1:19). One of the first things God holds souls to, when they come to Him seeking pardon, is that of *resurrecting conscience*. When they were young and innocent, their conscience was so tender that the least wrong word or act would give them great distress. But as they continued to sin from time to time, they silenced conscience—so much so, that nothing they did (no matter how heinous) would give them the least distress. Hence God sets them to resurrecting conscience, by confessing and rectifying their past wrongs, even the smallest offences. Hence, by this means, conscience is resurrected to its normal state, so as to detect the smallest sin, even to the weight of a spider’s web.

The question may arise here, “What is conscience?” “It is an inward judge, under God, and above man; to commend when we do well, and to

reprove and condemn when we do wrong," says Mr. Wesley. Again, it is the *scale*, or the *testing station* of the soul, at which we can *weigh* and *test* every transaction of life. When *all* is well, conscience hangs at an even poise, but the least wrong word or deed throws it from its equilibrium and makes us feel condemned and heavy-hearted.

Again; conscience reminds us of a strand of barbed wire on either side of the "Narrow Way." Hence, when we are about to stray from the path of righteousness, we feel it pricking our hearts, and reminding us that we are bordering on the line of danger.

There are three stages of conscience: First, a "*good conscience*." Second, a *morbid, scrupulous conscience*. Third, a "*seared conscience*."

First: Note some characteristics of a *good conscience*: 1. An inward clearness, consciousness of the Divine favor under all circumstances. 2. An inward contentment and restfulness, under the brightest gospel light, and the closest search of the word. 3. Composure, confidence and fortitude, under the *closest* investigation of the brethren or the most radical scriptural preaching. Not that a "good conscience" places one beyond the sphere of receiving new light, but it makes him measure up to all *known* light, and ever cheerfully ready for new light from God, even though He send it through a boot-black.

Second : Some characteristics of a *scrupulous conscience*. 1. An over-conscientious feeling regarding lawful things, things which the world does not condemn, such as killing a chicken, killing a bedbug,

getting married, etc., etc. We once met a man who felt awfully condemned if he killed an insect in the home, or reproved his children. Such condemnation as this is the result of a *morbid* scrupulous conscience.

Another characteristic of a scrupulous conscience is the feeling that maybe you are wrong *some way* or *somewhere*, even though you are doing your very best, and walking in all known light—a feeling that you are not right because all the neighbors do not get saved. You must remember, all of the people did not get saved under the teaching and preaching of the Son of God, nor the apostles.

Third: Some characteristics of a *seared* conscience. A presumptuous, non-scrupulous, careless, hard spirit. O, how many poor souls are now in this appalling condition, where conscience was once true to *warn*, *reprove*, and *check*! But they silenced and ignored it so many times, until it became numb; hence it can no more take the soft impressions of the Spirit, and warn the soul of impending danger. O, lamentable state of soul!

There lives in me a faithful guide;
I'll ne'er go wrong while he abides.
When I obey, my sky is clear;
But when I don't, there's gloom and fear—
 'Tis conscience.

CHAPTER XVII.

HINTS ON CHURCH ETIQUETTE

1. Always enter the church on tiptoe.
2. Never go up to the front after the minister has begun his discourse.
3. Always kneel in silent prayer before taking your seat.
4. Avoid talking loudly, or whispering, during the service; it is the height of impoliteness.
5. Never look back to see who is entering.
6. Never take the end seat, nearest the aisle, while there remain ones back in the same row; always take the farthest back, so that parties coming in late may be seated without climbing over you or disturbing the speaker.
7. The habit of chewing gum is of itself heathenish, but to do so in church is an unmistakable indication of poor training.
8. Never leave your seat until the speaker has finished his discourse, unless in cases of extreme necessity.
9. Never eat onions when going to a public gathering. What is more offensive than an ill breath?
10. It is impolite for a lady to crowd into a pew between two strange gentlemen, if a seat can be obtained elsewhere.

11. It is very impolite, and unhealthful too, to spit on the floor, either at home or abroad.

12. It appears quite immodest for a lady to sit in a public gathering with her lower limbs crossed, or with her arm around her husband's neck.

13. It is impolite for a man to continue to hold a lady's hand; he should shake it and let it go.

14. It is impolite for the preacher and people on the platform to bow in prayer with their backs to the audience; they should always face the audience.

15. It shows poor training to begin putting on your wraps before the benediction has been pronounced.

16. Never leave the church just when the contribution box is being passed; it looks as if you were trying to avoid giving anything.

17. Never refuse to put your offering in the contribution box when it is being passed, in order to walk up the aisle and put it on the table. It looks as though you wanted the people to see your clothes.

CHAPTER XVIII.

AN X-RAY EXAMINATION

“Search me, O God, and know my heart, and see if there be any wicked way in me” (Psa. 139:23).

We have before us the prayers of an honest soul. Now, reader, let us hold our soul and body and spirit up before God and pray with the psalmist, “Search *me*, O God, and see if there be any wicked way in me.” While we do this, let us be judgment-day honest, as He searches us out in this lesson.

1. Our first prayer is, Search my consecration, and see if I am as fully abandoned to Thee as I was when I was first saved or sanctified. See if I have drawn back on my service fully to Thee. Or have I drawn back in laying out my means for Thy cause’s sake and for the salvation of souls. See if I am in any way shirking my cross, or failing to deny myself on all lines for Thee and Thy cause’s sake, as I agreed to when You saved me.

2. Search my love, and see if there is any creature or thing in the universe that is sharing my heart. Yes, see if there is anything under the sun that I *enjoy* more than Thee, that I *sacrifice* to more than Thee, that I *delight in* more than Thee, that I *think of* more than Thee, that I *disadvantage myself* for as much as I do for Thee.

3. Search my conversation, and see if there is

any backbiting in it, any evil-speaking, any criticism, any slang, any guile, sham, deceit, any harshness, any extravagance, any false impressions, any *half-truth* which means a *whole lie*.

4. Search my conduct, and see if in all I do or say, in all walks of life (as far as I understand), it is like the conduct of Jesus Christ (1 John 2:6), both in the dark and the light; at home or abroad; in church or out of church; with women or men; with saint or sinner; yes, everywhere, holy and upright.

5. Search my heart, and see if it contains any anger, any envy, any pride, any jealousy, any impatience; any malice, any prejudice, any bigotry, any impetuosity, any covetousness, any lust, any fear of man that bringeth a snare, any hypocrisy, any shrinking, any evil shame and false modesty, any unbelief, any self-love, any love of praise, any love of authority, any love of prominence.

6. Search my thoughts, and see if I in any way *entertain* any unclean, unholy thought. See if I at any time cherish or entertain uncharitable imaginations and suspicions, about any man or woman upon earth. See if I entertain any thought that I would blush to have Thee know.

7. Search my faith, and see if it is free from all wavering, all doubts, all mistrust, and uneasiness. Search my Christian zeal, and concern for Thy work and lost souls. See if I shed any more midnight tears for souls. See if I asked any more midnight prayers for souls. See if I disadvantage myself to warn and seek them out. See if I have any soul concern at all for them. See if I am indolent and

careless in regard to Thy work, and in praying from house to house, and distributing tracts. See if I am prompt in attending the religious services, as in days gone by. See if I make as much of an effort to attend all the services as I used to. See if I love the services as I used to. See if I love to testify like I used to. See if I love the prayer-meetings like I used to. See if I love the Bible and religious literature as I once did. O, search me! Search my courage, and see if I am afraid to testify for thee in all places and against all forms and classes of sin, such as lodges, tobacco, adultery, worldly dress, church entertainments, the wearing of gold, etc. See if I am afraid to testify that Thou dost save people from all sin and sanctify them wholly in this present world. See if I am afraid to have family prayer, or ask the blessing on my food when strangers are around.

10. Search the way I spend the money Thou dost leave in my charge, and see if I am a faithful steward. See if I waste any of it for unnecessary things, such as laces, ribbons, feathers, ornaments, jewelry, fireworks, etc.

11. Search my vows with Thee and my fellow man, and see if I have lived up to my agreements, in keeping my word, paying my debts, paying all vows both to Thee and my fellow man and to my family.

12. Search my influence, and see if I have been the cause of any weak brother or sister stumbling and losing his way to Thee. See if I have in any way set a bad example, or in any way influenced some one to do or speak wrong, or caused him to

return to something that he once felt convicted to give up, but was influenced to return to it by my careless living before him.

13. Search my obedience, and see if I am prompt in obeying all of the soft whispers and checks and reproofs of the Spirit.

14. Search my motive, and see if it is perfectly free from *all* self-seeking, *all* self-interest, *all* desire for anything but to the glory of Thee.

Now, dear reader, God has answered your prayers and searched you; so if you have found any defects, go in to have them removed.

CHAPTER XIX.

A GLIMPSE OF HEAVEN

One day at home, while all alone,
I bowed to worship at the throne;
A tranquil feeling came o'er me,
And from the body set me free.
My soul was borne, by angels fair,
So mildly on the balmy air,
From earth and ev'ry hill and dale,
Like fleets swept by the wintry gale.
I quickly passed the moon so bright,
The silver queen of silent night;
And passed the sun and ev'ry star,
Than lightning speed, more swift by far.
And on and up, past chiming worlds,
Which God's great pow'r has ever whirl'd.
What wondrous objects met my sight—
The diamond tow'rs aglow with light,
The sparkling domes and snow-white mounds,
Were seen before we crossed time's bounds.
I saw the shining jasper walls,
And heard ten thousand angel calls;
The pearly gates stood open wide.
With beck'ning saints on either side.
I heard the holy angels sing,
While those bright courts with music ring.
I passed the gates of glist'ning pearl
Into that fair and happy world.
I saw that Great Eternal One,
Whose face was shining as the sun,
Exalted on a throne of white,
"As with a garment, clothed with light."

The streets were paved with burnished gold—
A sight most wondrous to behold.
No sun or moon or star was there
To 'luminate that world so fair,
For God and Christ did furnish light—
One perfect day, undimmed by night.
Bright throngs I saw of angels fair,
Who knew no pain, no toil, nor care;
Their faces glowed with holy joy,
For naught could there their peace destroy.
Their robes were made of ambient light
And tipped with gold—a wondrous sight!
Like liquid music on my ear
Their voices sounded far and near.
I saw the ransomed saints from earth,
As they redemption's songs rehearsed
Upon those shining harps of gold—
Such melodies that can't be told.
I saw the mansions, rich and fine,
A thousand times the sun outshine,
Bedecked with jasper, pearl and gold,
And light congealed, which ne'er grows old.
I saw the trees of crystal green:
Such sight on earth has not been seen.
On each did grow mellifluous fruit,
Which grew prepared each taste to suit.
The hills were draped with flow'rets gay,
Which bloomed for one eternal day.
The azure sky, which knew no night,
Was truly one most glorious sight.
The buxom air was pure and mild,
And filled with fragrance all the while.
No tears were known on that blest shore,
And pain and death were felt no more.
On each, perpetual youth did bloom,
Dispersing all decay and gloom.
And life's pure river, deep and wide,
Where placid waters ever glide,
Was flowing from the great throne white—
From God, the Fount of love and light.

On either side life's tree stood pure,
Whose leaves were for the nation's cure.
While bathing in this nectar stream,
I 'woke and found it but a dream.

CHAPTER XX.

THE CALL OF DEATH

By living in this sin-cursed world, where sin and death are sole monarchs, the children of God have imbibed a false conception of death and dying. It is to be admitted that death is our last *enemy*; but on the other hand, according to John's statement in Rev. 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors," to die is a great *blessing*.

There are three great days in the life of the child of God. The first is the day when he was converted and born from above. O, who can ever forget that glorious day, when the burden of sin and guilt rolled away, and the inexpressible joy of heaven flooded the soul and made it feel like flying away with the body! Is it any marvel that people never get through talking about the day of their conversion, when the hills and valleys smiled, and the trees clapped their hands, and all nature joined in a harmonious song of praise?

The second great day, in the life of the Christian, is the day when he is sanctified and filled with the Holy Ghost and fire; when his heart is purified from all inbred sin, and the Father, Son and Holy Ghost

come into his soul, in the fullest sense, to abide forever. Ofttimes there comes such power, grace and glory, on this occasion, that the soul is almost swept out of the body. J. A. Wood said, speaking of his sanctification: "I had always been much prejudiced against people losing their strength; consequently, as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty or forty preachers and three thousand people, it was God's order to take control of both soul and body, and swallowed me up in His presence. After about three hours, I regained strength to walk to the tent." Mrs. Hester Ann Rogers, in speaking of her sanctification, said: "I was deeply penetrated with His presence and stood as if unable to move, and was insensible of all around me. I sank down motionless, being unable to sustain the weight of His glorious presence."

The third and *greatest* day of the child of God upon earth, is his dying day. Satan would have us fearful and to look forward to that day with dread; but according to the voice of inspiration, and the long line of testimonies of those who have gone before, we are constrained to exclaim with Saint Paul, "O death, where is thy sting? O grave, where is thy victory?"

Rev. E. Payson said, when dying: "The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive

brightness, and wonder why God should deign thus to shine upon a sinful worm."

Alfred Cookman said, when dying: "I am sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb."

We next notice a few things death calls us from:

1. He calls us from a life of labor and care. Ever since God pronounced the curse upon Adam, saying, "In the sweat of thy face shalt thou eat bread till thou return unto the ground" (Gen. 3:19), mankind has had to sustain life by labor and toil. O, what a blessing to be set free from earth's rigid toil!

2. Death calls us from a life of sorrow and disappointment. Truly, sorrow and disappointment is a universal malady. It is found to a large or small degree in every home; yes, in the gilded mansion and in the lowly hovel. Sorrow has pressed her bitter cup to the lips of every son and daughter of Adam, but thank God, Death sets the Christian free!

3. Death calls us out of a cumbersome, painful, decaying house of clay. O, where is there a being to be found upon earth who is perfectly free from sickness, aches and pain? O, how severely some poor unfortunate creatures are lashed by the cruel scourge of disease! Therefore they should gladly welcome death, if ready to go.

We will next briefly notice what death calls us to.

1. Death calls us to our eternal home, where there is no sin, no sorrow, no tempter, no grief and no grave.

2. He calls us to our great reward, viz., a starry crown brighter than the sun and a mansion in the city of God.

3. He calls us to the *greatest* of re-unions, where we shall meet with Adam the first man, Noah the first in the new earth, Moses the law-giver, Joshua the great warrior, Elijah who was translated in a chariot of fire, the disciples of the Lord Jesus, and the millions of redeemed saints who have gone before us. We shall also meet our saved loved ones, and, best of all, our glorified Redeemer.

“O, what a meeting and a greeting,
When our loved ones we shall see,
Waving palms of victory.”

CHAPTER XXI.

THE DIFFERENCE BETWEEN THE SINFUL AND THE LEGITIMATE

“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed”—struck to the ground, yet never slain—(2 Cor. 4 : 8-9).

For the benefit of converts, and new beginners in the sanctified life, I want to *draw the line* between the sinful and the lawful, or, in other words, How much of the *human* remains in the individual after he is sanctified wholly? This is a very difficult point, and many good, honest souls have thrown down a genuine experience, owing to not being able to draw the line between the two.

I confess that to give the proper light and instruction this subject demands is too great a task for me; however, by the help of the Holy Spirit, I shall endeavor to give a few helpful thoughts.

1. One of the first places new beginners get puzzled and confused, is regarding their thoughts, especially when they read the following passage: “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10 : 5). The trouble is, they are not able to discern between “evil thoughts,”

and "thoughts of evil." We must remember, it is no sin to have *thoughts of evil*; for to avoid this we would have to go out of the world. Thoughts of evil are only to think of the sinful happenings that we see and hear daily. Suppose I see a man murdering his wife as I pass by on the street. It is such a brutal crime that it stands before my mind for four or five days, regardless of what I say or do. God does not blame for this. It is thinking of evil as Jesus thought of evil, when the devil told him to fall down and worship him. But an "evil thought" is when the devil presents a *wrong thought* to the door of our heart, and we open the door and take it in, and nurse and harbor it; then it becomes sin; but if we steadfastly resist and beat it back, why, we are kept pure and innocent.

2. The next thing I want to loosely explain, is the difference between infirmities and carnality. Some people place holiness too high, by teaching that when one gets sanctified wholly, he is delivered from all infirmities: this is not true. Mr. Wesley says, "To place holiness too high crowds it out of the world, as well as preaching it too low." But the trouble is, they confound infirmities with carnality, not knowing one from the other. The following are some of the bodily infirmities which we may never be delivered from while on this side of the river of death: a slowness of speech, a poor memory, ignorance of many things, dullness of perception, a weak constitution, impaired health, a disfigured form, etc. Infirmities are the result of a decaying body; carnality is the result of a corrupt heart. The traits of carnality are: anger, impatience, jealousy,

envy, fear of man, pride, self-love and self-will, prejudice, lust, deceit, uncharitable suspicions, foolish desires, peevishness, sloth, formality, bigotry, evil shame, self-righteousness and carnal confidence. We do not need to go on and harbor these traits in our heart, for the blood of Jesus can cleanse them all out. Praise God! See 1 John 1:7.

3. The next point at which beginners are confused is on the line of temptation. They have a preconceived idea, that because they are saved or sanctified they are never to be tempted again; and should they get tempted at any time, the devil tells them they have backslidden and lost their religion. But we must remember that temptation is universal; there never lived a man or woman on earth (no matter how holy), who was exempt from temptation. Jesus, our great Pattern and Living Head was tempted. What saith the scripture? "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). It is no sin to be tempted; the sin comes in yielding to the temptation.

4. The next place souls get confused, is in not being able to determine between *heaviness through temptations*, and darkness from condemnation. One comes from pressure, the other from disobedience. Some persons have seasons of awful confusion and soul perplexity, sometimes to the extent that they cast away their confidence altogether. There are times in the lives of almost all Christians, when they are severely tried, tempted and pressed, and generally during these seasons they are in great

heaviness of spirit; therefore Satan tells them they have lost their experience, because they do not feel any joy or ecstasy; but by holding on to God through prayer and faith, the pressure is lifted, the clouds rolled away, and the soul flooded again with sunshine and gladness. But darkness that comes as the result of condemnation, when the individual has sinned or grieved God, cannot be chased away by the above method, but can only be removed by confession, repentance and pardon.

5. The next thought that generally perplexes many people is, What does one have to do to lose holiness? Many of them think holiness is such a delicate thing, that they are unable to keep it over night; they seem to think it is something on the order of a *sunbeam*, that just gets away from one anyhow, regardless of how he struggles to keep it. But this is not true. As it requires *prayer, deliberation* and *faith* to get sanctified wholly, it also requires a *deliberate act of the will* to lose it. A man can keep it if he so desires, or he can get careless, slack and indifferent, and let it go. And not only this, but God has a way of letting a man *know* when he gets this experience, and also letting him *know* when he loses it. If a man could lose it and not *know* anything about it, and he should go on and lose his soul, God would be responsible, since the man is only responsible for the light (knowledge) he has. But God doesn't do this kind of *slipshod* business. He *makes* souls *know* when they *get* it, and *when they lose it*. I confess many go on professing to have it when they have lost it, nevertheless, deep down in their hearts, they *know* they *have lost it*.

6. The last inquiry we give space here, is, Can we lose *holiness* and retain justification? B. T. Roberts answers this question as follows: "When one loses the blessing of holiness by transgression, as David did, he loses all. He is no longer justified; if he ever gets back to God it must be by repentance and confession. But when one loses the blessing of holiness by giving way to doubts and fears, under manifold temptations, the case is different. He has not *willingly* given up anything. The blessing is gone; he feels it, he laments it; he cries out, 'O that I knew where I might find Him!' When one listens to the accusations of Satan and fails to bear a clear testimony of being washed by the blood of the Lamb, he loses the blessing; the witness is gone, but he does not necessarily fall into sin; he may still be keenly alive to the fear of God; he may still watch against sin and have victory over it. He may still truly love God and faithfully endeavor to keep all his commandments. Such a person in losing the blessing of holiness has not lost his justification. He is still a child of God."

CHAPTER XXII.

MODERN IDOLATRY

“Little children, keep yourselves from idols” (1 John 5: 21).

In regarding the Old Testament, we find it abounding with warnings and exhortations to the people against idolatry. We can also see from the above text that the flight of time and years has not ameliorated the hot displeasure of the Lord against this giant sin. It is appalling to what extent the so-called children of God are drifting into idolatry in these modern times. It is to be remembered, we do not have to fall down in humble plight to a “golden calf,” or to the great image “Diana,” to be idolaters, but any creature or object, no matter how small, that divides our affections, or has first place in our hearts, is an idol.

Let us briefly notice a few of the modern idols that are found among church people these days.

1. It is idolatry to allow your husband or wife to come between you and the service and worship of God.

2. For one to keep a caged bird, rabbit, squirrel, parrot, fish or such like thing, is idolatry. Those who do this commit a three-fold sin: first, by allowing themselves to be hampered from attending the church to care for such things; secondly, by making

the little creature a prisoner, when God has designed that it be free; thirdly, by wasting money for its sustenance that might be the means of saving souls in heathen lands.

3. The next modern home god is house plants, house flowers, etc. It is astonishing how much of God's precious time and money is spent on these things, that might be spent in prayer, missionary work, visiting the sick, etc.

4. The next modern idol is a pet dog. It is actually a burning shame and disgrace to civilization, the way this unclean brute is cuddled, dandled and made over these days. Women who would disdain the idea of keeping an orphan child, will lavish hundreds of dollars on this unclean and basest of brutes. No saint of God can conscientiously keep a house dog. The Bible says, "without are dogs" (Rev. 22:15). It may be all right to keep a watch dog about the farm (provided he is kept out of the house), but to keep a house dog is downright idolatry.

5. The next phase of idolatry is fine, expensive house furniture and fancy dishes. It is alarming the amount of God's money that is spent these days on this line. A man can no more spend God's money for high-priced fancy dishes and costly furniture, and be a Christian, than he can steal and be a Christian.

6. The next phase of modern idolatry is the wearing of jewelry. If God pronounced earrings, finger rings, breast-pins, gold chains, etc., idols in the days of Jacob (Gen. 35:4) and in the days of

Isaiah (Isa. 3:16-22), He has by no means changed His attitude toward them in this our day.

7. The next phase of modern idolatry is the excessive photograph system. It is all right, perhaps, to have a photograph taken two or three times in a lifetime, but to have it done every year or two is "self-love," which is the highest specimen of idolatry. Again, it is becoming a common thing for people to decorate their walls with "holy" pictures, viz., pictures of angels, the Virgin Mary, and of the Savior; but I have my doubts as to whether it pleases God (see Ex. 20:4).

8. The next phase of modern idolatry is money spent unnecessarily in burying the dead. It is alarming the amount of money spent yearly on this line. Some go so far as to spend two or three hundred dollars for a casket, fifty and seventy-five dollars for a shroud, and more or less for flowers. But this is downright idolatry. It is burying money that might be used to Christianize the heathen, or help support the widows and orphans.

CHAPTER XXIII.

BLOOD-GUILTINESS

“Your hands are defiled with blood” (Isa. 59:3).

It will be an astonishing scene, at the judgment day, to see the vast number of professors of religion and of holiness whose hands will be stained with the blood of souls. It is considered an awful crime, in this life, for a man or woman to be guilty of murder, *i. e.*, of destroying the natural life of their fellow man; but it is a million times more appalling to be guilty of *soul murder*.

Let us imagine now that the judgment day has come, and all the dead, both saints and sinners, are resurrected, and all the living changed and exalted to mid-air before the “*great white throne*.” See the King in His beauty upon the throne, brighter than a million suns, while the whole universe quakes at His presence. See the teeming billions of blood-washed saints, with radiant faces, standing at his right hand. See the innumerable black throng of lost souls, on whose faces burn despair, anguish and eternal shame. And as we gaze upon them, we not only see men from distant climes, but see our sons and daughters, our husbands and wives, who have lived under the same roof, eaten at the same table, shared our joys and sorrows during our pilgrimage upon earth. But now the scene

has changed, and they are Jehovah's eternal prisoners, fettered before the bar. The light has flown from their eyes—the enchanting smile that once played upon their cheek has vanished away. Hope has died in every breast and horror fetters them speechless before the Judge. And as we look into the faces of these lost ones, can any of them say to us, “Your hands are stained with my blood; if you had done your duty, I would not have been to-day a *lost soul*.”

Now reader, with this awful picture before your mind, let us closely observe a few facts, and see if your hands are clean.

I. We will begin at your home. Are you clear of *the blood of your children*? Could you this moment meet them at the judgment bar, before the great God, and testify both to God and man that you are clear of their blood, and that you have done *all* that was in your power to get them saved? If not, your hands are stained with their blood.

And since the day you were converted, have you always set the proper example before them? First, in your conversation. Has it always been free from slander, evil speaking, slang, jokes, profanity, foolishness and lies? Did you permit them to wear things that God would not permit you to wear, go to places He would not permit you to go, play games He would not permit you to play? Did you ever cover their sins or justify them when they had done wrong, rather than make them confess and straighten it up as far as possible?

If so, your hands are stained with their blood and you are a *soul cutthroat*.

II. Are you clear of *the blood of your neighbor*, and ready to meet him before God? Could you say to him, "I faithfully warned you again and again; I have prayed for you *every day* since I embraced religion; I have set before you a godly example, keeping myself pure from all strong drink, all uncleanness, all tobacco, all theatres, all circuses, all Sabbath desecration, all base ball games, all worldly dress, all secret societies, all labor unions, all picnics, all card parties, or wrong doing of any kind, and have lived a righteous life both before God and man. Hence I am clear of your blood." Or will he say to you, when he realizes something of what it means to be lost, "Why did you not tell me about this? You saw me every day, and talked to me about the weather, the styles, the market prices, etc., but you never told me about the judgment; you never told me it would be like this"?

Are your hands stained with blood?

III. Are you clear of the blood of the heathen, and ready to meet them at the judgment bar? We must remember, every Christian in the home land is in a measure responsible for the salvation of the heathen. Now if you are clear of their blood and ready to meet them before God, you have done these things: 1. You have prayed for them daily, that God might send the light to them and save them. 2. You have given money to help send and support the gospel in the foreign fields (provided you could not go), even though you had to deny yourself many unnecessary table luxuries to do so.

It is appalling to think of the amount of money spent in our country per annum for unnecessary

things. Think of \$98,223,310 spent per annum for tea and coffee. Think of the \$800,000,000 per annum for the trimming of hats, such as feathers, ribbons, artificial flowers, etc.! Think of the \$60,500,000 per annum for jewelry! Think of the \$15,000,000 per annum for chewing gum!

Can we as Christians take any part in these great sins and be clear of the blood of souls? How do your hands look?

IV. Are you clear of the blood of deceived church members in your community?

Now there are many indirect ways in which you can be guilty at this point. Notice! 1. Do you give your money to support an unclean minister—one who opposes the doctrines of the Bible, viz., the doctrine of “living without sin,” and the doctrine of holiness; one who uses tobacco in any form, belongs to lodges, drinks strong drink, goes to theatres and circuses, plays or attends baseball games, or any other ungodly thing? If so, you are only supporting a wolf in sheep’s clothing, who is growing fat on the blood of souls, and is blindfolding you and your children, and your neighbor and neighbor’s children, with lies and smooth sayings (woven in flattery’s loom) and leading you down to a lake of fire and brimstone.

2. Do you lend your influence to those churches which plead for sin, believe it is no harm to dance, go to the theatre, drink beer, use tobacco, etc.? Do you lend them your influence by attending their meetings and by sending your children to their Sabbath-schools? If so, you are lending your influence to an ungodly movement and thus encouraging its

votaries to perpetuate a soul *death trap* in your community. Are your hands stained with the blood of souls?

3. Do you hold an even light before them? We remember when, in the country at night, one of our party would carry the lantern and thus lead the way; but when he failed to hold an *even light* on the path, the light would blind and confuse, rather than help us. So it is when we fail to hold an *even, sound life* and doctrine before the people; we confuse and bemuddle them, rather than help them. And when they see so many "isms" and "ites" they question "Who is right?"

V. *Are you fulfilling your God-given calling?* God has not seen fit to use angels in this great redemption scheme, but has condescended to make men His co-laborers. How many men and women do we find to-day, in the stores, in the machine shops, in the kitchen, and in various walks of life, who have played the Jonah and run away from *the call of God*, while souls are teeming down to the flames at the rate of forty per minute.

Are you clear? How do your hands look? Are they stained with blood? O may the Lord awake us before we awake in hell's corrosive fires!

CHAPTER XXIV.

CHRISTIAN INFLUENCE

“Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?” (Matt. 5:13).

How simple, yet how instructive is the teaching of the Lord Jesus! How readily does the simplest mind grasp His meaning in the parable of the “salt.” We are at once reminded of how tasteless and repulsive food is without this all-important factor.

We have here in this subject a very impressive lesson on Christian influence. It is to be remembered that every man and woman, boy or girl, upon earth is wielding an influence over some one else, that is either lifting him to heaven or dragging him to hell. Every one of us (figuratively speaking) is like an engine with a long string of cars; we are all pulling a long train of human souls to heaven or hell. O brother, friend! what way is your train headed?

Let us notice a few points of interest regarding influence.

The first is its *growth*. “Away in the Alleghanies there is a spring so small that a single ox could drink it dry on a summer day. It steals its unobserved way among hills until it spreads out into the beautiful Ohio River, thence it stretches away a thousand miles.” So it is with influence; it is made up

of the small unobserved acts of life, both good and bad, which continue their ceaseless flow until they girdle the globe a thousand times and empty into the great ocean—Eternity.

The next point of interest is the *power* of influence. One has well said, "The two greatest powers on earth are ill example and ill advice." Think of a single act affecting heaven, earth and hell; think of Eve's *one* act of unbelief in Eden, robbing heaven of its best jewel, girdling earth with unbelief, and peopling hell with billions of her sons and daughters! Think of the influence gone out from Cain's one act of murder! See the long stream of blood that girdles our earth to-day! There is either a secret or public murderer in fifty per cent of our American homes. When we think of the wholesale destruction of unborn infants that is carried on in our land to-day, it should send us upon our faces in the dust.

The next point that deserves attention is the *absolute necessity* of a *good influence*, in the Christian work. The Bible clearly teaches this thought in many places. A man might as well go to battle without a weapon as to go forth in Christian work with an ill influence. The more intently he labors, the more harm he will do to the cause of God.

Another interesting feature about influence is its *duration*. We must remember that our influence does not stop when they lay our body away to rest beneath the weeping willow, but it rushes on from age to age, affecting and impressing our sons and daughters and grandsons and granddaughters, until Jesus comes.

The next thought that impresses us is the *irredeemableness* of a lost influence. Lost money may be replaced, lost health may be restored, lost friendships may be regained, but lost influence can never be fully redeemed; it may be repaired but can never be fully restored on this side of eternity. It is like so many small feathers strewn to the wind; they can never be gathered. If you have crippled your brother's influence, you have given him an incurable wound that will cause him to go halting to the grave; therefore we should be very careful how we treat the influence of our brother and sister. Many a good man's or woman's influence has been buried at the breakfast, dinner or supper table, by the remark of a thoughtless parent, before the children, never to rise again. O reader, are you guilty of this diabolical crime?

The next point of interest is, *how to preserve influence*. Now it is possible for us, by not being watchful, to cripple our own influence. The following are a few hints on how to preserve our influence:

1. Carefully avoid all questionable conduct; flee from the very appearance of sin; take no time to reason with the tempter; his dainties may have a pleasing appearance, but they lead to endless woe.

2. Be a man or woman of your word, as far as lieth in your power; endeavor always to do as you promised, and should you fall short, and not be able to do so, go to the individual and explain yourself at your earliest convenience.

3. Be careful to live *all* you testify to, both at home and abroad; for if one should hear you testify

to **one thing** and see you live another, he would brand you as a hypocrite, which would be true.

4. Say nothing, nor do anything, *at any time* or *place*, that you would not be willing for *every* man, woman, boy or girl to follow your example.

CHAPTER XXV.

SERIOUSNESS

Of late my attention has been called to this subject by the Spirit of God, so I feel by His help to write a few lines on it. Now, seriousness and godliness are inseparable (that is, godly seriousness), and where one is found the other is sure to be. Webster says: "Seriousness is gravity of manner or mind; solemnity; without levity."

Truly, my heart is pained to see the lack of this sister to godliness among the most pious and religious people of our day. O, how light and trifling some of the representatives of Jesus Christ are to-day, *even ministers of the gospel*. But that deep solemnity that makes one to live, move and act "as seeing Him that is invisible" is rarely seen any more.

What I want to notice is that solemn declaration of the Lord Jesus Christ found in Matt. 12: 36: "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." O that all men would lay this to heart, and most especially those who profess to know and walk with God! If so, it would not only be a sure cure for evil speaking, but for all light and uncalled-for words, at home and abroad.

Think now, reader! Begin at your own door, and see how many uncalled-for, useless, unimportant

words you utter daily; words that if the second thought were taken, would not be spoken; words that do not "edify" the hearer. Remember the solemn caution of the apostle: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Jesus says: "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (from the devil) (Matt. 5:37).

How much idle talk do we hear in a religious gathering? In olden times, while the services were going on, the people would sit in prayer and tears, but in these days the so-called people of God sit in the service and talk, and look about over the room, with no concern whatever. In the early days of Christianity, when the services were dismissed, each individual walked quietly out of the room, as though they saw God in their midst. But in these days, as soon as meeting is out, laughing and talking are heard equal to "Vanity Fair," and while people are at worship on the Lord's holy day they are heard talking about the next week's business, work and trading, and when on their way to church, when their thoughts should be lifted to God for His blessings on the services, they are talking about worldly things—houses, lands, gain, and home affairs. And at home, how many useless words are used, loud laughing, long conversations that are to no profit. Remember, friend, Jesus says, "every idle word." If all useless words that are used by the so-called children of God were turned into prayers and pleadings, we believe God would convert a nation in a day.

O, let us all be more serious in our whole manner, actions and words. Let our words be few—"Yea, yea; Nay, nay," *i. e.*, to the point. No boisterous talking; no loud, rude laughing. Solomon says: "A fool laughs loud." No uncalled-for talk about the customs of the day; but weigh every word before speaking. Keep to the old proverb, "Think twice before you speak once." Again, be serious; be a man or woman of "few words," for "in the multitude of words there wanteth not sin." O, how God's Spirit is grieved in these days through light and trifling talk. Keep this thought in view: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Would you speak idle and uncalled-for words if you saw an angel walking by your side, writing down every word you said? Well, God has a record of every word you have spoken since the day you came into the world. There is a perfect copy of all your words, actions and thoughts recorded in heaven daily. Would you use idle and foolish talk if you knew you were to die to-morrow? Well, friend, you may go before to-morrow, for your life is but a "vapor."

So, reader, from this hour refrain from all words that you can get along without. There are some words that are not wicked in themselves, some conversations that don't seem sinful, but they are uncalled for, useless; they are more than "Yea, yea," and "Nay, nay;" therefore they are condemned. Jesus says, "Every idle word." So let us *walk, talk* and *act* as if Jesus walked by our side in a visible form. Amen.

CHAPTER XXVI.

WHITE MOTIVE

“The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4 : 12).

The souls that have the lamp of holiness burning continually within, dispersing all gloom, all doubt and fear, are those who keep a *white motive*—a *pure intention*—a *sanctified purpose*.

Jesus says, “If therefore thine eye [motive, purpose, intention] be single, thy whole body shall be full of light [holiness]. But if thine eye be evil, thy whole body shall be full of darkness” (Matt. 7 : 22, 23). Hence, without a “single eye” we remain worldly, sensual and devilish.

The question may arise here, What is motive? Motive is the unseen actuative power to the soul. That which incites the *action*; determines choice; moves the will—the prompter of every deed.

The only service done by man, that will receive a reward from the Lord at the judgment day, is that which was prompted by a white, sanctified motive—that which was done strictly to the glory of God. O, how many disappointed souls there will be at the judgment bar, whose work will fail to stand the scrutiny of God’s refining fire! Let us place our-

selves on the stand before God, for inspection, for a few moments, and see if we are in possession of this all-important factor, viz., a *white motive*, a pure intention, a sanctified purpose, in every avenue of life, both at home and abroad.

1. Do you attend church to be seen of men, to show your new bonnet, to show your new clothes, to meet your friends, to be in good society, to solicit trade, to seek a wife or husband; or do you attend, solely and strictly, to the glory of God?

2. Do you give to be thought well of, to obtain the praise of men, to eclipse some one else; or is every donation, both small and great, given with a *pure intention*, and unbiassed purpose, a single eye to the glory of God?

3. Do you sing, pray, testify and preach, at all times and places, with this one thing in mind, viz., to glorify God? Or do you do it to be heard by man, to display your talent and ability, to browbeat some one else, to solicit praise, and to keep up with the crowd?

4. Have you a *real burden* for lost souls on your heart, or do you follow the religious work for a livelihood?

Notice a few indications of a white motive:

1. To set the Lord before you in all you do or say; having no other aim or purpose in view but to glorify Him.

2. To not feel hurt or mortified when you have displeased man to please God.

3. To feel no sense of fear of losing your reputation or friends, when called to obey God on some line that does not appear pleasing to your friends. The man with a white motive has nothing to lose.

He has all his capital invested in the bank of heaven; hence he fears nothing but sin, and bows to none but God. O Hallelujah!

4. To never feel any sense of discouragement for a moment, when you have done your best, even though but little was accomplished. Kempis says, "Discouragement is a fruit of pride rather than of humility."

5. To go forth in the work of the Lord with the same amount of zeal, after you have been severely criticized and censured by your superiors, as you did when they praised and commended you.

The next question is, how to obtain a white motive? We answer, in short, seek and obtain the experience of entire sanctification, which cleanses the soul from all traits of sin and selfishness, and fills it with the Holy Ghost and fire.

The next question is, how to keep a white motive?

1. See that "self" is kept thoroughly crucified. He is your greatest foe.

2. Beware of a tendency to desire and seek donations and gifts for yourself. The Word says, "A gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. 16:19).

3. Avoid the commendation of men, or else you will awake to the fact that by continuing to hear it, a desire for it is being resurrected in your heart.

4. When you have been mightily blessed or used of the Lord in any way, quickly retire to your closet or retire in your heart, and confess your nothingness and unworthiness to Him, and give Him all the glory for what was done, and in so doing your soul will flourish like a palm tree.

CHAPTER XXVII.

COMPLETE SUBMISSION

“Submit yourselves therefore to God” (James 4:7).

Oh, how much is meant in these few words! And what a difficult task to get humanity to adhere to them. But here lies the secret of spiritual wealth. We believe we are safe in saying, God has more trouble with souls at this point than any other. It is no great task to get souls to do some big thing, or make some great outside sacrifice; but the great difficulty is to get them to fully and completely abandon themselves to God’s will, without reserve.

Let us now define the word “submit.” At first sight it only seems to mean “surrender,” *i. e.*, ceasing to war with God and His truth. But that is far from the full meaning of the word; for one could go this far and still hate God in his heart.

But let us notice a few things involved in this “submission:” 1. A complete yielding of all one’s powers to God for time and eternity. 2. A complete yielding of choice for time and eternity. 3. It must not be a forced submission, such as a defeated general renders to his conqueror, but a cheerful one, such as the happy bride renders to the choice of her love—not grudgingly, not with dissatisfaction, as though you had made a bad bargain, but a contented submission, so that if you should live

upon earth a million years you would not become dissatisfied and clamor to become your own boss again.

There would be no difficulty to get missionaries for the home and foreign fields, or preachers for poor circuits, or workers for the slums and dives of the city, if the professed Christians were fully submitted to God—soul, body, time, talent and influence, for past, present and future. A soul that is fully submitted to God never draws back from duty; never complains against the providence of God; never complains at losses or crosses; never complains about the heat or cold, wet or dry; never censures God for what appears to be partiality; but is so submitted that it accepts all that comes its way as from God, knowing that nothing can come, neither from men or devils, without God's permission. Hence, a fully submitted soul never complains about sickness, losses, mishaps, or any such things, since he is conscious of the fact that not a hair of his head can fall to the ground without the notice of his heavenly Father. See Heb. 13:5; Phil. 2:12-15.

Again, a fully surrendered soul never gets alarmed and wrought up concerning how it is to get food and raiment. Its duty is to serve God, and do all in its power to have the necessities of life; but if all this is done and still no way opens, it is to rest implicitly upon God.

Fully submitted souls never find fault or blame others for what is said about or done to them. They make God responsible for all that comes their way.

Fully submitted souls never go to law nor contend with any one for their rights, but commit all

to Him who has said, "Vengeance is mine; I will repay." See Matt. 5:39, 40.

Fully committed and trusting souls never take the care of their possessions out of God's hands and put them into the hands of an insurance company. (I say the fully committed and trusting soul does not do such things.) If you are not fully committed, you may criticize this statement. The wholly committed soul has turned soul, body, spirit, possessions and all, over into the hand of the all-wise, all-powerful, ever-present God, Who has said, "The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil" (Psa. 121:6, 7). Hence, his goods cannot burn up or be destroyed without permission from high heaven.

O, brother, friend! This is what it means to be fully submitted to God—all turned over into His hands. Without this, there is no constant trust, or perfect rest.

CHAPTER XXVIII.

STEPS TO SPIRITUAL SUCCESS

“But the path of the just is as a shining light, that shineth more and more unto the perfect day” (Prov. 4:18).

Our purpose in this lesson is to point out the road to success in the divine life. It is to be remembered, as there are necessary steps to success in the business and literary life, so there are in the spiritual life. And hence these steps must be made, or failure will be the outcome.

We now proceed to mention a few of the essential steps to success in the divine life. The first step is, *keep a fixed purpose*. Every soul that would excel in God must aim at some certain point on piety's high hill; and then *purpose* in his heart to attain it at any cost, though the path to it may lead through trouble, sorrow, disappointment and much persecution. Hence, without this fixed purpose he will soon grow discouraged and give up. Again, he must not only *purpose* attaining to the goal which he sees before the vision of his soul, but must also form a *fixed* purpose to *obey* and live up to his personal, *God-given convictions*. There are hundreds to-day to reason and explain away our God-given convictions, but only a few to encourage and exhort us to live up to them. Hence, for this reason, if souls would obey and live up to their God-given convic-

tions they must take a firm stand against almost every being on earth, or else they will be influenced by some less spiritual soul to renounce their convictions and compromise. It is said of holy Enoch, "he purposed in his heart to walk with God even from the days of his youth." It is said of Daniel, "he *purposed* in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank" (Dan. 1:8).

2. The next thing necessary to succeed in the divine life is to *keep God first in all things*. Yes, in every plan, in every business arrangement, we should put Him first. If we move from one community to another, we should first consider and see if it will in any way dampen our love for God and His services. This is the thing that wrecked Lot's family and almost cost him his soul; *i. e.*, he moved away from divine services and religious influences. How many souls have fallen by the way, even in this our day, because they moved away from the church to where they could not attend the meetings regularly. Their excuse was they wanted to have a garden and raise chickens, but it was done at the expense of their souls, for they grew cold and careless from not attending the prayer-meetings and mid-week services. And, secondly, the children grew up into infidelity as the result of not getting to church and Sabbath-school. O, friend, if you would make a success in this life, you must ever keep God *uppermost* in every detail of life.

3. The next very important thing is *keeping all on the altar*. O, what a vital point! This is the axis on which your whole religious experience revolves.

For us to take back *one* thing we gave to God, or draw back in our consecration on *any* line whatever, brings us to a standstill spiritually, and we can never proceed an inch until we again lay *all* on the altar. How many souls have lost their experiences right here. They put all on the altar for time and eternity to become saved, but after they were saved and had gone on for a time they began to grow less conscientious; hence they began to take things back which they laid on the altar of God when they got saved. So from that time they began to retrograde in their experience, and thus in a little while they were committing the most awful sin without any scruples whatever. O, how careful we should all be to be right at this point, for our experience will leak out quicker at this point (I believe) than at any other. We should have a set time to balance our spiritual books, to see if we are carefully keeping *all* on the altar, and walking in all *past* and *present* light.

4. The next thing necessary is to continue to *cultivate* a spiritual appetite—a relish for God and the things of God. O, how easy it is to lose the relish for worship, for secret prayer; for reading the Word, etc. Now the way to cultivate this relish is: 1. To have a set time for meditation and prayer. 2. To be a constant attendant at the religious services, but especially the prayer and the testimony services, and not only to be present but take an active part at each service. There are many dear ones who die spiritually right at this point, viz., failing to testify and pray in public. 3. By being a constant reader of good, sound, wholesome holiness litera-

ture. It will prove of great help to read the lives and works of such holy men and women as Wesley, Fletcher, Knox, Bramwell, Carvosso, Hester Ann Rogers, Madam Guyon, and others; to read of the experiences of these holy souls who, as it were, reached piety's high hill, will greatly intensify the soul's desires to reach it also. Praise God! O, what lofty desires it kindles in the soul for God and the fulness of love! Reading the life of the sainted Fletcher seems to awake every passion of the soul and puts into it a ceaseless craving for the fulness of God. As Mr. Wesley says,

"My heart breaks out in strong desire
Thy perfect bliss to prove;
My longing heart is all on fire,
To be dissolved in love."

5. The next thing necessary to succeed in the divine life is for one to keep cut loose from an undue amount of temporal things. O, how temporal things entangle the mind and dampen the cravings of the soul for the things from above! They are so subtle they adulterate the mind and bias the affections, and hinder its flight to the mount of God. O, holy soul, beware of the earthly entanglements, such as fine houses, fine furniture, fine horses and carriages, fine clothes, large responsibilities, etc.! All these things tend to draw our minds back to earthly things, and hinder our rapid flight to perfection's lofty height.

6. The next thing necessary to excel in the divine life is to ever keep a rigid self-discipline, for it is to be remembered that self is our greatest foe, and even after the sinful self-life is crucified there is

a legitimate self that must ever be kept *under* or else we become castaways.

7. The next helpful thing to success is to never resent an injury nor an affront. No matter what is done or said to us we should never resent or retaliate, but "*offer the other cheek.*" It is said of Jesus, our blessed example, "When He was reviled He reviled not again."

8. The next help to success in the divine life is: Be always open for reproof. Take it *mildly* and *humbly*. Even when you are not in fault, never manifest an argumentative or talkative spirit in trying to clear yourself. Choose rather to be misunderstood than manifest an argumentative spirit. If you are misunderstood, bear it mildly. It will all be brought to light some day as to who was right, even if not until judgment day; that will be in plenty of time to get your reward. O, holy soul, move softly with God!

9. The next necessary thing to divine success is, ever remember that no matter how far up the road of perfection you get, you *stand only by simple childlike faith*. Many forget this part as they move up the divine highway, and commence to lean on *feelings* and *blessings* rather than upon God, with the same simple trust for everything, like they did when first saved. And the result is they lose that clearness, that freshness, that victory of faith, and evenness of experience. O, holy soul! beware of leaning upon feelings, blessings, visions and impression, but ever obey and trust God with *simple dry faith*, and you will be kept from an unsettled and vacillating experience.

10. The next thing necessary to succeed in the divine life is: Be a man or woman of *few words*. Always keep a close watch over all of your words. Do not practise *how much* you can say, but *how little*. The apostle says: "Study to be quiet." *Many words*, to a holy life, are like taking the cork out of a gasoline can; it soon evaporates. Solomon says: "In the multitude of words there wanteth not sin." Jesus says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37).

CHAPTER XXIX.

LOOKING BACK

“No man, having put his hands to the plough, and looking back, is fit for the kingdom of God” (Luke 9:27).

Almost in every book in the Bible God has dropped a word of warning against “looking back.” We are all quite familiar with the awful judgment that befell Lot’s wife as a result of *looking back*. At this “looking-back station” lies the secret of many a joyless, powerless life, of many a lukewarm, faint-hearted, non-victorious Christian life. If our eyes were opened to behold the things unseen, no doubt we would see the bones of millions who were wrecked on this disastrous rock.

You will notice, He does not say, “He that goeth back,” but *he that looketh back* is not fit for the kingdom of God.

Let us notice some inward defects that “looking back” reveals. First, it reveals a break in the affection. The affection is the first thing that God demands of mankind. His first injunction is, “Give me thine heart.” Hence, for us to love any creature or thing more than we do Him, makes us idolaters.

Suppose a man coming home from his daily occupation should find his wife sitting in a corner of the room quite gloomy and sad, and on being asked

what the trouble was, she would answer as follows: "I am grieving because I did not marry Martin Hopkins rather than you, and I daily yearn to be in his society again." How do you suppose this husband would feel after receiving such a message? Well, this is just the way people treat Jesus when they look back and hanker for the forbidden things of the world. What saith the scripture—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

The second thing "looking back" reveals is, a *greater* desire for the things behind than for the things in front. It would make a man feel quite badly to hear his wife make the remark that she wished she was back home with her parents or back with her first husband. Well, this is what you say to Jesus by looking back.

Let us now notice some of the many ways of looking back.

1. Grieving and fretting over what we had to give up and renounce to become Christians is downright looking back.

2. For us to regret the fact that we have received *great* light, and in a roundabout way wish that we never had met the preacher or people, or read the book or paper, that shone it upon us, is "*looking back.*"

3. If you secretly wish the Bible did not condemn that *certain thing*, but left it possible for you to do it and at the same time retain the favor of God, is a sure indication that you have got your

eye on something in the background. How about this? Paul says, "Be content with such things as ye have" (Heb. 13:5).

4. If you to any degree regret the fact that you renounced the lodge, the church policies, the picnics, the skating rink, the dance halls, etc., you are looking back.

5. If you are becoming dissatisfied with the plain, simple, Holy Ghost preaching, and have a secret desire for oratorical, polished, sugar-coated preaching, you are surely looking back. Again, if you are becoming dissatisfied with the ordinary deep spiritual singing and are hankering for classical, operatic, sentimental songs, *i. e.*, songs that tickle the ear but leave the heart cold, you are not only *looking* back but *gone* back.

CHAPTER XXX.

OBTAINING AND RETAINING DIVINE HEALING

In this chapter I wish to give the reader a little information on how to *obtain* and *retain* Divine Healing.

There are two ways of bringing healing into disrepute and crowding it out of the world. The first way is to continually run to the physician and never apply to God for it. We must ever remember that healing was in the atonement as well as salvation. What saith the scripture? "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53:5). "Himself took our infirmities and bare our sicknesses" (Matt. 8:17). Notwithstanding healing being in the atonement, we do not receive it unless we *believe* and *apply* for it, just as we did to get salvation.

The next way of bringing it into disrepute and crowding it out of the world is to receive it and afterward *doubt it away*. By so doing we wreck our own faith in it, and also the faith of others.

The woman who had the issue of blood, spoken of in Mark 5:25-34, is a beautiful example for those seeking healing. Let us observe a few helpful things about her.

1. She believed Christ had the power to heal her *completely*. She did not let the nature of her disease, nor the long period which she had suffered with it, stagger her faith, nor limit His power; but she said (verse 28), "If I may touch but His clothes, I shall be WHOLE." This is the place where so many fail in obtaining complete healing. Because the disease is chronic, or because they have had it a long time, or because the earthly physicians say it is incurable, they limit God and fail to obtain the blessing. Friend, God can heal you of a cancer just as easily as He can of the headache.

2. She did not only believe He could heal her, but also believed that He was *willing* to do so. You will notice, in reading the life of Jesus, that He never refused to heal a single soul that ever applied for healing. Now we are told in Paul's letter to the Hebrews, that "He is the same yesterday, today and forever." Therefore, if He did not refuse any then, He will not refuse any now, otherwise this passage would not be true. The fault lies in our unbelief, not in Him. "All things are possible to him that believeth."

3. She went further still, and did not stop at simply believing He was *willing*, but believed He *would*. "If I may touch His clothes I SHALL be whole." Now, friends, you may have been anointed time and time again for healing, but always failed to obtain it. No doubt the trouble lies right here. You made *feelings* your *foundation*, rather than faith. After the oil was dropped on your head, you tried yourself to see if you *felt* any better. So as you did not feel any better you concluded that you

were no better. But this woman did not do this. Her confidence was based upon *touching Him* and not on how she would feel. If you would say, after reading Jas. 5: 15, 16, and meeting the conditions, "Jesus heals me this moment," and would stick to it, you would surely be made whole.

4. The next thing that is worthy of your attention is the great opposition she met in reaching the Savior. Mark says, "She came in the PRESS." If we would get healed, there are lots of things to press against. The first is the *doctor and remedies*. The second is *public opinion*. The third is *past failures* to obtain healing. The fourth is *future fears, i. e.*, fearing the disease will return again after you declared it was gone. But do not let any of these things move you.

The next information I wish to give is, how to keep healing after receiving it. The first point is, *believe and count it done* from the moment you are prayed with and anointed, no matter how you feel. The devil will be sure to attack your feelings for several days after you are healed, and sometimes cause you to feel apparent symptoms of the disease, but do not give in to him. He is only trying to break down your faith. You must stand your ground and *count it done*, and thus, after a week or two of testing and failing to destroy your faith, he will leave you again. James says, "Resist the devil and he will flee from you."

The second thing necessary to retain it is to continually *act your faith, i. e.*, act like you are healed. Do not lounge around and act like a sick person, but get up and act your faith. As soon as Jesus healed

the man at the pool, he put him to doing something —“Take up thy bed and walk”—that is, *act like a well man*.

The third thing necessary to retain healing is to testify to it every opportunity you get. Mr. Fletcher lost the experience of holiness five times by not testifying to it. The Psalmist says, “Make known His deeds among the people.” Hundreds have lost healing at this point, and after they have lost it the devil will tell them they never had it in the first place and thus discourage them from seeking it again, but if we tell it, our faith will be strengthened, our healing perfected and others encouraged to come to God for healing.

CHAPTER XXXI.

GETTING OUT OF DIVINE ORDER

In this chapter I want to call the reader's attention to a few thoughts on being out of divine order. It will take eternity and the day of judgment to fully reveal the awful importance of this subject.

Satan strives to do *one* of three things with every soul that gets saved. His first effort is to get them back into *sin*. The second is to get them into *error* and fanaticism. His third effort, after not succeeding in the foregoing two, is to get them out of Divine order.

It may seem at first a rather extravagant expression; however, I feel safe in making the statement, that nearly one-half of the Christians are, to some extent, out of Divine Order. It is to be remembered, we do not always have to commit sin to get out of Divine Order. There are hundreds who enjoy some grace that are greatly out of Divine Order. Let us briefly notice a few ways of getting out of Divine Order.

The first is, a man or woman who is called to do the work of the Lord, who is failing to follow this calling, but is doing secular work instead, with no intention of going into the ministry. This man is as much out of Divine Order as Jonah when he was

swallowed by the whale. Look out, brother! The whales are not all dead.

A second way of getting out of Divine Order is to go too deeply in debt for a farm, a house, furniture, etc., and thus overload ourselves with debt and responsibilities, so much so that we lose the burden for souls, the spirit of prayer and all interest in the work of God.

A third way of getting out of Divine Order is to move out of vital touch with the church and go away to the suburbs or to the country to raise chickens and cultivate a garden, which often proves a curse to yourself and family. The children grow up heathens through not being able to attend the Sabbath-school, the poor wife loses all the grace she had through not being able to attend any of the prayer and class meetings, and the husband becomes a dead, dry, joyless, graceless, fireless, powerless, lifeless, Sunday church member.

A fourth way of getting out of Divine Order is to deliberately resign from a religious office in the church without a legitimate excuse. We often see people resign from being class-leader, Sunday-school superintendent, secretary, prayer-meeting leader, etc., with no real excuse, only they are tired. This slipshod business grieves God and causes one to be lean in his soul.

A fifth way of getting out of Divine Order is for one to sever his connection with all churches and not belong to *anything*. This is almost a sure way to backsliding, sin and hell. I am perfectly in harmony with people separating themselves from all churches that indorse sin and worldliness; but on the other

hand, I believe in finding the cleanest church possible, and joining it heart and hand.

Note a few things that result from being out of Divine Order.

First, an uneven, vacillating experience. This is often the secret of why some people are so wavering and unsettled in their experience. The trouble is, they are not in the center of God's will.

A second result is, non-successfulness in temporal matters. How many times have we seen people who were out of Divine Order trying to make things go in the business world, but every now and then a horse would die, a wagon break down, a barn burn, a cow go astray, a pocketbook get lost, etc., etc. All of this oftentimes is the sad result of being out of Divine Order.

The next thought I wish to call the attention of the reader to is, the sad end of three Bible characters who were out of Divine Order. It is to be remembered, they did not reach this state in one day.

The first was Lot, who lost everything in Sodom and barely escaped with his life.

The second was Balaam, the compromising prophet, who was finally slain by the children of Israel.

The next was Sampson, who was captured by the Philistines and made an object of sport, shame and disgrace.

O, brother, sister, it is impossible to succeed unless you keep in Divine Order.

CHAPTER XXXII.

SANCTITY IN BEHAVIOR

“Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Ex. 3:5).

We now come to one of the most blessed stages of Christian experience on this side of eternity. However, it is rarely found among the so-called Christians of modern times. There are many people who testify, make loud professions, go to church and even live clean and straight, but it is only now and then we meet one who is baptized and filled with holy modesty, heavenly solemnity and Christ-like sanctity.

What the fragrance is to the rose, sanctity is to the holy soul. This is one of the graces which make their possessor as “a city set on a hill, which cannot be hid.”

Let us notice the conduct of souls filled with this unearthly treasure.

1. They are controlled by a sweet, sacred spirit all the time, and they continually move as in the immediate presence of the great God. They are filled with such a sacred awe and heavenly tranquility, until the very air they breathe, and the community in which they live (so to speak) seem surcharged with the glory of God. O glorious life of bliss divine!

2. Their daily walk. They are not only saved from sin and straying into forbidden paths, but are so conquered and refined by divine grace that there is not a vestige of looseness or pride, or self, or lightness, to be seen about them. But they are lowly, patient, sweet and heavenly. They never storm around the house, nor slam doors, nor scold, nor talk loud and boisterous. Their conduct is as saintly and Christlike in the home every day of the week as it is at church on Sunday.

3. Their attire. If we judge by the way modern professed Christians adorn themselves, we would conclude there was nothing in Christianity. And until we convince the unsaved that these fashion-loving, proud, haughty, worldly-minded church members are no more Christians than they are angels, our effort to get them saved is a failure. But the people of whom I speak, who live as under the eye of a visible God, are not only saved from such heathenism as wearing jewelry, feathers, flowers, beads, silks, satins, etc., etc., but are filled with such a heavenly humility that they are scrupulous not to wear a conspicuous or gaudy color. They refrain from wearing anything which does not render comfort, and on the other hand they are patterns for neatness, cleanliness and good manners.

4. Their conversation. They are not only saved from lying and unclean ribaldry, but from all joking, all idle, nonsensical talk, all street slang, all "by-words," all harsh speaking, all "Santa Claus" lies, etc. And their conversation is godly and uniform, all the time, like that of the Son of God (1 John 2: 6).

CHAPTER XXXIII.

THE POTTER AND THE CLAY

“The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheel. And the vessel that he made with clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it” (Jer. 18: 1-4).

We have before us a striking picture lesson of God’s method in dealing with souls.

The Bible is the geography of Christian experience, and if properly studied would greatly help us in locating ourselves, and also help us to recognize the different climes, hills, valleys, sloughs and deserts that we often pass, as we journey homeward. We are often perplexed and confused over the various and sudden changes in our spiritual climate. Besides we are often confused and perplexed when we suddenly descend from one of Beulah’s high hills of ecstasy into the valley below. But if we are familiar with the geography of Christian experience we can readily locate ourselves and thus save ourselves from many a storm of doubt and fear. Oft-times when new beginners in the Christian life make one of these sudden changes from the mount of ecstasy to the vale of duty, or the wilderness of

temptation, they are so confused and perplexed that they almost cast away their confidence and conclude that they are backslidden.

Let us closely observe a few points of interest found in this lesson. We will notice, God here likens Himself to the potter and Israel to the clay. But for our general edification, I will enlarge upon the subject.

My purpose in this lesson is to point out the two works of grace, viz., Justification and Sanctification, and also mention a few methods God uses in preparing souls for His service.

First, the clay had to be gathered and separated from the clay bank and brought to the potter. Just so it is with souls who get converted. They are separated from the world and are brought to the Savior and remain in His house and favor.

Second, the clay, after reaching the potter's hands, had to be thoroughly cleansed from all uncongenial substances, such as gravel, sticks, weeds, etc. Is not this an excellent picture of the justified man or woman? After being brought to Christ and enjoying His favor, there is a substance within them that has to be removed. David found it out in the 51st Psalm. Isaiah found it out in the 6th chapter of Isaiah. The disciples found it out on the day of Pentecost, and millions of God's children in every age have made the same discovery.

Third, the clay had to be made *passive*, so that it could be easily fashioned. So it is when the soul is cleansed and filled with the Holy Ghost. It becomes perfectly *passive* in the hand of the heavenly Potter. Therefore it is willing to go anywhere, be

anything, do anything and suffer anything for its blessed Lord.

A fourth point of interest about the clay is, the potter placed it upon a *wheel*, to fashion and shape it for a *special* service. This is one of the most difficult lessons sanctified people are called to learn, viz., the *wheel lesson*. When they get saved and sanctified, they expect to go to heaven on a bed of roses (so to speak). They do not expect to ever have temptations, trials or hardships. They think because they are living right and aiming to do right by all mankind, that they will be loved by all and not opposed by any, but it is a great mistake.

The question may arise here, Of what does this fashioning on the wheel consist? The spiritual definition of this "wheel" is, "A *chain of circumstances*." Now, since the lives of Job and Joseph so accurately and beautifully described the fashioning *on the wheel*; since they were both sanctified, holy men, let us notice a few points of interest in their lives.

Observe! Job's experience and trials were largely on external things. Therefore we will notice the different "*external wheels*" the Divine Potter used in shaping and making him a monument of patience to all generations.

First, God put him on the wheel of *poverty*. It is a common saying among some people that "if people are sanctified and holy as they claim, they would have plenty of everything," but this is not scriptural. Job and Paul were among the best men that ever lived, and they both took a course on "*poverty wheel*." Paul said, "As poor, yet making

many rich ; as *having nothing*, and yet possessing all things" (2 Cor. 6: 10).

The second wheel which God placed *holy, sanctified Job* upon was *affliction's wheel*. There is not a more trying and testing place in the catalogue of the Christian experience, nor is there a greater incentive to fretting and complaining, than when the body is racked with pain and affliction. But God's grace proves sufficient in this trying place. Some fanatics teach that if a man has *genuine* holiness he will never get sick, but that teaching does not harmonize with Job's experience.

The third wheel on which the Divine Potter placed *holy Job* was the wheel of *domestic* trouble. Job's wife married him (no doubt) for his wealth and beauty, but when he lost them both, and was sitting in the ashes covered with running sores, she lost her love for him and commenced to make trouble in the home.

There comes a time with every true follower of Christ, when he will have to fully decide who will have the preeminence in his heart, God or his family and loved ones. Many a good man and woman has failed to stand the test here; when the final issue came, it seemed that if they would continue to stick to God and the "narrow way" they were going to lose their husband, wife, home, relations, etc., etc. But Job, notwithstanding, sitting on the ash heap and covered with sores from head to foot, and sneered at by his wife and mocked by his friends, chose God and kept the "family god" dethroned. Reader, is God finding this loyalty in you?

Now since the lives of Job and Joseph were our object lessons, let us proceed to paraphrase the life of Joseph. Where Job's suffering was brought about by the loss of *external* things, Joseph's were brought about by *unalterable circumstances* and *internal grief*. God knows perfectly well how to arrange tests and circumstances to get us ready to sit upon a throne. O reader, do let Him have His way with you!

Let us briefly notice some of the wheels God used in shaping Joseph for the throne. The first was the *wheel of sorrow*. Hundreds have had a similar call, but through it all God's grace has proved sufficient!

The second wheel that was used in fashioning and shaping *holy* Joseph was the wheel of *sexual charm*. God does not save souls and put them in a bandbox nor a hothouse. He sanctifies them and throws them out into the world to be proved and tested. There are but few holy souls in the world who have not been thoroughly tested on the wheel of *sexual charm*. But it takes all of this to get us ready for the throne. Hallelujah!

The third wheel upon which Joseph was placed was the wheel of *slander* and loss of *reputation*. Indeed, this is a bitter pill to a soul who is striving to do right and have every one believe in him. But God's grace proved sufficient in this trying and difficult place.

The fourth and last wheel that we take time to mention here, on which he was placed, was the wheel of "*imprisonment*," i. e., "*the shut-in life*." This, no doubt, tried Joseph's faith, patience, and grace more than any other. But God helped him to *hold still*

and be true in this difficult place. God sometimes *shuts us in* and *spoils our plans*, and *ties our hands*, and *holds us still* until He can prove to us that His grace is sufficient to keep us everywhere and under all circumstances.

CHAPTER XXXIV.

BLIGHTED SOUL BLOSSOMS

As there are numberless hidden sources in our bodies which greatly assist in the perpetuation of the natural life, so there are in the spiritual life. There are many inward laws and conditions which must have a special care and attention if we would retain spiritual life and be fruitful.

It is said of fruit trees, that of all the thousands of blossoms which decorate their boughs in spring-time, there are only about one-third that abide and bear fruit; the others are blighted by the various changes of the weather and fall to the ground. Where this is true in the natural world, it is also equally true in the spiritual world.

Now we who are Christians are quite familiar with the *mild, soft, gentle, prompting* of the Spirit, deep down in the soul. I do not mean that rude, griping, shocking of conscience that we feel when disobedient. Neither do I mean that strong, resistless impression which we sometimes feel calling us to certain lines of duty. But I mean that *mild, faint, soft* conviction that we *feel* over certain things and on certain lines, and at certain times even when we are greatly blessed. *That*, which fills the soul with a sense of carefulness, keenness, watchfulness, soberness, etc. These touches and checks of the Spirit

are often so faint that they do not leave behind them any condemnation or *special* conviction. However, we feel them and readily recognize them to be from the Spirit of God.

Now for our special edification I have given these *mild checks* and *faint impressions*, the name "Soul Blossoms;" hence to stifle, blight, quench, or check them means that we become unfruitful. There are hundreds of pigmy Christians in the land to-day who would, no doubt, be giants for God if they would refrain from blighting these "Soul Blossoms" and begin to implicitly obey the Holy Spirit.

I now offer a few suggestions on how to preserve the life of the "Soul Blossoms."

First, be careful to avoid quenching and smothering that *mild, gentle* call and inward drawing to deeper reverence for God and holy things. It is appalling to see the lack of reverence, awe, and respect manifested among many of God's children these days. It is sometimes done in the light and flippant way they sing religious songs. It is also seen in the loose, careless way they use the name of the Deity; again it is manifested in their light, careless behavior in the house of worship. But if these careless and thoughtless Christians would acknowledge the whole truth, they would say that they felt a *soft, mild, tender*, check within while engaged in this sacrilegious conduct.

A second way of preserving the "Soul Blossoms" is to carefully guard against *quenching and stifling* that *high-class* conviction and inward yearning for deeper piety, more advanced light, and the whole image of God. If the hearts of all Christians were

visible to our gaze, we no doubt would see hundreds in our own community who have the same convictions and holy aspirations that heaved in the breast of Saint Paul, John Wesley, and the sainted John Fletcher. But as there is no one to draw them out and urge them on to Beulah's heights, they choke out these holy blossoms and *high-class* appetites and settle down to the ordinary plane of Christian living.

A third way to preserve the "Soul Blossoms" is to give strict attention to the *soft, gentle* call to deeper devotion. It is remarkable how faithful the blessed Holy Spirit is in reminding us of the secret prayer hour, the special day of prayer and fasting, and the "new light" shown upon us from day to day. Besides, He at the same time kindles an all-consuming desire in our souls for closer and deeper communion with God. Hence, if these faint drawings are yielded to, the soul will be led on to greater heights and depths in God; but if they are *smothered* and *choked out*, the soul will gradually dry up and become sickly and unfruitful.

A fourth way of preserving these tender "Soul Blossoms" is to carefully avoid ignoring and quenching that faint inward drawing to a greater respect for the Lord's day, *i. e.*, the Sabbath. It is a lamentable fact, and a very true one, that the Sabbath in our country has lost its sacredness, and men and women have lost their respect for it. Even people professing to be Christians profane the day of the Lord by railroad traveling, buying, selling, bathing, shaving, writing letters, sending telegrams, and many other things that are not right in the sight of God. Notwithstanding this being a fact, if these

very people would acknowledge the whole truth, they would confess that they had received an inward inkling that these things were wrong.

A fifth way of preserving these "Soul Blossoms" is to avoid drowning that soft, faint check that makes one feel unpleasant, uneasy and peculiar when talking too much or spending too much time in company with sinners and non-spiritual church members.

The next way of preserving these tender "Soul Blossoms" is to quickly yield to that *soft* inward voice which constantly reminds us to *gauge* and *temper* our words, so that we never speak harshly, or ever exaggerate, or utter an unkind word. I admit Christian people do sometimes speak short and quick; notwithstanding that being a fact, they always have to ignore and silence that inward check to do so.

A seventh way of preserving these "Soul Blossoms" is to quickly heed the *soft check* and faint voice reminding you to not "speak evil of a living soul upon earth;" but "say nothing but good of the dead nor the absent."

The next way to preserve these blossoms is to heed promptly that *faint* inward dictation and reproof regarding what you are to wear as a child of God and an heir of heaven. You may sometimes rush heedlessly by these checks and put on jewelry or some needless adornment, but if you would give ear to that faint, inward soul cry, you would lay them aside and be a plain pilgrim all the way to the judgment.

Now remember, I am not trying to compel you

to do this, or do that. I am simply reminding you of something which the Holy Spirit has told you about long ago. Wesley says, "All of these things God writes upon truly awakened hearts."

The next and last way to preserve the "Soul Blossoms," that I take time and space to mention here, is, be careful to heed the faint, *inward* prompter to *punctuality* and *truthfulness*. It gives one inward pain to see how slack and slothful some professed Christians are in keeping their word, paying bills, and meeting their engagements, etc. Even some evangelists will make an appointment to be at a certain convention, revival or camp-meeting, and with the most trivial excuse will fail to come, and thus disappoint hundreds of people. I am sure if these dear ones would carefully and strictly obey the *soft, faint prompter* within, they would never do such a thing unless it be in a case of *extreme* necessity.

O, brother! sister! let us give special attention to nourishing and cultivating the "Soul Blossoms," that we may bring forth "much fruit" to the glory of God. Amen.

CHAPTER XXXV.

PROGRESSION AND RETROGRESSION

After a close observation of nearly twenty years, I have found the old maxim, "There is no standing still in religion," to be invariably true. It is also generally true, that if we are *one* inch below our highest watermark we are on back ground, and below our privilege. If we would take a religious inventory in all the orthodox churches throughout the land, we would be surprised at the large percentage we would find on "*back ground.*"

I once read of a party of men who rowed across the river to a little village to obtain strong drink, and on reaching the other shore they tied the boat and went up to the saloon. After spending several hours there, drinking and having a general good time (as they call it) they decided to go down to the boat and row back across the river. On reaching the boat, as they were all intoxicated, they forgot to untie the boat, but simply got into it and began pulling on the oars. They kept this up the balance of the night, and when day broke they became conscious of the fact that they had not untied the boat, and had simply fluttered in one place all the time.

The only difference between these men and thousands of church members is that they were flutter-

ing in *one* place, but the church members are drifting down stream continually.

Let us first notice a few indications of progress, viz., of growth in grace.

1. An increase of *holy calmness* and spiritual balance, under all circumstances; that which never gets upset and blustery over the various happenings of life.

2. A growing passiveness in the hand of God. Some one has well said, "God could thrash a mountain with a worm, provided He could get the *wiggle* out of the worm." The soul who is making progress in God has ceased to *wiggle*, *shrink* and *dictate* to God, but is as plastic in His hands as clay in the hands of the potter. Reader, are you in this place?

3. A deep, undisturbed sweetness in the soul, and a soft mildness of manner when under pressure and temptation, is another sign of spiritual advancement.

4. A keen eye to detect the *fine lines* of *sin* and compromise, and an increasing disgust for formality and worldliness in every form, are sure indications of spiritual advancement.

5. Another indication of progress is the growth of a self-sacrificing, self-forgetting disposition; that which is more interested in the happiness and comforts of others than of itself.

6. The next indication of progress, that presses its way into my mind, is when the soul reaches a stage where the mind is constantly stayed on Christ and heavenly things. The mind to a man is what the engine is to the train; it draws the whole man after it. Solomon says, "As a man thinketh in his heart,

so is he." Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." No soul can make any progress in the Divine life with a confused, double mind. Hence it is a sure sign of advancement when the mind is kept stayed on heavenly things.

Let us briefly notice a few indications of Retrogression.

1. A lack of relish for and interest in secret prayer is a sure indication that the soul is growing cold and estranged from God.

2. A second sign of retrogression is a careless, thoughtless, non-conscientious spirit, which can strain the truth, speak short, drive close bargains, jest, and tell funny stories, etc., etc. This is a sure indication that the soul is on the downward grade.

3. Retrogression is also indicated through a disposition that *leans toward* and trifles with temptation. It is to be remembered that we never reach a sphere in the Christian life where we do not have to watch, pray, and keep at a distance from sin and temptation. Failure here has caused the downfall of many an honest soul.

4. A fourth indication of Retrogression is seen in a gluttonous, self-indulging spirit. I believe I am safe in saying that *self-indulgence* is one of the greatest enemies to godliness of the twentieth century.

5. A fifth indication of Retrogression is noticeable in a disposition to evil-speaking and talebearing. People seem to forget that it is just as wrong to speak evil and carry tales as it is to steal (Jas. 2: 10).

CHAPTER XXXVI.

SOME THINGS TO BE FORGOTTEN

There are many experiences, reproofs, blessings, and various combats that we have received along the Christian pathway which are very necessary to be kept in mind. On the other hand, there are many, many things that will be a great help to us if forgotten. Paul in writing to the Philippians said, "But this *one* thing I do, FORGETTING those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Let us notice a few things that will prove helpful if forgotten.

1. There are many ways that Satan has to tease, harass, and taunt the children of God, but one of his most successful ways is *bringing up* and *reminding* them of past sins. He will try to confuse and throw them into perplexity by telling them that "*all* of their past sins are not forgiven, but will rise against them and condemn them in the judgment." Or he will try to distress and tease them by making them believe that they are snubbed and slighted by the better classes of Christians, etc. But, dear one, do not give place to him for a single moment. He is simply trying to discourage you. Whenever he

comes and presents this thought, quote the following passages of scripture to him: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12). "I have blotted out, as a thick cloud, thy transgressions and as a cloud thy sins" (Isa. 44:22).

2. A second thing we are to forget is our past blunders and mistakes. I admit that they are quite grievous and embarrassing sometimes, and it seems as if we could never live them down. But since God has forgiven and put them under the blood, let us *forgive ourselves*, forget them, take heart, and press on.

3. A third thing to be forgotten is the past injuries and mistreatments received from those who opposed and hated us. Retaining such things in our memory is the *hotbed* in which the slips of *malice*, *hate*, and *ill-will* grow.

4. The fourth thing it would be well for us to forget is the sins, mistakes, and blunders of others. Remember, there are many things connected with your life and makeup that others have to forgive, overlook, and endure; would it not be well for you to manifest the same degree of charity, and at least *forgive* and *forget* the blunders and mistakes of your fellow men?

CHAPTER XXXVII.

“RIVERS OF LIVING WATER”

The blessed Holy Spirit has used many striking figures in the Word to illustrate the fulness of His blessings to the human race. In the 12th chapter of Isaiah He likens the grace of God to *many wells*, but in St. John's Gospel, chapter 7, verse 38, He compares it to *rivers of water*.

If Satan cannot hinder us from pressing our way through and getting saved, he will make a desperate effort to hinder our faith, beat us back and keep us on *half-rations*. If we will be Christians, he wants us to be meager, sickly, dwarfy ones. But God's thought for us is to be like “watered gardens,” “springs of water” filled with “rivers of living water,” etc. The term “rivers” suggests several thoughts to the mind of a careful reader. Note them as follows:

First, it calls our attention to the inexhaustible supply of grace, benefits, and blessings that God has in store for His children. Many of us pray as if we were afraid of asking too much of God, but Jesus says, “If ye ask *anything* in my name, I will do it” (John 14:14). Remember, reader, “Giving doth not impoverish God, neither does withholding enrich Him.”

The next thought that the “*river*” suggests is the

unrestrained supply that God sends upon every obedient heart. I admit there are many things being done these days by men and money, but thank God! there is one thing they cannot do, and that is, stop the blessing of God from coming down upon his obedient children. Herod tried it in Jerusalem, but the results of damming it up caused it to burst over and flow to the ends of the earth. The men of Philippi tried to dam it up, by putting Paul and Silas in jail, but the thing commenced fermenting and burst open the jail and freed all of the prisoners. The old church tried it in the days of Wesley and Whitefield, but the thing broke out and washed all the bounds of time, planted the cross in every land, and swept millions of blood-washed souls into glory.

A third thought suggested by the "river" is, it causes vegetation and fruitage. It is said the reason there were so many famines in Egypt was because the river Nile sometimes ran low and did not overflow her banks. At this point, no doubt, we can trace the cause of the famine which is now upon us; it is because the church has failed to get the great outpouring of the Spirit, as was taught by Saint Paul, John Wesley, Fletcher and others.

Reader are you sanctified wholly, enjoying the fulness of the Spirit? If not, it is your indispensable duty to God and man to be so. Will you begin from this hour to cry mightily to God until He sanctifies you wholly, and thus makes you a river of living water to the many perishing souls around you?

CHAPTER XXXVIII.

TEMPTING THE LORD

“Thou shalt not tempt the Lord thy God” (Matt. 4:7).

Our readers are no doubt quite familiar with the above text, as it is a direct quotation from Deut. 6:16. The Savior here used it in thwarting the temptations of the devil. If we modernize the language of the text it would read as follows: “*Thou shalt not presumptuously test God.*” There is a world of meaning in these few words. In them lies the *why* millions of prayers are yet unanswered, numberless sick bodies not healed, and the promises of God doubted and brought into disrepute in every land.

Among the many sins, for which men shall be grievously dealt with at the Judgment Bar, will be the sin of misrepresenting God and placing His word in a false light before men. To give us a full description to what extent this is being done in the world to-day, it would require an infinite mind. Let us notice some of the ways by which people tempt God.

First, for one to venture too near the border line of sin, or to unnecessarily expose himself to temptation, expecting the grace of God to keep him, is downright tempting God. Hundreds of souls have been snared at this point; and after they had gotten

into sin, blamed God for not keeping them saved. It is to be remembered that, in order for God to keep us saved, we must cooperate with Him. He will not keep us saved independent of our assistance. We have often heard men, who were saved from drink, testifying how near they could go to the saloon and not suffer any hurt. We did not doubt their testimony; however, we felt like admonishing them to stay as far away from it as possible.

A second way of tempting God is for one to carelessly expose himself to disease, by not using proper caution, or not dressing or eating properly, and at the same time expect God to keep him well, or heal him when he gets sick. When such persons are anointed and prayed for, and fail to get healed, they are led to doubt the promises of God and take issue against divine healing. The thing they should do is to repent and ask God to forgive them for their negligence and carelessness, and then be anointed and prayed for, and He no doubt would heal them.

Third. The next way by which this can be done is for us to pray to God to do what we can do for ourselves. For instance, I get a splinter in my hand which can be easily removed with a needle or a pair of tweezers; for me to leave the splinter in and ask God to make it come out is downright presumption and an act of tempting God. The Bible teaches us very clearly that God will not do for us what we can do for ourselves. Jesus, at the tomb of Lazarus, could have removed the stone, but said, "Take ye away the stone." And after calling Lazarus back to life He could as well have removed the grave-

clothes, but He said to those who stood around, "Loose him, and let him go" (John 11:44).

A fourth way in which this can be done is for one to publicly ask the church to pray that God may help him on a certain line, or grant him a certain thing, when at the same time, down in his heart, he is not willing to meet the required conditions by which that thing can be obtained. Therefore, in making such a request a person is guilty of committing two sins: First, he commits sin by causing the pilgrims to lose confidence in the promises of God; for after they have fasted and prayed that he might grant the desired thing, and the individual fails to obtain it, they would be tempted to doubt God's faithfulness in keeping His word; while all along the individual was to blame and not God. Secondly, they commit sin by dissembling and playing the hypocrite in the church of God.

Fifth. Another noticeable way in which this is done is people setting stakes and appointing certain days by which time God is to do this or do that. It is to be kept in mind that we cannot set stakes for God or bring Him to our terms. It is true He has promised in the Bible that He would come to our relief and help us out, but as to *when, where* and *how*, He has reserved that to His unerring judgment.

"It may not be in your time
And it may not be in mine;
But in His own appointed time
The Lord will answer your prayer."

Sixth. We can tempt God by retaining idols in the trunk and dresser drawers, such as jewelry, fashionable clothing, headgear, lodge regalia, and such

things. If it is wrong to wear them, it is equally wrong to harbor and hold on to them. Where is the man or woman to be found who would not object to wife or husband cherishing and holding on to the former lover's love letters?

A seventh way of tempting God is sometimes seen at the altar, when workers are praying with souls. They often make such remarks as the following to God: "O Lord, this soul has given up everything; do come and bless him, for you promised to come and bless us when we give up all." These enthused workers seem to forget the fact that the all-wise God knows when a soul has given up *all*, and is on blessing ground, much better than we do. I shall never forget a backslidden preacher who came to the altar some years ago, and was earnestly praying, weeping and pleading to God for mercy. From all appearances, he was deeply in earnest and had surrendered everything. But the fire would not fall, and all heaven remained silent to his importunate plea. We workers felt a little tried with God because He did not hurry to the relief of this confessing, repenting, weeping, struggling soul. Finally, after an hour's struggle, one of the workers was led to ask him if he belonged to any secret order; and if so, would he give it up? Ah! here was the secret of failure. Here was the "Golden Wedge" that was locking the wheel of Zion. He first said, "Yes" faintly, but no fire fell. He repeated it a little stronger, but still no fire fell. He repeated it more loudly yet, but all heaven remained silent. Finally, he screamed at the top of his voice and from the very bottom of his heart, "Ye——s Lord!!!" Then the heavens were

unlocked in an instant, and torrents of fire, glory, and power swept like lightning upon him and all the workers, that almost blest them out of themselves (so to speak).

Lastly, another way by which this can be done is for us, when giving in our testimony at the class or testimony meeting, to complain of not having felt as much of the presence of the Lord, nor realized as much of the help of the Spirit, the past week, as we have heretofore, when at the same time we are aware of the fact that we have not been walking in the light, or taking up our crosses, or strictly obeying the Spirit, as we should have. However, we do not tell *this part* of it, but only say, "God is not blessing us as of old," and stop there. Hence, we set God in a false light before all the people. We make it appear that He is to blame; which is not true. If we would be honest with God, the people, and our own souls, we would add the following to our testimony: "The reason I am not blessed is this—I have not obeyed the Spirit nor walked in the light as I should, nor as I once did, therefore I am to blame and not God."

O Lord, give us sufficient grace and wisdom that we may not be guilty of the sin of tempting Thee!

CHAPTER XXXIX.

FAITH, HOPE AND LOVE

Here we have the three essential graces required in making the trip from earth to heaven. If we closely examine these three we will find they contain every other grace written in the catalogue of Christian experience.

My purpose in presenting this subject is to call the reader's attention to the various offices which these three graces occupy, and also give a few thoughts on how to operate them, since it is possible to be in possession of a grace and not know how to use it.

Let us first notice that great factor, Faith. As some one has well said, "The world has yet to know what God can do with a man of faith," *i. e.*, a man who implicitly believes in Him. Truly it will take eternity to reveal to us what a powerful factor faith was in our midst. Let us briefly observe a few of the exploits of faith. First, by faith the wall of Jericho fell down. By faith, Joshua stopped the sun for the course of a whole day. By faith, one hundred and eighty-four thousand of the Assyrians were slain. By faith, the dead were raised to life. By faith the heavens were shut up and gave no rain for the space of three years and six months. And besides all of these mighty exploits of faith, the Holy

Ghost inspires Paul to exclaim, "I can do *all* things through Christ which strengtheneth me."

Observe a few of faith's offices. First: It is the perceiver and discerner of the invisible God. He is such a silent and invisible being, that blind unbelief cries out, "There is no God;" but faith, the perceiver and discerner of things unseen, sees Him in the blooming flowers and hears His voice in the musing winds, in the mighty deep, in the giant hills, in the murmuring streams, and traces His shining footsteps in the azure vault.

Second: Faith is the coupling that links man to God, and earth to heaven. We have all seen the sin-burdened, tear-bathed seeker at the altar, crying and pleading for pardon, but all heaven seemed silent to his plea; but as he was exhorted to give up all and believe on Jesus, all of a sudden he seemed to lay hold on a rope that was suspended from the sky; and O, the joy, peace, and assurance that came into his heart, which convinced every one present that he had found God. God was there all the time, but the connection between Him and the seeker had not been made, which was "Faith." I once heard of a lady who was an invalid for years. One day as she sat helpless in a chair her daughter said, "Mamma, have you ever read that passage of scripture that says, 'Jesus bore our sins and sicknesses on the tree?'" The old lady was silent for a few seconds, and her eyes seemed to suddenly come open to her privilege in Christ, so with the hand of faith she seemed to grasp the rope that hung down before her from heaven, and leaped out of the chair and shouted all over the room, a well, hearty woman. But her scof-

ing daughter criticized her, so she lost her hold of the rope and looked down, like sinking Peter, and resumed her place in the chair and remained an invalid until the day of death.

Third: Faith is the key that unlocks the storehouse to every blessing. If, while we were praying, we would *there* and *then* claim the thing we prayed for, the marked results would be felt in three worlds. But our great mistake is, we wait to *feel* and *see*, before we believe we have the desired petition. Jesus did not say, "After ye pray, believe that ye receive," but "*when ye pray.*" Listen to His words: "Therefore I say unto you, what things soever ye desire, *when ye pray*, believe that ye receive them, and ye shall have them" (Mark 11:24). We are not to believe we *will* receive them, but that we *do* receive them, right *then* and *there*.

Fourth: Faith is the member that introduces us to the spirit-world. How could we bid our dying friends "Good-by," and tell them we will meet them in heaven, with such an assurance, if faith did not make the thing real to us? Faith's eye looks clear by the casket, clear through the cold grave, clear through the rueful waters of chilly Jordan, and sees the shining gates of translucent pearl, the jasper wall, the city of gold, the Father's face brighter than a million suns, and the teeming billions of saints and angels, clothed in snowy white and waving palms of victory. O, hallelujah!

The second prominent factor, with its various offices, that I wish to mention, is Hope. Hope is the anticipating faculty of the soul. Faith is founded on this end of the promise, viz., the doctrines of

the Bible. Hope is founded on what awaits the soul in heaven. Notice some offices of hope.

First: Hope is the anchor that holds the soul calm and steady during the times of storm. When the sun of God's face is veiled from view, and the black clouds arise, and the terrific winds of opposition and discouragement are blowing, the mighty anchor of hope keeps the soul ever headed heavenward.

Second: Hope sweetens present sorrows, present woes, and present anguish, with the promise of *future joys*. When everything on earth is swept away from the child of God, and all of his earthly prospects are tumbling to the ground, Hope mirrors to his gaze "a city without grief or grave, without marriage or mourning, and without sin and sorrow; where the sun never sets and the leaves never fade; where the wicked cease to trouble and the weary are at rest."

The third and chief factor used in the redemption of man is Love. Kempis says: "Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing better either in heaven or earth." Notice some of the offices of love.

First, it arms and qualifies the soul to withstand all that earth, hell, men, or devils can forge against it. It causes the soul to shout in the fiery furnace, praise God in jail, pray for its enemies and die for its foes.

Second: Love is the alchemy that transmutes the human into the divine. We have all seen people get saved who were once cross, crabbed, impatient,

blustery, and bossy; but after the change had taken place, and love was perfected in their souls, they were daily transformed into the mercifulness, gentleness, sympathy, and loveliness of the Son of God.

A third office of love: It is the wedding garment that prepares the soul to live with a holy God, in a sinless heaven. "Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4: 17).

CHAPTER XL.

OUR NEED OF EACH OTHER

God has so arranged this world in which we live that there is not a self-existing, independent thing in the universe; but everything is perpetuated by the cooperation and assistance of another. Where this is true in the natural world, it is also true in the church of Jesus Christ. God has so blended the divine and the human that it is utterly impossible to serve Him without, at the same time, serving our fellow man. He has so arranged the Lord's Prayer that we must have a kind, brotherly feeling toward all mankind before we can make the first petition, viz., "Our Father."

Jesus said, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23). Hence, by this, we can plainly see that he who serves God, must in a measure serve his brother also. The spirit of independence, division, and love of authority has done the church greater harm than all of the infidels that ever lived. Let us notice some of the ways in which we need each other as Christians.

First. We need each other's influence. Truly, this

would be a colder and more cruel world to live in, were there no other Christians in it but yourself. It is true they may not belong to your church, and they may differ from you on several minor points of doctrine; however, you greatly need them in holding up the Christ of God to the world; and also to assist you in stemming the tide of sin and wickedness.

A second way in which you need the assistance of others is that you need their prayers. There is no man living, no matter how holy or blessed he may be, who does not need the prayers of God's people. There never was but one man in the world who did not need prayer, and that was the Son of God. In nearly all of Paul's epistles he exhorts the church to pray for him. This modern way which people have of separating themselves from the church and the saints, and going out on this self-existing, independent, come-out line, is a sure way to *apostasy, damnation, and hell*.

Third: The next way that we stand in need of each other is that we need each other's reproof. There is no man who can see his faults and mistakes as others do; therefore, it is absolutely necessary that we have some one to reprove us. The Psalmist said, "Let the righteous smite me; it shall be a kindness: let him reprove me; it shall be an excellent oil which shall not break my head" (Psa. 141:5).

A fourth way in which we need each other is, we need their peculiarities. We do not find it any great difficulty to love those who are lovable and congenial. But the difficulty arises in loving the unlovable, the obstinate and the obtrusive. Still it takes just this kind of people to bring our flaws and

imperfections to the surface, therefore, they are greater blessings to us than those who are more to our likings.

A fifth way in which we need each other is, we need each other's sympathy. It is true, we do not feel the need of it when success is attending our way and the sun of prosperity is shining bright, but as one has said—

“But naught was seen
More beautiful, or excellent, or fair,
Than face of faithful friend, fairest when seen
In darkest day: and many sounds were sweet,
Most ravishing, and pleasant to the ear;
But sweeter none than voice of faithful friend,
Sweet always, sweetest, heard in loudest storm.”

CHAPTER XLI.

GIVING PLACE TO THE DEVIL

“Neither give place to the devil” (Eph. 4:27).

I was especially impressed with the above words. If we modernize them they would read as follows: “Do not leave room for the devil.” It is to be remembered that Satan does not cease to annoy us because he is cast out of our hearts, but as the Bible says, “The devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8).

We all no doubt have heard the fable of the camel who just wanted to get his nose under shelter, but on being permitted to do so, kept pushing in until the whole camel was under. So is it with the devil. Even after we are sanctified wholly, if we do not steadfastly resist him he will crowd his way back into our hearts and lives. Notice a few ways of “giving place to the devil.”

First: By attempting to fight him with carnal weapons. I once heard of a brother who was a door-keeper at the church. One evening, during the service, some rowdies interrupted the meeting, and instead of this dear brother going at the matter of disposing of them quietly and level-headed, he began to tussle with them and jerked them around, hence the devil got stirred in them to the extent that they almost broke up the meeting. Besides, this brother

lost his hold upon God, and is no doubt a backslider until this day. We must never try to fight the devil with the same weapons that he is using on us; if we do, he will defeat us every time. Jesus taught this lesson in His sharp rebuke to Peter when he rashly cut off the ear of the servant of the high priest. Reader, ever bear this in mind, you cannot fight Satan with carnal weapons, but by faith, prayer, and fasting.

Second: The next way of giving place to the devil is for us to go too close to the thing that is a temptation to us. Reader, you must ever keep at a distance from all sin, and as one has well said, "Do not venture on sin, because Christ hath purchased a pardon. That is a most horrible abuse of Christ. For this very reason there was no sacrifice under the law for any wilful sin, lest people should think they knew the price of sin, as those do who deal in popish indulgences."

A third way of giving place to the devil (*i. e.*, leaving room for him to discourage us) is to allow ourselves to go too deeply into debt. Of course in some instances we cannot avoid going in debt to a certain extent, but for us to plunge unnecessarily in debt is wrong. What saith the scripture on this point? "Owe no man anything, but to love" (Rom. 13: 8).

A fourth way of giving place to the devil is for a housewife to neglect, though a holy woman, her home duties, by not mending her unsaved husband's clothing or not having his meals ready when he comes from work. Many a Christian woman makes her home unpleasant and her crosses heavy by not

doing her duty at home, and hence it gives the devil an opportunity to incense her unsaved family against her and the religion she professes. This same thought applies to the brethren as well. Oftentimes the brethren neglect assisting the wives with the children and in various other ways, thus overbearing and pressing them until they become as cross and crabbed as setting hens. Then they will go out and complain to the saints, "what a heavy cross they have at home," etc., etc., while at the same time they were the instigators of the heavy cross. They neglected their duty and thus gave place to the devil. Therefore, I do not think any such men are objects of pity.

Fifth: The next way of giving place to the devil is for one, in giving his testimony, to publicly tell his faults, failures, and weaknesses. Some one has said that "the devil does not know everything about us unless we tell him." Hence for one to get up in the class or testimony meeting and tell all of his weaknesses, failures, and shortcomings, only gives the devil and criticizing people a club to break over his head (so to speak). You must tell the people in testimony of your joys and victories, but tell God in *secret prayer* of your shortcomings and needs.

A sixth way of giving place to the devil is for us to attempt to reprove or rebuke a sister or brother when *they* are *under pressure*, or when *we* ourselves are tempted and under pressure. At such times we generally do more harm than good.

May the Lord bless and help us to keep every door barred tightly, so as to not *leave room* for the devil.

CHAPTER XLII.

THE CHURCH IN SYMBOLS

“Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” (Cant. 6:10).

Here we have in symbols a beautiful description of the characteristics of the Church of Jesus Christ. When a boy I thought the “church” consisted only of a building with seats and a bell, and several joiners. Of course these things are all right in their places, but “the Church” means a thousand times more than these things. My purpose in this chapter is to paraphrase this beautiful picture of the Church. For convenience, I will divide it into five parts.

1. “*Who is she that looketh forth as the morning?*” “*Morning*” is used to symbolize three things. First, it is used to symbolize “Life.” Ever since the world began, the dawn of the day has been used to symbolize the dawn of life, and the setting sun to symbolize the night of death (Eccl. 12:2). This is a true characteristic of the Church of Jesus Christ, as He has so beautifully said, in John 10:10, “I am come that they might have life, and that they might have it more abundantly.” There is not a dead member in the Church of Jesus Christ. There may be dead ones belonging to the meeting-house, who have

no knowledge of when they were born from above; but it is not so in the Church of Jesus Christ.

Secondly, "*Morning*" is used to symbolize *Hope*, and "*Evening*," *Despair*. Of all the grand and noble institutions upon earth, there are none to be found that can inspire hope into the breast of a heart-broken, forlorn, despairing soul who is nearing the greedy jaws of death, and is on the margin of the grave. But the religion of Jesus Christ will turn his night into day, and give him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Thirdly, "*Morning*" is also used by poets and artists to symbolize *Prosperity* and *Success*, while "*Evening*" is used to symbolize *Defeat* and *Failure*. The Church of Christ is truly an institution of prosperity. When we look back nearly two thousand years and observe her in her infancy, as Jesus, her great Head, stood in that upper chamber, surrounded by eleven humble followers, and offered that great High-Priestly prayer; and see what she is to-day, with her thousands of followers in every land, besides the blood-washed millions who have gone to be with their Lord. Thus we see plainly that it is by no means a non-successful institution. Therefore she does not need to beg and tease sinners, saloon-keepers, and ungodly men for their *blood-money*, for her perpetuation. Away with such nonsense!

2. "*Fair as the Moon*." The moon here symbolizes three things. First, it is used to symbolize innocence, righteousness. What a beautiful characteristic is this of the Church! The first stratum in the kingdom of grace is righteousness. Hence,

every one of her members is righteous from every standpoint. Their lives and conduct are clean, upright and holy, like unto that of the Son of God.

Secondly, the moon is used to symbolize *Purity* or *Holiness*. Some preachers say that it is a new doctrine and never heard of in the Church before. But according to the Bible (which is the Christian's unerring guide) the Church of Jesus Christ has always been a holy church, ever since the day of Pentecost. Paul said, in Eph. 5: 25, 26, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Thirdly, the moon is used to symbolize *Peace* and *Serenity*. How beautifully this harmonizes with the prophecy of Isaiah, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, *The Prince of Peace*" (Isa. 9: 6). Truly the religion of Jesus Christ brings peace and contentment to every kingdom, nation, people, and tongue that will accept it; and as the prophet has said, "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

3. "*Clear as the Sun*" (*i. e.*, brilliant as the sun).

The thought expressed here is, that as the sun dispels the darkness and brings light and warmth to all of the sons of Adam, just so does the true Church, with the lamp of Divine truth. It dispels ignorance, error, and superstition everywhere it goes, and scatters the fire of divine love from sea to sea and from shore to shore.

4. "*Terrible as an Army*" (*i. e.*, resistless as an army). "An Army" is used to symbolize *power* and *strength*. Who can stand before a praying, fasting, weeping church? Is there any marvel that the Red Sea rolled up like a window-shade, the walls of Jericho fell down, the sun was stopped on his wonted course, the lion's jaw was locked, and three thousand souls were converted in a day?

5. "*With Banners.*" The word "banner" stands for *Victory* and *Conquest*. Some people preach and teach that Jesus will finally gain the victory over Satan's kingdom, some day. But according to my Bible He *has* the victory now, and not only does He have the Victory, but His Church *has* the victory. Paul says, "He led captivity captive and gave gifts unto men" (Eph. 4:8). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

CHAPTER XLIII.

ODE TO THE BIBLE

Hail, thou immortal book of God!
The lamp of truth and love;
Revealing ev'ry sacred code
Required to live above.

Thou, like the Western rocky peak,
Hast stood the rage of Time;
Refuting errors, far oblique,
And furth'ring truth sublime.

Thy face is like the lucent sun
Illuming earth entire;
Transfusing light to ev'ry one
And scatt'ring holy fire.

Beneath the ever-beaming ray
The germ of falsehood dies;
And to drear climes, where heathens stay,
Thy thrilling nurture flies.

No human hand, with sword or flame,
Can stanch Thy onward course;
Nor Satan, with his skill or fame,
Retard by *fraud* or *force*.

But on and on, with cong'ring tread,
O'er hell and ev'ry foe,
Thou goest forth, with "Living Bread"
And balm for ev'ry woe.

CHAPTER XLIV.

BENEFITS DERIVED FROM OPPOSITIONS AND DIFFICULTIES

Every Christian in the world is, at some time and some point, made to ask himself the following question: "Why do so many trials and difficulties cross one's path when he becomes a Christian and starts to heaven?" This no doubt has perplexed and puzzled many a struggling soul. However, there are two things that we are to ever bear in mind. First, man is a fallen creature, living in a sin-blighted, sin-cursed, and God-cursed world. Hence, if he had justice, he would be in hell with the rich man crying for water to cool his tongue. Second, we must remember, no matter how bitter the cup may be which the world presses to our lips, or how thickly the world may set our pillow with thorns, God is too wise to err in judgment and too loving to impose upon or treat us unkindly.

Ofttimes, when in the furnace,
I'm tempted to repine,
But see in all God's dealings
He aims to make me shine.

My patience oft is tested
'Neath tribulation's staff;
But God is only trying
To separate the chaff.

Let us next observe some benefits brought to the

child of God through the medium of Opposition and Difficulties.

First, they test our loyalty and prove our sincerity. God is not satisfied with simply a verbal statement—"Lord, I will follow Thee wheresoever Thou goest"—but He puts us to the test, as He did the man when He told him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20). After God brought the children of Israel on the border-land of Canaan, He told them *why* He had led them through a certain test. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, TO HUMBLE thee, and to PROVE THEE, to know what was in thine heart, whether thou wouldest keep His commandments, or no" (Deut. 8:2).

A second benefit that comes to the soul through Opposition and Difficulties is that they strengthen and develop character. If we were exempted from all crosses, trials, and opposition, we would have no moral backbone and strength of character. Our piety would be like that of infants, which has never been proved or tested, but is perpetuated through ignorance and restraint. What the "*punch bag*" is to the pugilist, trials and opposition are to the holy soul. They are sent to develop muscle, *i. e.*, strength, character.

A third benefit Opposition and Difficulties bring to the soul is, they keep it in constant communion with God as nothing else does. We must remember that joy and ecstasy do not bring the soul into the place of constant communion as quickly as do trials

and difficulties. No Christian is *greatly* bestirred to dig deeper in God when he is blessed and happy. But it takes the headwinds, the heavy crosses, the hard fights, and the great soul-pressure to keep us *often* and *long* upon our knees. It was when Israel was contrary, disobedient, and oppressive that Moses was caused to make *constant* visits to the tabernacle to converse with God; but when things were running smoothly he did not make such constant visits. Just so it is with us. It was the opposition and persecution met from the Pharisees and scribes that caused the disciples to pray for strength and boldness to preach Jesus, and in answer to their prayer they received another great outpouring of the Spirit. They no doubt would never have gotten this second outpouring if they had not been opposed by their enemies.

A fourth benefit derived from opposition and pressure is, they leave a peculiar sweetness, tenderness, and mellowness in our spirits, that nothing else does. There is something about suffering and hardships that breaks the alabaster box of our crude natures and causes us to send forth a sweet odor of meekness, gentleness, longsuffering, compassion, sympathy, kindness, and heavenly refinement, that is rarely met with upon earth.

He's doing the best for me
To make me happy and free.
Though often I am tempted to murmur
He's doing the best for me.

CHAPTER XLV.

ON TRYING THE SPIRITS

In 1 John 4:1, we are exhorted to "try the spirits," *i. e.*, put them to the test, so that we may determine whether they are of God or not. To-day we are living in the age of *sham* and *imitation*. Brass is being highly polished and sold for gold; glass is scientifically cut and sold for diamonds; and soft wood is being grained and highly polished and sold for oak, walnut, and mahogany. Where this is true in the material world it is also true in the spiritual. There are so many religions and strange spirits going forth in the land to-day, viz., mediums, clairvoyants, palm-readers, and hypnotics, that, if possible, they would deceive the very elect.

Let us notice two reasons why we are to try the spirits. First, it is because we are more easily affected in our spiritual natures than elsewhere. It is easier to mislead an honest soul here than at any other point. There seems to be something in the spiritual make-up of man that craves to see visions, hear voices from the unknown world, and feel various touches, impressions and manifestations. This is one of the reasons why it is so difficult to get people to believe God and get saved by faith in Jesus. Nearly every seeker we meet is praying and waiting to *hear, see* or *feel* something, before he believes God

and ventures on His promise. Satan is aware of this fact, hence he sends one of his evil spirits to falsely impress and mislead the soul at this point.

A second reason we are to try the spirits is, because Satan can switch even a good, well-meaning preacher and teacher of religion sometimes when he is not watchful, thus causing him to mislead hundreds of others. Therefore, it is not safe to believe what the preacher or evangelist says, no matter how accomplished he may be, if it does not harmonize with the teaching of the Bible.

How to try the spirits, is the next thought worthy of our attention. When a new religious idea or thought is presented to us, we should first compare it with the *clear, plain* teaching of the Word. We should not build on any *one* isolated passage of scripture, but run the reference and weigh it by several passages. Do not ever accept any revelation, new doctrine, or advance thought which its advocate has to wrest the scripture to prove. This is the first thing that revealed the error of the "tongues movement" to the writer. Its advocate had to twist, bend and disjoin too many plain passages of scripture to prove his argument.

Secondly, we are to try them by carefully comparing their teaching with the apostolic example. There are hundreds of erroneous notions and ideas afloat in the land, trying to force themselves upon the Church, such as "foot-washing" (as an ordinance), "no collection," "the wearing of a robe," "water instead of grape juice for the Lord's Supper," "use no prayer but the Lord's Prayer," "the Seventh-day Sabbath," etc., etc. All of these questions can

be settled by simply comparing them with the apostolic example. We are told by a certain class of religious folks that "foot-washing" is to be perpetuated in the Church, because Jesus said, in John 13, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." But they seem to overlook the seventh verse, which reads as follows: "What I do thou knowest not now, but thou shalt know hereafter." The disciples surely knew He was washing their feet, hence we can see plainly He was teaching them some other lesson, more important than foot-washing.

We all remember that Jesus, before ascending to His Father, said to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28: 19).

Now the first thing we will have to admit is, that the disciples were *divinely led* continually (John 14: 26). Second, that they were to set the example for *all* Christians in *all* ages (Matt. 28: 19). If you will take your Bible and carefully examine the lives of the apostles you will not find a single instance where they had a public "foot-washing" service in a religious meeting after Pentecost. The only time it is mentioned in the whole of the New Testament, after the day of Pentecost, is in 1 Tim. 5: 10. Notice the circumstances under which it is mentioned—"Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for GOOD WORKS; if she have brought

up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed EVERY GOOD WORK." Now, any thoughtful reader can readily see that foot-washing is classified with "good works" and is not an ordinance to be perpetuated in the church, as baptism and the Lord's supper. It is perfectly right to wash a brother's or sister's feet, if necessity requires it, just as we would perform any other act of charity; but this is not to be kept up as an ordinance; if so, the apostles would surely have set the example. It would be well for those who are perplexed on these various subjects to read the 15th chapter of the Acts of the Apostles. That chapter plainly shows that Christians are not under the yoke of the Mosaic law. All "Saturday Sabbath" and "Wearing of Robes," and ceremonial performances, went with the Mosaic dispensation. Bless God!

Thirdly, we are to try them by sanctified judgment and common sense. It would be well to put all *new doctrines, advance lights, and new revelations* to the following tests: First, Does it increase my love for God and my fellow man? Second, Does it lead me to a deeper experience, or does it have a tendency to make one shallow, light and worldly? This was another testimony against the "tongue movement;" its adherents would profess three works of grace, but after they received them, "the *three works*," as they were called, did not do for them what John Wesley said conviction would do for a man without any grace at all. These folks were as proud as peacocks, they still decorated their bodies with silks, satins, gold, feathers, flowers, etc., yet they

claimed to have all that God had provided for man upon earth. But Wesley said (referring to renouncing all of these things) "All these things, God writes on truly awakened hearts."

The third test that it would be well to put these *new religions* and advance lights to is, Do they build up and strengthen the people of God, or scatter and blight them from sea to sea, and shore to shore? If so, it is not from God but from the bottomless pit.

The fourth test it would be well to put them to is, Do they increase or destroy one's Christian influence? It is to be admitted that every one will not accept the teaching of a God-blessed and a God-sent man, but on the other hand, whenever we come in possession of a religion that does not win *any* one to God, but blights and kills our influence among both saints and sinners, everywhere we go, we may put it down that we have gotten hold of the wrong article.

May God help us to put the spirits to the test.

CHAPTER XLVI.

CLUB THROWING

Years ago, when the writer was in school, the boys had an act of throwing wads of paper at each other during school hours, and then quickly fixing their attention upon the lesson, and by so doing would make it appear to the teacher and other students that they were innocent of the act. There was something about it that was quite aggravating to the one who was being made a target, and hence this paper wad throwing caused many a schoolyard fight. The one who did the greater part of the paper wad throwing was generally a big, burly, ill-tempered schoolyard bully.

I have seen this same sarcastic, rabid, domineering spirit manifested in the church, under the guise of religion. In some places they are known as "Naggers," and in others as "Club Throwers." Since the latter term seems more appropriate, we will adopt it for the character we are now writing about.

Let us briefly observe a few noticeable characteristics of the "Club Thrower." First, he does more harm to the cause of God than a thief. He is like a blind adder in the middle of the road, that strikes at everything that passes. The only way he differs from the adder is that he inflicts a wound that lasts as long as Time, while the adder's may be healed.

Secondly, the club thrower never feels contented, or feels that he is doing his duty, unless he is browbeating or throwing slurs and insinuating remarks at some one.

Let us next notice some of the many ways in which club throwing may be done.

First, it can be done in testimony. Many times we have seen people come to church who had heard some evil report about one of the members, and would rise to their feet, and under the pretense of giving a testimony, would club-throw and browbeat that member unmercifully; and the lamentable part about it was, they would shout and pretend to be blessed, while throwing clubs, as poisonous as the sting of an adder.

Second, club-throwing can be done in prayer. We have often listened to the club-thrower, brick-batting and clubbing his weak brother almost to death, under the pretense of prayer. This class of people can pray God to send fire from heaven and burn up their enemies, without any scruple whatever. The club-thrower always has his sling filled with rocks, red pepper, and brine. There is nothing winning, or sweet, or mellow about him; he is like a bunch of prickly pears. He is always trying to wound some one.

Third, Club-throwing can be done in an indirect conversation. We once heard of a country wedding where were several present who were not invited. The mother of the bride was one of those old-time illiterate women, and was quite displeased over the uninvited guests; hence she sought in some way to reveal to them the fact that they were not invited

and were unwelcomed. As the evening passed away, the yard dog came into the guest chamber and was making himself quite at home among the guests, when the old lady made it her business to order him out with the following remarks: "Get out of her', dog, from 'mong de people! dare's more people her' any way dan was axed her'." Thus in these few words, *spoken to the dog, but aimed at the people*, she threw a club that stirred up more shame and embarrassment than the uninvited guests could live down in six months. How often have we seen this done in religious meetings!

Let us now notice some damning results that rise from club-throwing. First, it will destroy the unity and fellowship of any church between here and heaven or between here and hell. Second, it will discourage and cripple converts and new beginners. This club-thrower is like a horny steer in the barnyard, that is horning every calf that comes within his reach. Third, a rabid, sarcastic, insinuating club-thrower will discourage, insult and drive away more visitors and strangers from a church than anything I have in mind.

May the Lord deliver us *from the club-thrower*, and *from throwing the club!*

CHAPTER XLVII.

THE THINGS THAT ARE CÆSAR'S

“And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's” (Mark 12:17).

The above statement has a broader and deeper significance than is usually seen by the hasty reader. Where Jesus here directly referred to the Emperor and the Roman government, He also referred in a broader sense to the world at large. Hence “Cæsar” here stands for and represents the whole unconverted world. Therefore, in this light we wish to briefly treat the subject. These are days when, if the above command were heeded and put into practice, there would be a great rebuilding of Christian influence and restoring of confidence in the religion of the Bible. Where the church has been greatly disgraced and put to shame by backsliders, on one hand, it has suffered a similar loss, on the other, from the conduct and statements of *extremists, religious cranks*, and fanatics who ignored “the powers that be.” And owing to this state of affairs, religion and holiness is brought into disrepute almost everywhere.

Now in the following lines I shall endeavor to briefly mention what the duty of a Christian is to the unconverted world. We must ever remember that the

Bible in no place gives us license to intrude upon the rights of others, even though they may not be Christians. What saith the scripture on this point? "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

Let us see what our duty is respecting the law of the land. It is the duty of a Christian to obey every command of the law of the land that does not conflict with the law of God (Acts 5:29; 1 Pet. 2:13, 14). It is also a part of his duty, as a child of God, to pray daily for all men who are in authority. Paul wrote to Timothy as follows: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all men*; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

Second, the duty of the Christian to his unsaved neighbor is, that we, as Christians, owe our neighbor the "Golden Rule," *i. e.*, we are not to do anything to him that we would not like to receive in return. We are not to say anything about him that we would not like said about us. We are not to think anything about him that we would not like others to think about us. We are also to render him the same amount of assistance, when in a hard place, that we would like rendered to us in similar circumstances.

Third, the duty of the Christian to his employer is to give him the same careful, prompt, obedient

service in his daily occupation that he renders to the Lord on Sunday in his prayers. What saith the scripture at this point? "Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men" (Col. 3:22, 23). Therefore, this puts an end forever to all saucy, sarcastic, sharp back-talk.

Fourth, the duty of the Christian to his employe is that he is to treat him with the same kindness, thoughtfulness, love, and patience that he would render to the Lord Jesus Christ if he had Him employed. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40). If this was adhered to, it would forever put a stop to the unfairness and cruelty which the laboring man meets from his employer.

Fifth, the duty of a Christian to his unsaved family is that he should *carefully* and *constantly* (as far as possible) fulfill all of his duties and responsibilities as a *husband*, *father*, and *example*. (The Christian wife is to do likewise.) He is to promptly, openly, frankly, and humbly acknowledge any fault, and also freely ask his family to forgive him for any unmerited reproof or mistreatment that he may thoughtlessly or hastily give. He is never to allow his conversation or conduct at home to contradict his testimony which he gives at church on Sunday.

CHAPTER XLVIII.

A SPIRITUAL APPETITE

“As the hart panteth after the water brooks, so panteth my soul after thee, O God” (Psa. 42:1).

Among the first gifts imparted by God to newly born souls is an intense desire for spiritual things, yea, something that calls the soul away from every earthly pleasure or treasure and fills it with an all-consuming passion for God. The poet expresses this thought in the following lines :

“My soul breaks out with strong desire,
Thy perfect bliss to prove;
My longing heart is all on fire,
To be dissolved in love.”

This is not only the condition of every newly born soul, but the condition of every true child of God, however filled with the Spirit. There is something in the heart of every Christian that yearns day and night for the whole image of God. They are like the busy bee craving honey, which goes from flower to flower, and from field to field, in search of the idol of its life. So it is with the Christian; his inmost being cries out continually for more of God. He earnestly pursues Him in every act of life; yea, in reading and meditating on the Word. He earnestly pursues Him in the closet of prayer, and in the public

services continually. There is such an all-consuming passion filling his inmost being, that at times it seems as if his soul would take wings and fly away.

Souls thus possessed with an ever-yearning desire for more of God never oppose holiness or getting more of God. They are like misers who are hungry for another mite. People who oppose holiness and getting a better experience are wofully backslidden, no matter if they are preachers or presiding elders.

The reason why it is so difficult to get people to attend the prayer and class meetings is because they have lost their relish for God. Hence it is an irksome task to read the Bible and attend the services. But it is no difficulty to get them to attend an entertainment, or an ice-cream party, because they relish such things. In the natural world, if one loses his appetite and refuses to eat, it is not long before we have a funeral on hand. So it is in the spiritual world; when people lose their appetite for secret prayer, reading the Word, attending the services of the Lord, it is not long before the church has a spiritual corpse on her hands. But the great mistake with her is she fails to bury her dead; hence hundreds of her living children catch the same malady and perish. It is so much so, that it is quite difficult to find a real healthy Christian.

What I mean by a real healthy Christian is one who is all aflame and on fire for God, with an increasing desire for Him and His truth, and walking in all the light of the Bible. Of course we find a few of this kind here and there, as we go over the land, for which we are thankful, but the majority of the preachers and church members are as dead to God

and holiness as the soldiers who died in the Civil War. They would be as much out of place in a holiness meeting as a span of mules would be in heaven drawing a mud wagon. The only longings and soul cravings they have are for a new style hat or a new gown or to have a new church (meeting house), where God is only allowed during a funeral (so to speak). When things are viewed from this standpoint it is easy to see why the modern preacher and his members fight clean living and holiness like tigers.

Now, reader, be honest; have you ever felt this deep yearning for God? If not, you have never been converted and born of the Spirit. If you once had it, have you it now—that deep heart cry for more of God, that intense desire for the Word, that high regard for the prayer and preaching services, that soul burden for the lost of earth? If you have not at least a measure of this, you are woefully backslidden and out of touch with God.

CHAPTER XLIX.

KEEP SAILING ON!

Though long may be the voyage of life,
O'er Time's tempestuous sea;
And every hope of reaching port
Like shadows swiftly flee:
Keep sailing on! keep sailing on!

Though angry winds beset thy bark,
And rudely 'gainst it blow;
And billows like a tidal wave
With fury o'er it flow:
Keep sailing on! keep sailing on!

Though fogs of doubt may gather 'round,
Engulfing sea and land;
And all along thy homeward course
Lie rocks and sinking sand:
Keep sailing on! keep sailing on!

The Christ of old is still aboard,
Who ruleth wind and wave;
And, as in sinking Peter's day,
He still hath pow'r to save:
Keep sailing on! keep sailing on!

CHAPTER L.

SOME FRUITS OF HOLINESS

When souls get justified, they get all of the fruits of the Spirit. So when they get sanctified they get the inbred sin taken out, and a double supply of the same kind of fruit they have.

1. The first fruit is love. Holy people love God with all of their heart, soul, mind and strength. There is nothing in their heart that opposes the will of God, or desires to rob Him of any of His glory by contributing any good thing done to self, but renders it all to Him who is worthy of all praise.

2. They love their neighbors as themselves. They bear a tender love to all mankind, both friend and foe, of all colors, all denominations, and all classes. This love makes its possessor equal to all, and a servant to all. They cannot hold any grudge against any one, no matter what they may do to them, any more than they can take fire into their bosoms. They are a friend to all, and an enemy to none. Nothing fills their hearts from January to January but pure love to God, and pure love to all the children of men.

3. They are simple people; not aspiring to be great or prominent in the world, but seeking rather to be holy than to be wise. They are simple in their dress, in furnishing their homes, in spending their money, in dressing their children. Yea, they set the

fashions rather than be led by them. O, they walk on earth, but live in heaven! "They are dead to the world and its applause, to all the customs, fashions," etc.

4. They are meek and lowly people. If a hundred of them should dwell under one roof, you would hear no quarreling, no loud, boisterous talk, no harsh, sarcastic words, no scolding, no complaining. They are lowly, meek and mild, at all times. They represent their lowly Master, "Who, when He was reviled, reviled not again."

5. They are gentle as lambs. They never resent, or retaliate. They are cleansed from all stubbornness, self-will or hard-headedness. They are easy to be entreated, easy to be convinced, and take reproof gently and lamblike.

6. They are a happy people. They "rejoice evermore, pray without ceasing, and in everything give thanks." They are happy when they have plenty, happy when they have nothing. Happy when things go their way, and when they do not. Happy in health and happy in sickness. Why? Because they have chosen God for their portion, both for time and eternity. They can sing—

"Earth is a scale to heaven for me,
Sense points out the road;
The creature all leads to thee,
And all I taste is God."

CHAPTER LI.

SIGNS OF HEART BACKSLIDING

“The backslider in heart shall be filled with his own ways” (Prov. 14:14).

To “backslide” means to slide back from some attained ground.

There are two classes of “backsliders.” One is he who has fallen from grace altogether, and gone back into open sin. The other is one who still keeps up the outside forms of religion, but has lost the Spirit of Jesus.

The backslider in heart still lives an upright life before the world; he is still prompt at meetings, takes part in all of the services just as he did when he enjoyed grace. He still testifies, sings, exhorts, gives, preaches (if he is a preacher), and sometimes shouts, and feels good in a red-hot meeting. He dresses just as plain as ever, keeps up family prayer, etc.

We now give a few of the unmistakable signs of a backslider in heart:

First—A lack of love for secret prayer. O, how the soul used to delight to spend hours alone with God! An hour spent alone with God seemed only like ten minutes. It kept up such unbroken intercourse with heaven until it seemed at times as if you would be caught up with God into the “third heaven.”

When you walked by the way or sat at home, or while about your daily toil, you could just breathe clear through into the glory world. Heaven seemed as real to you as the material world.

You were never at a loss for a testimony, but you were full up to the muzzle all the time. It meant "testify" sometimes, or it seemed that you would burst.

You had such a love for souls and the work of God until you could not be still.

You were so careful over all of your manners; and it was as easy to believe God as it was to breathe.

But, some way or another, through your letting down a little here and a little there, you have lost that sweetness, and now your soul is dry and barren. Nevertheless, you still testify, pray, preach, dress plain, and all these things, but the love for prayer is gone. It has become a task to spend much time in secret prayer.

You have to feel around for something to say when testifying. It does not bubble up any more like it used to.

You do not strike fire in your prayers, testimonies and sermons, as in bygone days. My friend, you have *slidden back*.

Second—You used to love the Bible. It seemed like a new book every day. Its pages seemed full of honey and sunshine. You could enjoy reading its chapters for hours; but now it has become dead and dry to you. It is irksome to read one chapter at the "family altar service."

Third—You used to love to hand out tracts and do missionary work from house to house, and hold

prayer-meetings here and there; but now that is a thing of the past.

Fourth—You used to be so prompt to attend the prayer-meetings and class-meetings, etc. You could hardly wait for church time, but now you are late nearly every meeting. And where you used to be almost the first one to pray and testify, now it is all gone, and if you testify at all, it is away near the end of the meeting. Besides, your testimony is dry and dead.

Fifth—You used to be filled with such a sweet spirit. It was hard for you to see any one's faults, but now you find so many faults with the preacher, the Christian people, the singing, etc.

Sixth—You used to take things so lamblike at home, and nothing could stir you, but now you are so easily tried. You are so touchy and impetuous; you are so hard to please by your companion, or the children.

Seventh—Your words used to be so tender. Your tongue was always seasoned with the law of kindness, but now your words are sharp, cutting and sour.

Eighth—You used to be so conscientious and careful in all your engagements, your conversations, in keeping your vows, etc. But now a spirit of slackness has settled over you, and you are somewhat reckless and careless about things.

Ninth—At one time you had such a bright hope of heaven. You felt as sure of going to heaven as if you were already there, but somehow of late your hope has grown dim on your hands, and when you

look the matter of the coming of Jesus, and death, and the judgment, square in the face, you do not feel quite ready for it. You would not like it to come now; you want to get into a clear place, as you once were, before it comes.

Friend, are not these *unmistakable signs* of a backslidden heart?

There is a way back, by confessing and recalling old light and convictions, and praying through again.

Do not be discouraged, but go in for it.

CHAPTER LII.

A VISION OF DUTY AND PRIVILEGE

The first eight verses of the sixth chapter of Isaiah are a beautiful description of God's dealing with an honest soul, and also a feast of fat things to spiritually minded readers. The first thought revealed there, that impressed the writer, was God's successful method of revealing the soul's need, and at the same time creating an intense appetite for the thing needed. If it had been some of us evangelists and preachers dealing with Isaiah, rather than God, we no doubt would have begun on him by pounding him with the "Holiness or Hell" club. But God used a different method altogether, which caused Isaiah to commence praying for holiness without ever hearing a sermon on the subject. Let us notice the method which God used.

He first gave Isaiah a vision of duty and privilege; and in this vision Isaiah saw the great *contrast* between those holy beings and himself. Observe a few of the things which he saw, that convicted him of his need.

First, he got a glimpse of a holy God and the cleanliness and purity of heaven; hence he quickly saw that he was no eligible candidate, in his present condition, to go up there to live.

Secondly, he saw that God wanted His subjects to be filled with praise and adoration. Isaiah was a Christian, but he saw that those beings were filled with something which he did not possess. People are more quickly convinced of their need of holiness at this point than any other. On attending a holiness meeting, and seeing the saints' shining faces, and hearing them shouting the praises of God and giving such bold, fiery testimonies, it does not take the visitor long to awake to the fact that they are in possession of something which he does not possess.

Thirdly, Isaiah saw the *kind* of service God required. No doubt, heretofore, he had been a dull, tame, weak-kneed Christian; one that was a little bashful to pray and testify in public, one that was too reserved to scream, shout, and clap his hands. But on seeing the house filled with smoke, and the posts of the doors moving, and seraphims crying at the top of their voices, "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory," he saw that he was not even *half awake* for God.

Fourth—The next fact that he was awakened to through the seraphims crying, "The whole earth is full of thy glory," was that some of what they were enjoying *could be had on earth*. The greater part of the twentieth century preachers are telling their hearers how beautiful and holy heaven is, but are failing to tell them that they must be holy here upon earth to enter heaven (Heb. 12:14).

A fifth thing that got hold of Isaiah was the holy modesty and sanctity of behaviour the seraphims used in worshiping God. "With two wings they covered their faces, with two they covered their feet,

and with two they did fly." No doubt Isaiah had been using some carelessness in his devotions, such as standing up praying, or looking about over the church while some one else was praying; or perhaps he was given to loud laughter and light talk in the house of God; or perhaps he had gone so far as to sit up in church and sleep; but on seeing these fervent, modest, holy beings, he could not help crying out, "Woe is me, for I am undone." Hence, this frank acknowledgement brought immediate help. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquities are taken away and thy sin purged."

A sixth thought revealed here is, immediately after receiving the fiery touch he was ready to carry the divine message. Therefore, by this, we are made to see plainly that no man is properly qualified to preach God's word without the cleansing, purifying, fiery baptism of the Holy Ghost, as was taught by John Wesley.

CHAPTER LIII.

THE SPEAKING BLOOD

“The blood of sprinkling that speaketh better things than that of Abel” (Heb. 12:24).

There is something in the above scripture that entrances and enraptures the soul like a chime of evening bells. If there is anything in all the Bible which inspires hope and courage into a fainting, despairing, tempest-tossed soul, it is the “blood.”

Well do we remember how our souls, bodies, and entire beings are awakened when some one strikes up that old immortal hymn of Cowper’s—

“There is a fountain filled with blood
Drawn from Immanuel’s veins;
And sinners plunged beneath that flood
Lose all their guilty stains.”

There is nothing we could say or do that would touch the heart of God, and bring immediate relief, as quickly as pleading the blood.

The question may arise here, In what sense does it speak better things than that of Abel? In order to properly answer this question we must first see what was the plea of Abel’s blood? In Genesis 4:10, we read as follows: “What hast thou done? The voice of thy brother’s blood crieth unto me from the ground.” Here we find the blood of Abel crying for

revenge. The Mosaic law was based on this same principle. Therefore it demanded "an eye for an eye, and a tooth for a tooth." But, thank God, the blood of Jesus speaketh better things!

I now proceed to show in what sense it speaketh better things than that of Abel.

First, it speaketh pardon for the vilest sinner. Under the law men were to be stoned when they had committed certain classes of sin. But under grace the blood cries, "Whosoever will, let him take of the water of life freely!" (Rev. 22:17). "Neither do I condemn thee; go, and sin no more."

The next sense in which it speaketh better things than that of Abel is, it says, "Forgive and accept the backslider and prodigal." The blood of Abel cried, "Stone the traitor, and burn him, and his house, and all of his goods, in the valley of Achor"; but the blood of Jesus Christ cries, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Again it cries, "If ANY MAN sin, we have an advocate with the Father, Jesus Christ the Righteous" (1 John 2:1).

A third sense in which it speaketh better things than that of Abel is, it sanctifies the soul and makes it holy. "Wherefore Jesus also that he might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12).

Fourth—The next sense in which it speaketh better things than that of Abel is, it is our armor when in conflict with doubts, fears, sin and the devil. It is said that in South America, where the snakes are numerous, the birds have discovered a poisonous leaf

which, when placed in their nests, prevents it from being robbed by the snakes. The leaf is perfectly harmless to the birds, but the very smell of it is deadly poison to the snakes; hence they cannot stand to come about it. Is not this a beautiful description of how the blood protects the child of God? Satan, the old serpent, cannot stand the blood. When we begin pleading the blood he has to run. God would roll aside an unfinished world to come to the relief of a soul who was sincerely pleading the blood.

A fifth sense in which it speaketh better things than that of Abel is, it prevails for our mistakes. Since we are all human and compassed about with many a mental and physical imperfection, we are all subject to making mistakes, and sometimes very grievous and hurtful ones. At such times Satan tries to discourage us over them; but God knows that they are not *wilful*, therefore He covers them with the blood.

Sixth—Another sense in which it speaketh better things than that of Abel is, it is the *signet* that makes our prayers payable at the bank of heaven. Jesus said, "If ye shall ask anything in *my name*, I will do it." When we attach the name of Jesus to our prayers and send them up to the throne, *that* sacred name brings all the cruel scene of Calvary fresh to the mind of the Father, and He readily grants the petition for *Jesus' sake*.

Seventh—The last sense in which it speaketh better things than that of Abel is, it is the Christian's passport at the gate of pearl. We will not be admitted into heaven because we were members of the Methodist, Baptist, or any other church, but it will

be because we have the blood of Jesus Christ upon
our hearts.

“His blood atoned for all our race,
And sprinkles now the throne of grace.”

CHAPTER LIV.

FERVENCY OF SPIRIT

The next advice we would give is, keep "*fervent in spirit.*" How many times we are exhorted in the scriptures to fervency of spirit—"Fervent in spirit, serving the Lord" (Rom. 12:11); "Fervent in prayer" (Col. 4:12); "Above all things, have *fervent* charity" (1 Pet. 4:8). The word properly means, *to be hot; to boil; to glow; ardent, earnest, etc.*

To succeed in business, or any other worldly enterprise, we must be filled with a spirit of earnestness. No training, no discipline, no laws, can take the place of earnestness.

Is there any wonder the country is overrun with "hireling" preachers, time-serving missionaries and evangelists, when there is such a lack of earnestness, holy glow, red-heated spirits; such a lack of faithful shepherds, who "cease not day nor night to warn the people with weeping"; such few throbbing hearts, that are fired with heavenly love, which given vent to their feelings by their flow of burning tears; their groans and midnight prayers, for a lost and perishing world; which cry continually, "Give me souls or I die," "Woe is me if I preach not the gospel," "My richest gain I count but loss."

O, how many cut-and-dried holiness meetings! How many tame holiness preachers and professors!

How much powerless, tearless, burdenless, unctionless, groanless holiness flooding our land like the locusts of Egypt!

The devil is satisfied for us to profess holiness, if he is permitted to steal from us all of the *fervor*, the *earnestness*, the *glow*, the *hidden fire*, which makes us terrors to evil-doers and helps us to run up the "narrow way." This is his highest aim; for no soul is liable to backslide while he is kept *hot* and filled.

O, beware of religious sloth, indifference, looseness of spirit, powerless religion, artificial prayers, unctionless sermons, lifeless testimonies; yes, shun them as you would the flames of hell.

CHAPTER LV.

SOME WAYS OF SPOILING A CHILD

Nearly every honest citizen in the United States is alarmed and almost horrified at the yearly statistics of divorces, homicides, and suicides in our land. But there is a *cause* that lies deeply hidden beneath all of this alarming *effect*. This *cause* can be traced back to the home circle, which nowadays has become the nursery of the jails, hospitals, asylums, brothels, gallows, and hell. All this is brought about owing to the ill-training the children receive in the home.

My purpose in this chapter is to point out some of the many ways in which children are spoiled.

One of the first ways of spoiling a child is for one parent to take sides and defend it when it is being reproved by the other. This will make an anarchist and jail-bird of any child in the world.

A second way of spoiling a child is to give it what it cries for. If you do this you will always have to pay it to stop crying. I have seen children, who were spoiled on this line, putting up a pretense of crying, so as to obtain the thing they wanted; but when I observed them closely I found they were not shedding a tear, but simply squeeling and putting on.

A third way to spoil a child is to indulge it in laziness, by doing all of the housework yourself. If

you do not train children to work while young, you cannot force them to work when they grow older. Therefore the results will be, they will become tramps and highwaymen.

The fourth way of spoiling a child is to neglect using the rod. Of course this is to be done to a limited degree. The modern way of punishing children, by making them go to bed without their supper, making them stand behind the door, or telling them the "boogy man" will catch them, is proving a failure, and is filling the jails and penitentiaries at an alarming rate. The Bible dictates the best prescription yet for rearing children—"Withhold not correction from the child; for if thou beat him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23: 13, 14).

A fifth way of spoiling a child is to allow it to stay all night away from home, unaccompanied by some older person. Children will learn more vice in one evening than you can drill out of them in fifty years.

A sixth way of spoiling a child is to dress it in a way that would be unbecoming to one professing holiness.

A seventh way of spoiling a child is to not keep your promises with it. If you make a promise, be sure and keep it, or else you will teach your children to become liars like yourself.

CHAPTER LVI.

THE LITTLE FOXES

There comes a time in the year when the gardener finds it very necessary to worm his vegetables. If he should neglect doing so the worms (though very small) would devour his entire garden.

Just as the gardener finds it necessary to hunt out and kill the worms, equally does the Christian find it necessary to hunt out and kill the "little foxes."

I now invite the reader to assist me in finding the little foxes. Let us also kill them as we find them.

The first little fox that usually spoils a person's Christian experience is the fox of neglecting secret prayer. Have you got him? If so, kill him at once.

Second.—The next fox is, neglecting to read and meditate upon the Word, and also other good, helpful books.

The third is the Sabbath-desecration fox, viz., riding Sunday excursions, getting shaved, writing letters, sending telegrams (unnecessarily), talking on business topics, etc.

The fourth, the talkative fox, viz., light talk, jesting, evil speaking, and meddling into the affairs of others.

Fifth, the love-of-luxuries fox. There is not a greater enemy to godliness than the love of luxuries,

i. e., costly foods, costly clothing, costly house furnishings, costly photos, etc.

Sixth, the fox of sloth, *i. e.*, lying in bed half of the Sabbath, giving way to sleep rather than attending the prayer-meetings, not being on time to the Sabbath service, etc.

Seventh, the short talk fox, *i. e.*, speaking crossly to the folks at home, scolding, fault-finding and bossing.

Eighth, the magazine and newspaper fox. Some people spend more time on these things than they do on the Bible, hence they lose their heavenly mind and become like the nations around them.

Ninth, the worldly care fox. I usually feel a little fearful for a spiritual man or woman when I see them becoming too much absorbed in worldly cares. I am made to think of the words of Jesus, who says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

CHAPTER LVII.

THE RESURRECTION

Will my complexion e'er come back—
My cheeks with health aglow?
Will I be young, and handsome, too,
As I was long ago?
Yes, on Resurrection Day.

Will all my members be restored
From death's dark prison cell;
And I in virtue stand complete,
Like man before he fell?
Yes, on Resurrection Day.

Will all my loved ones e'er come back,
Who're now beneath the sod;
Who left me weeping long ago
And went to meet their God?
Yes, on Resurrection Day.

And shall I know them all again,
As when they went away;
And will they love and talk with me
As on their dying day?
Yes, on Resurrection Day.

And shall I be from sorrow free,
And all of sin's bequest?
And will I ever reach a clime
Unknown by "Reaper Death"?
Yes, on Resurrection Day.

And will my soul, and body too,
Go up with angel flight,
To see my Savior face to face
And dwell with Him in Light?
Yes, on Resurrection Day.

CHAPTER LVIII.

CRYING FOR THE RAZOR

There lived a family in Chicago some years ago who had a very mischievous small boy. One day, on seeing his father's razor, he became infatuated with it and cried and fretted daily because he could not have it to play with. However, he took special notice as to where the razor was kept, hoping to be able, some day, to steal it out. So one day the opportunity came, as both parents were absent for a short while. He quietly opened the dresser drawer, took out the razor, and began playing with it. But as he did not know how to handle or use it, nearly every way he turned it it cut his hands. It was cutting him *so many ways* and *so often*, that he became afraid to turn it loose or hold on to it; so when his parents returned they found him all bespattered with blood, with the razor in his hand, jumping up and down on the floor, screaming at the top of his voice.

This narrative is a striking picture of God's children who, sometimes, in their blindness, cry, pray, and tease their heavenly Father for things which, if gotten, would be quite destructive. Let us notice a few ways in which we, through our ignorance, cry for the razor.

First, we sometimes, in our blindness, think we

could get along so much better, and do more for the Lord, if we had plenty of money; but it is a sad mistake. There are many of God's little ones who have been wrecked on this rock. When they only had a limited amount of this world's goods, they were holy, humble, teachable, and simple; but when they became rich, they soon grew proud, self-conceited, covetous, and high-minded, and instead of wealth being the blessing they had thought it would be, it proved to be the razor that cut them on every side.

A second way of crying for the razor is seen in saints and workers who are anxious to get married, but owing to their special line of work, or poor health, or circumstances, etc., etc., they never get the Spirit's endorsement on that line. However, they will continue to tease Him from time to time, until He *reluctantly* gives consent. But they will not go very far up the road of matrimonial life before they awake to the fact that they have been crying for the razor.

A third way of crying for the razor is sometimes seen in people praying for gifts and talents like those of others. The writer once knew a man who heard a lady speaking in tongues, and thought it was the most wonderful thing he ever heard. So he began praying for it, telling the Lord *he had to have it* at any cost. He finally got it, but did not possess it many hours before finding out that instead of having the great blessing which he thought he was getting, he had taken hold of a razor.

CHAPTER LIX.

TESTIMONY

In this chapter I wish to give a few hints on testimony. I will first mention a few things which are NOT testimony.

1. It is not to be a *sermon*. Many a testimony meeting is spoiled by people getting up and giving a great, long talk about this, that, and the other, advancing their views on various subjects. The testimony meeting is no place for such things.

2. It is not an *exhortation*. People can exhort and tell others how to live and what to do, when they themselves are backslidden in heart. I am led to think strangely of an individual's religious experience, who always exhorts others instead of giving a personal testimony. *Exhorting others* every time one gets up to testify, is *one* of the earmarks of a backslidden life.

3. The last thing that testimony is not, is standing up and quoting a lot of scripture, or quoting Wesley, Shakespeare, or Milton. There are hundreds of folks, who use this method of testifying, who never were converted.

WHAT IT IS: To tell, in a plain, simple, truthful way, just what the Lord has done and is doing for you. If he has saved you, say so. If he has sanctified you, say so in clear, emphatic terms. The devil

does not like people to say they are *sanctified*, so tries to make them use milder terms, such as the following: "more grace," "old-time religion," "a deeper work of grace," etc. He is aware of the fact that these terms will not cause any one to seek a definite experience.

Notice some BENEFITS derived from personal testimonies: They help us to keep saved. John Fletcher lost the experience of holiness five times, through neglecting to testify to it. They help us to keep free, and also to keep victory over the people. It is astonishing how backwardness and timidity get hold of us when we neglect testifying a few times. They also help us to grow in grace. Water without an outlet becomes stagnant; so does grace. The old proverb, "What we do not use, we lose," is very true in this case. If we neglect testifying a few times, we will awake to the sad fact that we haven't anything left to testify about.

CHAPTER LX.

HOW TO HEAR AND SETTLE A DISAGREEMENT

Every preacher and worker who remains in the work of the Lord very long is at some time and point called upon by two of the brothers or sisters to settle a matter of dissatisfaction between them. The preacher or worker in this case is to take the place of an attorney, jury and judge. Therefore, he stands greatly in need of Divine assistance. In the following lines, I shall attempt to offer a few suggestions on how to settle such disputes.

1. We must hear each party's side of the case with an unprejudiced mind, and without showing the least partiality; if not, we will *there* and *then* lose the confidence of them both.

2. We must have each person relate his side of the story to us in the presence of the other. However, we must not allow the other person to interrupt until the first one has finished, or else it will cause a confusion.

3. Do not hastily jump to any conclusion; but take lots of time to pray over the matter, so as to obtain God's clear leading. It would be well to remember the words of the Lord Jesus at this point: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

4. In forming our final decision we are not only to weigh the matter simply from each person's *testimony*, but from the *spirit they exhibit* in our presence while discussing the matter. It was the *lack of love* for the child that revealed to Solomon the fact that the woman who so rudely contended for it was not its mother.

5. In handling the matter between the two parties we ourselves are to be very careful to avoid speaking or dealing with either of them in a hard, harsh, or rabid spirit; if not, we will fail to accomplish the desired end.

6. If we succeed in getting the matter settled between them, we are never to mention it to any person in the world, but must *there and then* bury it forever.

CHAPTER LXI.

“HE KNOWETH”

The above quotation, from the book of Job, is a source of great consolation to the soul which is aiming with all of its powers to please God.

The entire human race is met by two extremes in this fleeting, changing life. One is, that of being overvalued by our fellow man; the other is that of being undervalued and misjudged. It is one of the impossibilities of this life, to please and retain the approbation of every one. We have often found, after our best effort to do so, that even in the *attempt* some one became displeased. Therefore, after such sad experiences, we are glad to find rest and consolation beneath the shadow of the above words, “*He knoweth.*”

Let us notice some of the things which it gives peace and consolation to remember that God knows.

First. Among the many things that give us consolation in remembering that God knoweth, is our earnest desire to please Him. Even good people may not understand us, and sometimes criticize and sharply rebuke us when we do not deserve it. Hence it brings us great consolation to look up into the face of Jesus and say, “Lord, Thou knowest.”

A second thing which brings us consolation in remembering that God knoweth, is our deep, earnest

desire to *give* and *do*, even beyond our power, for His cause and people. Many a good, honest soul is teased and browbeaten by the devil at this point, owing to not being able to give as much to the cause as he would like, or because he is hedged in and unable to get out into the gospel work as he would like to, or had hoped to. But at this point it would be well to call to mind the words of the apostle Paul, in 2 Cor. 8: 12: “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

All the purest heart intentions
 That adorn our lives to-day
 Will be read by men and angels
 When the mists have cleared away.

All our seeming faults and failures,
 And misunderstandings, too,
 Will be seen in brighter colors
 In that final-day review.

A third thing that brings us great consolation in remembering that “God knoweth,” is our disadvantages and hindrances, not known to the outside world. There are many who greet us at church with a smile and a warm handshake, who at the same time are wading the waters of domestic trouble, hardship and personal need, up to the neck.

Ye know not the depth of the waters
 Through which my spirit doth wade
 Nor aught of the mountain of sorrows
 That 'long my pathway doth shade.

However, we have the consolation and blessed

assurance that Jesus knows, and will be our Judge on that final day. "The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged" (Psa. 37 : 32, 33).

CHAPTER LXII.

SANCTIFIED INDIVIDUALITY

One of the greatest strains Satan gets souls under, when first they get saved or sanctified, is *straining to imitate* or to be like some one else. Of course there is a sense in which we are to pattern after good men, but it is not to be done in such a way as to depress and imbondage the soul. God did not make us all alike. He only made one of a kind, throughout the entire universe; hence if we ape the other brother or sister there will be too many of a kind.

The writer once read a story, in a juvenile story-book, of a hen and her little chicks who were out for a stroll on a green lawn that skirted the pond. In the meantime a duck and her little ducklings were sporting in the pond. One of the old hen's chicks became envious of the nice time the little ducklings were having; so he asked his mother if he might join them in their sport in the water. His mother gently said to him (in substance): "Son, you were not-made to swim but were made to travel on land. Your feet are not the kind required to swim." The little chick, not being satisfied with his mother's decision, finally gave her the dodge and went to join the ducks in the pond. The reader of course knows the outcome.

There are hundreds of Christians just like this

little chicken. They are trying to be the other fellow, and the results are they are making a great failure.

It will wonderfully set us aright on this point if we will carefully study and compare the lives of the most prominent Bible characters. They were all good men, and were mightily used of God; yet there were no two of them exactly alike. Let us notice a few of them and briefly paraphrase their *sanctified individuality*.

We will begin with Moses. You will notice, in studying the life of Moses, that notwithstanding his being the meekest man upon earth at that time, yet his most prominent characteristic was *legality*. From all outside appearances, there did not seem to be much love, joy, or mercy in his make-up. (However, he no doubt possessed these graces.) Law, law, law, was prominent from every viewpoint. I suppose we are well aware of the fact that all the Moseses are not dead, especially when we sit and listen to some sermons that don't seem to have one drop of love or mercy in them. However, we need just such preaching, and it has a very prominent place on the gospel bill of fare. Yet we do not want it for every meal.

The next character we will notice is Samuel. Here we find a man altogether different from Moses. Samuel was a gentle, easy-going, entreating man. There was nothing about him that was blustery or denunciatory, but he lived where he could continually hear from God.

The third character we wish to mention is Elijah the Tishbite. Here we have a man with a disposi-

tion and make-up quite different from either of the before-mentioned characters. Let us more narrowly observe him. He was a lofty, sublime, storming, stirring, sensational kind of a man. He swept through the country like a cyclone, striking terror to both saint and sinner everywhere he went. Let us notice his brief, seraphic career. The Bible does not give an account of his boyhood days, or the names of his parents, or his prophetic calling, or anything. He breaks in upon the world as if he dropped from heaven. The first we read of him is in the 17th chapter of 1 Kings. The chapter begins as follows (without giving him any especial introduction): "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, BUT ACCORDING TO MY WORD." Next we find him at Zarephath, praying the widow's son back to life. After this we see him on Mt. Carmel, surrounded with four hundred and fifty of the prophets of Baal and thousands of people, while he pulled torrents of fire from heaven with his prayers. Next we find him on the top of a hill, pulling showers of fire from heaven upon those who hated the God he served. Again we find him bowed on the mountain, unlocking heaven and pulling down rain. Next we find him smiting the waters of Jordan with his mantle and going across on dry ground. And last of all we see him sweeping up to heaven in a chariot of fire! O, what a lofty, sublime, seraphic life! And yet, it would not do for every one of God's children to be an Elijah, or there would be no one to stay on earth and watch the stuff.

The next Bible character that comes up for inspection is the prophet Elisha. He is a God-blessed and God-sent man, but quite a bit different from Elijah. Where Elijah was a man of solitude and seclusion, only coming among the people when on a divine errand, here we find Elisha an open, easy to approach, sociable man. And yet he wrought more miracles than Elijah. We find congregations sometimes who tenaciously cling to a certain preacher, thinking no one else can fill his place; and if they are compelled to accept a new one they think he must *be* and *do* just like the former one. But this is not God's method. God (so to speak) takes away the candlelight to give us the lamplight; takes away the lamplight to give us the gaslight; and removes that to give us the electric light.

The fifth Bible character we wish to notice is David. Here we find a man who appears to be on the mount of ecstasy all the time. It is "Praise the Lord! Bless the Lord! Thank the Lord! O, magnify the Lord!" etc., all the time. Hence he would be quite a trial to a long-faced, firm, rigid legalistic like Moses. But yet this man has a place in the catalogue of Christian experience.

Our next character is Jeremiah. Here we have a man who is continually pressed down with the burden of souls. He is crying, sighing, and groaning nearly all the time. He says, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" (Jer. 9:1). If Jeremiah was like some of our modern holiness folks, David, with his "Praise the Lord" all the time, would be quite

a trial to him ; while, on the other hand, David would not believe Jeremiah had the experience of holiness at all, simply because he did not praise the Lord and jump and shout all the time. It would be well if we, as holiness people, would bear this thought in mind.

Our seventh character is Ezekiel. Where Moses was a legalistic, Samuel a holy, calm, praying man, Elijah a seraphic flame of fire, Elisha a social-circle soul-winner, David the man of praise and ecstasy, Jeremiah the intercessor and burden-bearer, here we find Ezekiel the *visionary* man. Some people do not believe in visions, while, on the other hand, some are tempted and tried with God because He has given others great visions but has never given them any. John Wesley said, "In the earlier part of my Christian experience I thought that the Christian who got the most visions and revelations had the greatest faith, but later I found that he had the least faith, hence God had to give him an occasional vision to keep him from failing utterly." Therefore let us neither *envy* or *doubt* the brother who seems visionary, but leave him with his God.

This same thought holds good in the New Testament. John was a man whose theme was "Love, love, love." Paul's theme was, "Faith, faith, faith." Peter's theme was, "Hope, hope, hope." While James' theme was "Works, works, works."

O, may the Lord give us enough charity and common sense to be contented to be ourselves in God, and let the other fellow alone.

CHAPTER LXIII.

LIFE'S SUNSET

I'm summon'd home. Farewell, vain world,
With all thy toil and tears!
My task is done, my race is run,
I'm freed from all thy fears.

Across the isthmus of my life
Streams light from yonder shore:
'Tis daybreak of Eternity,
And tells me all is o'er.

'Tis true it's but the noon of life,
And all invites my stay;
But Jesus calls, and work is done;
Why should I yet delay?

Thy iron hand has pressed me hard
Since life's unclouded morn;
And all along my winding path
Set here and there a thorn.

My shining face thou oft didst bathe
In sorrow's midnight dew;
And issued with each passing day
Temptations not a few.

I blame thee not; 'twas all for good;
My Father deigned it so;
"Through tribulation," Jesus' blood
Has washed me white as snow.

I've "overcome" and won the prize,
Through grace, which Jesus gave;
And now a victor stand complete
O'er Death, and Hell, and Grave.

O, let not friends and loved ones sigh,
For we shall meet again,
When Jesus comes to claim His own
With all His heav'nly train.

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