

FRAGMENTS
FROM THE
KING'S TABLE
HUMPHREY



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**FRAGMENTS FROM THE
KING'S TABLE**

Fragments from the King's Table

By
J. M. HUMPHREY

*"Gather up the fragments that remain, that nothing be
lost" (John 6: 12)*

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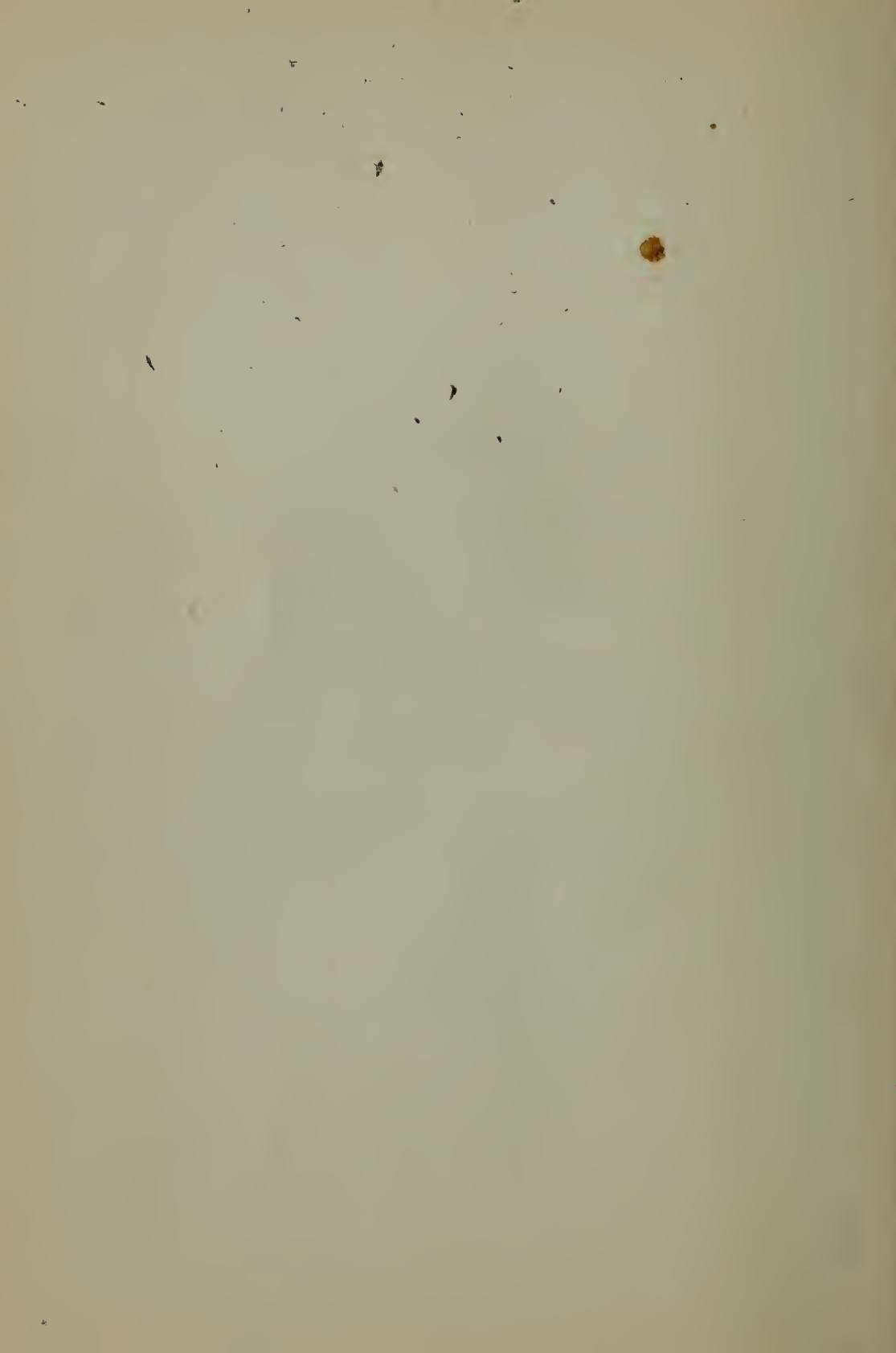
*This Book is affectionately dedicated to
my precious parents*

FERRY M. HUMPHREY

and

MARY P. HUMPHREY

*who have long since gone to their
eternal reward*



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INTRODUCTION

When servants in the southland work for people of wealth they are frequently given permission to take home the table fragments. Often these fragments form quite a mixture, being made up of the remains of breakfast, dinner and supper. This being the case, the collection sometimes consists of many of the following things: Ham, fish, chicken, oysters, pancakes, cucumbers, potatoes, pudding, pickle, pie, salad, peas, beets and cake. Strange as it may appear to the reader, this variety is usually carried home by the servant in two pans.

About twenty years ago, the writer entered into the service of a wealthy King, whose name is "*Jehovah*." This King furnishes the finest table of any one in all the land; hence, after meals are served, there always remains an abundance of fragments, which the writer is permitted to bring to the reader. I, therefore, here present a portion of them in this volume.

Of course, dear one, you can not expect a large amount of any *one* thing, neither should you be embarrassed over the fact that the meat, cake, pickle, eggs, berries, hash, sardines and ice-cream are all on the same platter. I am sure, however, they will satiate hunger; besides, I hope they will also make you "Strong in the Lord and in the power of His might."

J. M. H.

April, 1915

A FRAGMENT OF EXPERIENCE

In eighteen hundred seventy-two,
In June, when all the buds were new ;
When shrubs and trees were draped in green
And tinted with a golden sheen ;
When fields were filled with nectar sweet ;
When bees did rove in bliss complete,
And Zephyr's viewless, fragrant hand
Brought many a sweet from sea and land ;
One Sabbath morning, just at dawn,
Ere all the gloom of night had gone,
From cabin-hut with rooms but two,
Beneath a willow wet with dew,
Came words of gladness on the air
From earnest hearts assembled there.
A new man-child in time had 'woke !
Such rapture all the silence broke !
They gathered 'round the red-clay hearth
To greet the babe of lowly birth :
The sun arose with glory bright
And looked that way with great delight ;
The morning larks sang in the tree,
While all the neighbors came to see.

It is somewhat contrary to the custom of the writer to say anything of himself ; however, at this time, I feel impressed by the Spirit to give the reader a fragment of my experience, with the sincere hope that God may in some way make it a blessing.

I will begin by saying, as far as memory serves me, I was under conviction every moment of my life since I was seven years of age. It is true, I was a very wicked lad up until the time of my conversion ;

notwithstanding that fact, I was under conviction all the time and everywhere I went. Frequently, while in the ballrooms and gambling-dens, the spirit of prayer would come upon me and I could not take part in what was going on, but cried to God in secret to forgive my sins. Everything in nature seemed daily to remind me of God, eternity, heaven and hell. The golden sun, the silver moon and all the twinkling stars seemed to have a resistless message for me; also the musing winds, the murmuring streams, the singing birds, the evergreen trees and the solitary graveyards.

Often when I wanted to do some mischievous act, I had to perform it quickly in order to get ahead of the monitor within. Strange as it may appear, I prayed nearly all the time, and the thought of God and eternity stood before me night and day. I attended almost every revival that was within my reach and frequently went to the altar as a seeker, but failed to get through for the following reasons: First. I did not utterly renounce sin and the world. Second. The altar workers did not know how to instruct a seeking soul. Almost as soon as I reached the altar, they began telling me first one thing and then another. One said, "Give up," but did not tell me what to give up. Another said, "Believe," but did not tell me how or what to believe. Finally, one night in a popular church in the city of Chicago, after going to the altar for a whole week, I was persuaded by a company of superficial professors of religion to believe I was saved, without ever feeling the burden of sin roll away, without realizing any

change of heart or obtaining any witness whatever. They clapped their hands and sang such songs as, "I can, and I will, and I do believe," "He takes me as I am," and "Jesus paid it all," but no fire fell. My heart was as dark and cold as it was before I ever prayed a single prayer. However, I accepted *this* for religion and tried to make my heart believe it was; but in spite of all my plausible arguments, my heart looked up into my face and said, "This is not the old-time, heartfelt religion that your father enjoyed and told about." Regardless of its strong protest, I joined the church, was baptized and became a zealous church worker. I attended all of the services, paid my dues, prayed, testified, visited the sick, gave to the poor and was also an assistant class-leader, but my soul (from a spiritual standpoint) was dead as a stone. When I saw the older Christians shouting, weeping and praising God, my heart would again say to me, "I told you that you did not have the old-time religion that makes soul and body happy." And so it was, for, notwithstanding the other people's shouting and rejoicing, I did not feel any more of what they felt and enjoyed than a man who had died a hundred years before. However, by and by, I was fully convinced of the fact that I was not saved, but was simply an empty, dry professor of religion. This caused me to earnestly seek the Lord, day and night. One evening, while in a mission, lifting my voice to God in earnest prayer, the windows of heaven flew open and a landslide of glory dropped into my soul. I was so filled and so thrilled with glory that as I went home I seemed

to walk six feet above the ground. A few days later I received such an overwhelming blessing that the room seemed to be on fire. Then the superficial, religious teachers told me that the blessing which I had received was sanctification, so they persuaded me to attend a shallow holiness meeting where I claimed and testified to holiness. Thus I became one of their prominent workers. About this time it pleased God to put into my hands a copy of "Wesley's Plain Account of Christian Perfection," and also some other books that treated on *genuine* spiritual holiness. I was also invited by a friend to a little meeting where the people had the genuine article, and while attending this meeting, the light shone upon my heart *why* I needed holiness. If the people had told me that I needed holiness to make me happy and give me joy, I would have told them that I already had it, for I had all the joy I could handle and was as happy as a man could be and yet live. I got blessed in every kind of meeting I attended, even in official meetings. But I noticed when these people testified they spoke of how God had taken the uprisings of anger, jealousy, impatience, prejudice, pride, etc., out of their hearts, and no matter how things went or how their wills were crossed, they never felt the least stir. I had joy but I could not say that, for quite frequently, when spoken to sharply by my employer, I would feel something *kink up* in my soul that made me feel like talking back; also when some brother would be too sociable with wife, there was something in my soul that did not feel *normal* but felt tremendously strange. And, when-

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ever I gave a good testimony, prayed a good prayer or gave a good exhortation, I felt something in me that wanted to ask some one if I did well or how it sounded. I was quite anxious to have some one speak about it.

These traits and many others convinced me of the fact that I still had in me the "old man" and was not sanctified; so I began seeking, by earnest prayer, fasting, self-abnegation and faith, for about ten days, when suddenly, one beautiful April day (just seven months from the day of my conversion), a mighty power came upon me from heaven and swept the "old man," root and branch, out of my soul and filled me with the Holy Ghost.

From that time I resolved, by the grace of God, to be wholly devoted to Him, soul, body and spirit, and walk in the *clearest light*.

This experience of being cleansed and filled with divine light and glory revealed to me my own nothingness and shallowness, until finally a mighty spirit of prayer came upon me in which I prayed for six months, "*Take me down deeper that I may magnify thy grace.*" During this time I ate nothing except bread and water, and lay prostrate before God in prayer for three months, without going to bed a single time. The blessed Spirit seemed to hold me under such strict discipline and gave me such union with heaven that I found it difficult to live in the world.

It is true, I have made many a blunder and grievous mistake, for all of which I humbly ask the human family to forgive me, but at all times my in-

tentions and purposes were to please God in the *highest* sense and walk in the narrowest of the narrow way that leads to the gates of pearl.

Before closing this chapter, I feel it my duty to mention the fact that God made the sermons of Elder F. D. Brooke, Elder H. O. Hubbard and Elder E. E. Shelhamer a great blessing to my soul. A short while after my conversion, I came in touch with these Spirit-filled men. Under the anointing of the Holy Ghost, they so bombarded my soul with gospel shot and shell that it made me feel that the judgment day had come, and that I was being weighed in the scales of eternity and was found miserably wanting.

CHAPTER I

THE TWO VOICES

“God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die” (Gen. 3:3, 4).

Here we have the first record of mankind being addressed by the *second* voice. In the preceding chapters we read of the works and dealings of God only, but here a second party seems to appear on the scene.

Now, we who are Christians know perfectly well what it means to be addressed by the two voices, one saying, “Do this,” and the other saying, “Do that;” one saying, “You are saved,” the other saying, “You are not;” one saying, “You are healed,” the other, “You are not.”

It can readily be seen by every careful observer that this is one of the most difficult points in the life of a child of God for two reasons: First. Because many times we may accept a message from satan, thinking it to be from God, and on the other hand reject the voice of God, supposing it to be the voice of satan. A second reason that this is such a difficult point, is because these voices prompt us to *action*. Oh, how many hundreds of precious, conscientious souls have lost their way at this point and gone off into error and fanaticism, thinking they were led of God!

My object in this chapter is to give a little information on how to determine between the two voices. I believe it can be safely done by complying with the following rules:

1. The first way of determining between the two voices is this: The voice of God will not cross or contradict His written Word; therefore, any impression or leading that comes to us which does not harmonize with the doctrine of the Bible, is not from God but from the enemy of all righteousness.

2. A second way we can determine between the two is, when God speaks and we obey (no matter how heavy the cross may be) it will produce satisfaction and soul rest; but on the other hand, if it be the voice of satan, it will produce dissatisfaction, uneasiness and fear.

3. The voice of God leads us to more self-denial and Christlikeness, but the voice of satan is always in favor of the flesh and tends to ease up on self and the "old man." The voice of God often says to people, "Give five dollars or two dollars or one dollar in the offering;" but the *after voice* says, "Give less." The voice of God says, "Fast and pray to-day;" but the *after voice* says, "Eat to-day and fast to-morrow."

4. When a leading or impression is from God and we are slow in getting His thought or do not readily understand Him, He will use other methods to make it clear to us or He will allow us to test the thing on another line; but when satan's suggestions are not immediately carried out, he instantly sets in accusing, condemning and consigning us to hell.

5. In matters of great concern, God's counsel

and will are to be sought by earnest prayer and fasting, for many times satan imitates God's voice and tells us to "go forward" when we should stand still. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me" (Isa. 30:1).

6. Whenever God's Word is clear and explicit on a matter, He does not want us to pray over it that we might obtain His consent to go to the contrary. When we do this, we open the door for satan to come in and mislead us. If the Word says, "Thou shalt not steal," "Be ye holy," "Be not unequally yoked," etc., it means just what it says.

7. If we become anxious to pursue a course or carry out a plan before praying over it and obtaining God's thought, this anxiety will make it difficult for us to hear from Him, for the simple reason we are so anxious He should say "Yes," that it closes our ears to His "No."

CHAPTER II

THE SUN OF RIGHTEOUSNESS

“But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings” (Mal. 4:2).

In order that men might, to some extent, realize the inexhaustible wealth and blessings contained in Jesus Christ, God has used the strongest language, the most striking illustrations, the rarest gems and the most beautiful objects in the world to describe Him. In one place He is called “The Bread of Life;” in another the “Water of Life,” “Balm of Gilead,” the “Rose of Sharon,” the “Pearl of Great Price,” the “Rock of Ages,” and the “Morning Star;” but here, in our text, the Holy Ghost compares Him to the sun, meaning that Christ is to the spiritual world what the sun is to the material world.

If we modernize the words of the text they would read as follows: “But unto you that fear my name shall the Sun of Righteousness arise with healing in His *rays*.” Let us briefly observe some of the ways in which the sun resembles Jesus Christ, the Redeemer of the world.

First. It disperses darkness and gloom; just so does the Sun of Righteousness. How well do we all remember when our hearts were wrapped in the night of doubt, fear, ignorance and chaotic remorse, and the Sun of Righteousness shown in with healing in His rays; and all doubt, fear and sadness fled

away, and our night was turned into perfect day. Oh, hallelujah!

Second. The sun not only chases away the darkness, but also reveals and exposes. We have all noticed a small sun-ray from the window, how it revealed millions of flying atoms that were not observed in the room before. We are also reminded how the hot sun-rays in springtime awaken everything, and cause the ants, beetles, spiders, lizards, ground-puppies and snakes to leave their winter quarters in the earth and come forth in response to the "king of day." Just so do the penetrating rays of truth from the Sun of Righteousness reveal the insects of hidden crime, unconfessed sins, ill will, deceit and a thousand other scorpion-headed reptiles of hell.

A third way in which the sun resembles Jesus Christ, is in the way it dawns upon us. It does not jump immediately to midday and meridian blaze, but dawns upon us gently and gradually. What saith the scriptures, "Then shall thy light break forth as the morning" (Isa. 58:8). "I have yet many things to say unto you, but ye can not bear them now" (John 16:12). If, in the beginning, the Lord would tell us all He would have us do or show us all He would have us give up or all the lessons He would have us learn, we would become utterly discouraged and turn from the way; therefore, He shows us only one thing at a time.

Another way in which the sun greatly resembles the Sun of Righteousness, is in the fact that it thaws, melts and causes things to run together. When the

Sun of Righteousness casts its torrid glare upon a soul, it causes its icebergs of false modesty, stiffness, timidity, evil-shame, bigotry and sectarianism to disappear. It also causes those who were once stiff and proud, to run, leap, weep, rejoice and praise God. Isa. 12: 6.

There is yet another way in which the sun is like unto the Sun of Righteousness in that it causes animals and insects to molt and shed. We have noticed in the springtime, after the sun crosses the equator and casts its torrid smile upon the earth, how the beasts of the field, and even mankind, begin to shed their winter robes. So it is, when the beaming rays of the Sun of Righteousness shine upon our souls, they make us shed all slang, bywords, unclean habits, carnal associates, false ideas, unsanctified ambitions, jewelry, feathers, flowers, and all needless adornment. 1 Tim. 2: 9.

A final way in which the sun resembles Jesus Christ, is in the fact that it infuses *flavor* and *fragrance* into the fruits and flowers. We have all, no doubt, noticed how rapidly that newly-saved or sanctified soul developed in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, beneath the meridian blaze of the unsetting Sun of Righteousness.

CHAPTER III

WHERE TWO WAYS MET

“And they went their way, and found the colt tied by the door without in a place where two ways met” (Mark 11:4).

Our text describes in brief the place where the disciples found the colt; however, it has a powerful significance when applied to *right* and *wrong*. Every man and woman in the world, one day, somewhere, arrived at the point where the road of childhood innocence divided into two paths. It may have been at a revival, a camp-meeting, a death-bed scene or a funeral; however, we have all reached the point where, assisted by the power of choice, we have started for heaven or hell, and this very hour finds us pressing hard on the way. Let us now notice a few valuable thoughts about these two ways:

1. They lead in opposite directions, one toward heaven and the other toward hell. We know not of a more striking picture of this than the elevators, seen in most department stores in Chicago and New York, known as “moving stairways.” We have stood and looked at the file of human beings, of every age, rank and degree, as *one* line moved softly and uniformly upward while the other file, in like manner, moved down, down, down. And the most remarkable thing about this “stairway” was, it landed a human being *up* or *down* every minute. Reader, stop and think how rapidly you are gliding to heaven or hell.

Some one has said, "The annual death rate of the human race is 33,000,000; that is 91,000 a day, 3,700 every hour, 62 every minute.

2. The next thought that dawned upon our mind regarding these two ways was this: That they are never traversed by any human being *the second time*. We have but one chance to win or lose. When the poisonous arrow of death overtakes us, all will be over. "Careless soul, what then?"

3. A third thought connected with these roads is as follows: One way admits all classes of people, all grades of sin and all forms of idolatry; but the other admits only a select few, namely, the "pure in heart," "the holy," "the undefiled," those who are without "spot, or wrinkle, or any such thing; but * * * holy and without blemish" (Eph. 5:27).

4. One of these ways is strewn with the faded leaves of sadness, sorrow, disappointment and blasted hope; while the other is strewn with fadeless flowers of peace, joy, prosperity and endless bliss.

5. Another thought regarding the downward road is this: It has a line beyond which there is no hope, no possibility of ever being recovered. It is a point beyond the reach of "redeeming love."

The last noticeable feature about the two ways is where they end. One leads to a city upon whose blissful shore falls no shadow, rests no stain; where the wicked cease to trouble and the weary are at rest; where the sun never sets, where the leaves never fade. While the other leads down, down, down to the land of overshadowing death, "where their worm dieth not, and the fire is not quenched" (Mark 9:44).

CHAPTER IV

JONAH IN THE BOAT

“The men rowed hard to bring it to land; but they could not” (Jonah 1:13).

Here we have a striking resemblance of a justified Christian trying to make progress in the divine life with the “old man” on board. We readily understand what the poet meant when he penned the following lines:

“Oh! the vileness and the darkness
Of this sinful heart of mine;
With the light upon me shining,
Make, oh! make my heart like thine.

“Oh! the pangs of hell within me,
Oh! the strivings to be free;
But the strong man, stronger dying,
Rends my heart, opposing thee.”

Let us notice in brief some of the many ways in which Jonah and his boat experience resemble the experience of an unsanctified Christian.

1. It is first seen in the external arrangement and condition of the boat. From every external standpoint the boat was in perfect running order. Doubtless, there were no torn sails, no broken masts, no disabled machinery and no leakage. Everything was perfectly whole. Just so it is with the justified Christian; his life is clean, his walk is straight, his

conversation godly, and his whole demeanor Christ-like. The doctrine afloat in the land to-day, which teaches that it takes sanctification to keep a soul from going into forbidden paths, from scolding, lying, cheating, etc., is a rank error. The Word sayeth, "He that abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6).

2. Notwithstanding the ship and its machinery being in perfect running order, it became noticeable that something was impeding the progress. Just so it is with the soul who still has carnality aboard. Notwithstanding their circumspect walk, blameless life, chaste conversation and frequent seasons of shouting and rejoicing, it will be visible to deeply spiritual people that *something* is preventing growth and dwarfing the soul.

3. The next thing that strikingly reminds us of a justified soul with carnality aboard, is seen in the conduct of the sailors when they began throwing off the cargo into the sea. The thought is this: They began to work *at the wrong thing*. Do we not see this repeated over and over again at revivals and camp-meetings by those seeking a clean heart? Some try to get rid of the "old man" by singing, others by mere conversation, others by seeking tongues, others by making vows and resolutions; while others try to dislodge him with a dry, witnessless, "*Believe, believe,*" but they fail for the following reason: They do not dig down and bombard heaven like the disciples of old, with prayer, fasting and faith, until the fire falls and crucifies the "old man" and fills the soul with God.

4. The whole trouble was *away down* in the hull of the boat. So it is with the justified Christian; his trouble is down in the chamber of his heart, where anger, pride, jealousy, envy, prejudice, unbelief and impatience lodge. Therefore, nothing can reach his case but the all-atoning blood of the Son of God.

5. They tried hard to make the landing without unloading Jonah, but it was an utter impossibility. There are people who go on for years trying to get to heaven without being sanctified, but they can never do it after the light of holiness has once shone upon them. Therefore, reader, if this is your experience, you might as well stop this moment and cry mightily to God to unload the Jonah of carnality out of your heart before he wrecks your bark forever.

6. It was no piece-meal affair or variety of things that was impeding the progress of the boat, but it was a "unit"—a *one thing*. So is carnality; it does not go nor come by piece-meal, neither does it go nor come in sections. We are either cleansed from every trait of carnality or in possession of every trait of carnality. It does not go on the "installment plan." If we are conscious of one remaining trait, we can rest assured that they are *all* there.

7. Jonah had to be dealt with without partiality or sympathy. We can never tease, pet or humor the "old man" out, neither can we handle him with kid gloves, rose water or talcum powder, but are compelled to use the crown of thorns, the hammer, nails, cross and soldier's spear. Let us notice a few things that took place after Jonah's overthrow.

The first thing we notice, according to verse fif-

teen, is, the sea immediately became calm and placid. So does every justified soul who gets the Jonah of carnality thrown overboard; he instantly receives an ocean of *bottomless, shoreless, waveless* peace.

Second. The people on board immediately began to offer sacrifice to the God of heaven. Whenever souls get rid of carnality and get filled with the Holy Ghost, their lives become one unbroken stream of praise and devotion to God.

Third. They began to make vows. When the people get the real thing, they are so anxious to please God that they are willing to do *more than He requires of them*.

CHAPTER V

FOUND WANTING

“Thou art weighed in the balance and found wanting”
(Dan. 5:27).

We have here in this lesson a man being weighed, during his last night upon earth, by God Almighty. Oh, who would like to be in this man's shoes? Think! Opportunities all gone; mercy and pardon all gone; the day of repentance gone; and he facing the *end*, and at this trying hour is found *wanting*. Reader, what will your end be? Your path may now be strewn with the flowers of worldly pleasure, and lighted by the sun of success, but how will it end? Notice a few things with which this man was well supplied: 1. He had wealth in abundance; yea, he had piled up gold as the dust, and silver as the sand of the sea. 2. He had talent and ability; doubtless he was well versed in all the knowledge of his day. 3. He had prestige and power; he was a great Chaldean ruler, and swayed his scepter over provinces far and near. 4. He had pleasure and friends in great abundance; even on the night of his death he was being entertained by a thousand of his lords and a multitude of friends, at a great banquet. The question may arise, in what was this great man *wanting*? For as we weigh him up, from a human standpoint, he had more than he needed. But the difficulty will vanish when we observe from what standpoint he

was being weighed. Notice, he was not being weighed from *man's* or *time's* standpoint, but from the standpoint of *eternity*, where *all* shadows are past, and *all* is *reality*; where the phantoms of earth, such as *wealth*, *pleasure*, *fame*, *prestige*, and *power* are all vanished, and nothing counts but *holiness* of heart. Hence, it is easy to see in what sense he was *wanting*, when we look at the matter from that viewpoint.

Let us observe a few things in which he was *wanting*:

1. He lacked *a clear conscience*, without which all death-beds are miserable. This man had been a great sinner against God. Besides being a drunkard, an idolater and a profligate, he had taken the sacred vessels of gold from the house of the Lord to serve wine to his ungodly friends; hence, all of these heinous crimes stood before him, while his conscience smote him with terror. Ah, my reader! You may refuse to confess and forsake your sins now, and press your way on through life with the crowd, but bear this in mind, unless you confess and forsake them all, and get forgiven before you get to your death-bed, you will have an awful time dying with a *bad conscience*. We once saw a soul, with a bad conscience, on the brink of death, and it was truly one of the most forlorn, distressful-looking creatures we have ever seen upon earth. Oh, friend! at any cost, obtain a good conscience before you reach your death-bed, even if you have to make the most awful confession, or pay out the last dollar in making restitution. Do it; it may seem a great cross now, but it will

bring great joy in the dying hour when you are facing eternity.

2. He was wanting in *courage and fortitude*. How bold, brassy and *defying* unsaved men and women are while in health and no danger is in sight. But on their death-beds, all of their views change, and they become as tame as lambs, and are willing to have a dog come in and pray with them, if it were possible. Tom Payne, with all of his skeptical views, cried out in the dying hour, "My God! My God! Why hast thou forsaken me?" He felt so lonely, empty and forsaken, that he said to his nurse (in substance), "Don't leave me; let even a child stay in the room with me, *it is hell to be alone.*" Reader, this is coming to your door unless you flee for refuge in a Savior's love.

3. This man was *wanting* the *favor of God*. Remember, no matter what else you may possess, whether wealth, honor, beauty, ability or friends, it amounts to nothing without the favor of God. Vanderbilt, when on his death-bed, found that multiplied millions were nothing without the favor of God. Charters wanted to give £30,000 to have it proved that there was no hell. Mirabeau cried out, when on his death-bed, "Give me more laudanum, that I may not think of eternity and what is to come." Voltaire cried, "I am *abandoned* by God and man; I shall die and go to hell." These men would have given everything to purchase the favor of God, but could not. When it was offered to them from youth to hoary age, by the Holy Spirit and the ministers, they refused until the die was cast. And when they

did feel their need of it, it was too late. Reader, are you following in their steps?

4. He was wanting in that *purity of heart* without which no one can enter heaven. Friend, remember God says, "without holiness *no* man shall see the Lord."

This means *you* as well as it does any one else. Remember, every soul that enters heaven must be sanctified wholly in *this* life before he dies. Heb. 12:14.

Now, let us improve our opportunities, so that when death comes we may not be weighed and found wanting.

CHAPTER VI

UNBELIEF

“And He did not many mighty works there because of their unbelief” (Matt. 13:58).

Oh, that every Christian would realize the great responsibility that rests upon him! Friend, do you realize that we are greatly responsible for the world's redemption? Now, Jesus has died for the world's redemption, and has risen again and ascended into heaven, and sat down at the right hand of the Father. But before He left the earth, He gave the church the commission: “Go ye into all the world and preach the gospel to every creature.” “As thou hast sent me into the world, even so have I also sent them into the world,” etc. Notwithstanding, He promised to send the Holy Ghost to work in and through them.

We now mention a few things for which we are responsible. First. For our influence—how we let our light shine before men. It is to be remembered, my brother, that every action done in this life makes a good or an evil impression upon three worlds. Our lives are either making angels rejoice or weep, or they are making hell glad or filling it with terror.

Second. We are responsible to God for not contending with Him by prayer and faith until He manifests His power in convicting, converting, sanctifying and healing people, as He did in early days. Jude 1:3; Phil. 1:27. We are, in a measure, giv-

ing infidels and skeptics room to criticize the Bible and God, simply because we do not contend to see fulfilled all that it promises. We here quote a few of its promises: "And 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 16: 16-18). "Nothing shall be impossible unto you" (Matt. 17: 20). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). Nowadays, men are trying to modify these passages by saying, they were only for the apostolic age. But the Bible says, "All things are possible to HIM that believeth." It does not specify any specific age. It also says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39).

We now get to our text, "Unbelief."

1. Unbelief is the parent sin, the source of all evil, the tap root of all ungodliness.

2. Unbelief defined, namely, "mistrust," "lack of confidence," an existing element of doubt.

How dare we allow an element to exist in our breast that will look up into the face of the great God (who is without beginning or ending of days, who whirls worlds, suns and systems by His mighty power) and say to Him, "I mistrust you;" "I doubt what you say;" "somehow or other I haven't any confidence in thee."

Oh, who would not declare war against this elder

son of perdition, this barefaced monster, this scapegoat from the land of overshadowing death?

Just think! Every trait of sin can be suppressed, restrained and controlled except unbelief. It disbelieves, no matter in what position you place it; whether in the pulpit or in the pew, whether in heaven or in hell, it is the same unbelief.

We next notice the power of unbelief. Think, it is the only power in earth, heaven or hell, that can (so to speak) lay hold of the Arm of Omnipotence and forbid it doing "mighty works" (Matt. 13:58).

Again, unbelief will hinder the prayers of the holiest man; that is, if there are people in the room who are full of unbelief. This is one of the reasons, many times, that the sick are not healed, demons are not cast out, and souls are not prayed through at the altar, owing to people who are full of unbelief standing around and looking on. When Jesus went to resurrect Jairus' daughter [Mark 5:37], he put all the unbelievers out of the room. When Elijah prayed for the restoring to life of the widow's son, he took him up into a room alone. 1 Kings 17:19-24. When Peter prayed for the restoration to life of Dorcas, he put all the people out of the room before he prayed [Acts 9:40], because he wanted to get his prayer clear through and not be hindered by unbelief in other people.

Next, we notice some results of unbelief. It is said that the children of Israel could have made the trip from Egypt to Canaan in eleven days, but on account of unbelief they wandered in the wilderness forty years and, after all, there were only two of the

men of war that came out of Egypt and went into Canaan, all because of unbelief. Heb. 4:11.

Zacharias was smitten with dumbness six months because he did not believe the testimony of the angel. Luke 1:20. The disciples could not cast the demon out of the boy "because of their unbelief" (Matt. 17:20). (It is to be remembered that only people who are sanctified wholly are cleansed from all unbelief.) At this time the disciples were not sanctified wholly and filled with the Holy Ghost.

We now mention a few fine lines of unbelief.

First. Limiting God. Psa. 78:14. You may hear some one praying for God to do some unusual thing or something you have never seen before, and you feel an element spring up in your heart repelling that prayer; something that says, "That is asking too much;" "that is rather extravagant," etc. Friend, this is that barefaced "unbelief." Again, when workers go into certain communities they sometimes speak like this: "Well, we need not expect to do much here, since all the people around are Catholics," or this or that kind of folks, just as if it were any harder for God to get a Catholic, a Jew, or a barbarian under conviction than any other person. Oh, this polished, high-class, polite "unbelief"!

Second. Walking by sight. John 20:19. Having faith only when everything looks favorable; believing they are saved only when they feel good; walking only when they can see land; but real faith steps when it does not see anything to step upon.

Third. Discouragement. John 16:33. As one has well said, "Discouragement is a print of unbelief,

rather than a print of faith." Real faith never becomes discouraged, but discouragement comes from doubt, mistrust and lack of confidence in God.

Fourth. Worry and uneasiness are also a phase of unbelief. Why should I worry when God has promised to supply all of my needs? Why should I be uneasy when the Almighty God dwells in my breast, and a convoy of angels is around me, and all the government of the great white throne is behind me? Besides, every angel in the glory world is in perfect readiness to be at my side within the fiftieth part of a second's notice, if need be!

CHAPTER VII

THE MARCH AROUND JERICHO

“And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days * * * and the seventh day ye shall compass the city seven times” (Josh. 6:3, 4).

We are told by the Apostle Paul that all scripture is profitable for doctrine, etc.; therefore, the above text has a spiritual application. This great army in the border-land of Canaan is a beautiful representation of a company of newly-sanctified souls. The seven days that they were commanded to march around the wall seem to symbolize the seven lessons that sanctified people have to learn at this point. These lessons do not treat especially on how to get more grace or more power, but teach the secret of conquest after sanctification. Many a good, honest soul has lost the blessing because of the lack of proper instruction at this point. Now, for our special edification, allow me to convert these seven days into seven lessons and also briefly paraphrase them in order.

Lesson 1. This lesson contains two valuable thoughts which every sanctified soul should know at this point. First. It teaches us that life is to be lived *one* day at a time. Satan often comes to the newly-saved soul and tries to get him to cross the bridge before he reaches it, by saying, “How will you man-

age to live holy every day of your life? Suppose you live fifty years?" But, dear one, you must ever remember that life is to be lived only *one* day at a time. God told Israel to go around the wall *once* a day for the first six days. So, reader, when you have kept the victory for the *present* day, do not worry about the next, for God has said, "As thy day so shall thy strength be." The second thought contained in the lesson is this: The sanctified life is not one of ease and indolence, but *work, warfare* and *opposition* await every holy soul. Our blessed Redeemer was the holiest man this world ever knew, and He was hounded, slandered and persecuted all the way from the cradle to the cross. People sometimes think when they get sanctified every one will love and esteem them, but it is not so and never was.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy Word."

Lesson 2. Here we are taught that this is a spiritual warfare and not to be fought with carnal weapons. God did not send Israel around Jericho with siege-guns and battering-rams. Just so it is when we get into the Canaan life, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We are sure to

get out of the Spirit whenever we commence to use carnal weapons. Paul tells us in the following lines what weapons we are to have: "Stand therefore, having your loins girt about with TRUTH, and having on the breastplate of *righteousness*; And your feet shod with the preparation of the *gospel* of peace; Above all, taking the shield of FAITH, wherewith ye *shall* be able to quench all the fiery darts of the wicked. And take the *helmet* of *salvation*, and the *sword of the Spirit*, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:14-18).

Lesson 3. In this lesson we are taught the inestimable value of Christian unity. There were unity, harmony and oneness of purpose throughout this entire company of men, as they marched with measured tread around this doomed city. Oh, that we, as Christians, could learn the value of unity! If we, as a church, ever expect apostolic power, we will have to return to the landmark of apostolic unity. St. Luke tells us, "They were all with one accord" (Acts 2:1).

Lesson 4. Here in this lesson our attention is called to some of the most vital points in a life of holiness, if we would have power with God and man. They are as follows: Seriousness, sobriety and holy modesty. In verse ten, Joshua said to the people, "Ye shall not shout, nor make any noise * * * *neither shall any word proceed out of your mouth*, until the day I bid you shout." We so many times lose a spiritual victory by too much talk, laughter, spiritual

looseness, etc. The effect of many a good sermon has been killed on account of too much lightness and funny story-telling on the part of the preacher. Truly, if we would have power with God and man, we must learn with Solomon the valuable lesson that "In a multitude of words there wanteth not sin."

Lesson 5. Obedience and cooperation with our leaders are also very essential in the Canaan life. This whole company of people obeyed Joshua to the letter and in so doing victory was achieved. Nowadays, every one wants to be his own boss; therefore, when told by the leader to do this or that, his reply is, "I don't feel led;" "I am not following man," etc. All of this is rank anarchy and is sure to bring defeat to the army of God. The command, "Obey them that have the rule over you," found in Heb. 13:17, is just as binding and as much to be obeyed by the children of God as the command, "Thou shalt not steal."

Lesson 6. Here we have an excellent lesson on *childlike simplicity*. Doubtless, it was quite embarrassing to the Israelites to walk around the wall every day and blow rams' horns. It looked like child's play and foolishness to both themselves and the nations around. But what were they to do, for God had ordered it? It is the same to-day; when God tells us to "Come out from among them," lay aside the world, preach, pray, sing and shout, it all looks like foolishness; therefore, it is no marvel that the unsaved say, we are insane. Paul said, in 1 Cor. 4:10, "We are fools for Christ's sake."

Lesson 7. This was the day of difficulties, when they were to go around the wall not only once, but

also seven times. There are several valuable lessons taught here. The first one calls our attention to the fact that *importunity* and *perseverance* must precede all victories. We are not to become disheartened and stop because things look discouraging, but we must grow more ardent in zeal, more tenacious in faith and lion-like in courage. Again, we are taught through this lesson that the hardest battle always precedes victory, and the darkest hour is just before dawn. Many a victory has been lost because the worker became discouraged and ran away quickly. Often the enemy makes the greatest noise and bluster when he is on the retreat. A chicken sometimes jumps the highest after its head is off. A third lesson taught through this seven-day trip is that a *higher* degree of faith is required in the Christian warfare after sanctification than is required to obtain the blessing. The command to shout before the walls fell, called forth the highest degree of faith held up in the Bible, namely, "Venturing Faith," "Abrahamic Faith," *that which uses the promise as though it were the real goods.* Reader, have you this brand in stock?

CHAPTER IX

A TONIC FOR BACKSLIDERS

“I will heal their backsliding, I will love them freely”
(Hos. 14:4).

Many souls perish through *presumption*—presuming on the mercy of God; thinking perhaps He does not mean all He says in His word; thinking He will let them into heaven on little less terms than holiness of heart. On the other hand, there are thousands who perish through *despair*. Having tried so many times and failed, they lose all hope and plunge into sin without any reserve.

Again, there are only a few people who know how to sympathize with backsliders. Generally, men are too severe in dealing with them. We should bear in mind that satan clubs and browbeats a poor, tempest-tossed, backslidden soul enough without our strengthening his hands. So we now exhort every backslider to look up and be encouraged, and return to Father's house. He still loves thee very tenderly. He says, “I will heal their backsliding, I will love them freely,” just as though thou hadst never backslidden. Jesus gives us a beautiful picture of the love of the Father toward backsliders in Luke, in the lesson on the Prodigal Son.

We now mention some of the chief reasons why backsliders lose hope, and why those who do get reclaimed are so hard to be established.

1. Satan tells them God does not care for them; therefore, there is no need of trying to get saved again. He also tells them God does not answer their prayers nor regard their tears, etc. But God does love you, friend. He is a thousand times more interested in you than your mother. Listen to His gracious voice, "Behold, I stand at the door, and knock: if *any* man * * * open the door, I will come in, and will sup with him, and he with me" (Rev. 3:20). Again, "I will heal their backsliding, I will *love* them freely." Again, "The Lord is *not willing that any should perish*, but that *all* should come to repentance" (2 Pet. 3:9).

2. The backslider has lost confidence in himself; since he has tried and failed so often, he thinks he can not stand. And many times, present peace, present victories, and present joys are *spoiled by the ghost of past failures*. So, friend, look up! God is able to make you stand. Listen to His words: "I will strengthen thee, I will help thee" (Isa. 41:10). "He giveth more grace." So, instead of looking at yourself and past failures, look to Jesus, and *contend to stand*, and He will *help*, and *make you stand*.

3. The backslider is harassed by the opinions of religious people. The devil makes the soul think that no one has confidence in him, even when he has gotten back to the Lord. While the Lord is pouring His blessings upon him he is encouraged, but as soon as the blessing is over, the enemy commences to torment him again, telling him, "The people did not believe he was blessed, but thought he was *putting it on*." So he commences to again lose his hold on faith and

to go down hill. He is in bondage to every Christian that knows him, and if they show the least doubt or lack of confidence in him, he will feel wounded and discouraged. But he should not do so. He should first pray through to God and get the witness that he is reclaimed, and then *press* forward in spite of men or devils.

4. Another great hindrance to souls who have been backslidden, is the fact, perhaps, that they backslid from a five, ten or twenty-year experience. So when they get reclaimed they expect to have all of that ten-year or five-year experience back right away. They are not contented in their souls (so to speak) to again start at the bottom of the ladder. They are like a millionaire who loses his wealth and has to come down to living on a salary of \$12 a week. Or they are like a city boy who has been accustomed to eating lots of city dainties, and who is sent to the country to be a farm-boy, but when he gets there he finds quite a difference in the table fare. Now, if the soul that has been backslidden will hold on and be willing to go down to the bottom of the ladder, God will exalt it in due time.

Next, the question is often asked: "Can backsliders regain their former favor with God?" No soul that backslides will ever be what it would have been had it not have backslidden. If two men start to run a mile, each of them traveling at the same speed, and one stops five minutes, and then commences to run again at the same speed that he was running before, he will never catch the other man until the mile is covered; he is *five minutes behind*.

So it is with the man that backslides; he is *always* THAT MUCH BEHIND what he might have been. However, he can and may go on and get a thousand times better experience than he had before he backslid, provided he has faith, humility, courage and patience to again *press* through the childhood days of grace. Yes, I say, provided he has faith to walk and not falter when he does not *feel*; humility to submit to all the *criticism, unpleasant affronts* which he will meet, both from the church and from the world; courage to *press on* in spite of men and devils and not faint; and patience to *wait* until God again lifts up and establishes his soul. But hundreds fail here for the lack of these characteristics. Now, dear reader, if you have failed and are trying to rise again, you must take courage and press on for the "*hill-top experience.*" Praise God!

The higher the point you fall from, the more difficult it is to rise; nevertheless, it is possible to rise again. God is able to raise you up. Again, we go UP in our experience, *step by step*. But when we fall, we go *all the way* from *top to bottom*. This is why men who have fallen from a high standard of piety go so quickly into sin's deepest mire. Remember, satan fell from an *angel* to a *devil*; Adam, from holiness and immortality, to sin, corruption, woe and death. Oh, let us walk *carefully, surely and closely* with God, else after all we make our beds in hell!

CHAPTER X

REBUILDING THE WALL

“Come, and let us build up the wall of Jerusalem, that we be no more a reproach” (Neh. 2:17).

These are the words of Nehemiah to the priests and rulers of the Jews when he returned to Jerusalem to rebuild the wall. However, we want to make a spiritual application and apply it to the present times.

The term “Jerusalem,” in the scriptures, has two spiritual meanings. First. It is a type of the “new heaven.” John says, “And He carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy ‘Jerusalem,’ descending out of heaven from God” (Rev. 21:10).

“Jerusalem” also refers to the church militant on earth.

It was the ancient custom to enclose all large cities with a massive stone wall, which was their source of protection against invading foes.

What the walls were to the ancient cities, the Holy Ghost, fire and power are to the church to-day. The Lord says, “I will be unto her a *wall of fire* round about” (Zech. 2:5). We must all confess that the walls of spiritual Jerusalem (the church) are badly broken down, and great reproach is upon us from the mockers of religion and holiness; so we feel to exclaim with Nehemiah, “Come and let us build up the

wall of Jerusalem, that we be no more a reproach" to the nations about us.

The question may here arise, "How shall we begin?" Verse 10 of the fourth chapter says, "*there is much rubbish.*" We answer, "Remove the rubbish!" No contractor commences to build his structure without first removing the obstructions. Neither can we rebuild the work of God and obtain the old-time fire and power of the Holy Ghost without doing some cleaning up.

Let us notice some of the classes of *rubbish* that are in the way and that need to be removed.

First. "*Sloth*" and "*neglect.*" It is appalling to see the awful inroad these hellish maladies have made in our ranks. Where the prayer and class-meeting used to be well attended, now it is almost a miracle to get a dozen people out to an early prayer-meeting. "Oh, where are we drifting?" Instead of the people pushing their way out to prayer-meeting, as in by-gone days, they are lounging around the fireside, or lying in bed until nine or ten o'clock on Sabbath morning; and if they attend the meeting at all, they come trailing in twenty or thirty minutes late. O God, wake us up!

Second. The next class of *rubbish* that hinders our building up the wall, is *an unforgiving spirit*. People profess religion and holiness and at the same time hold malice and ill will against their brother or sister because of some past failure or mistake. But remember, dear one, unless you forgive your brother and sister ALL of their trespasses, you will never enter heaven. You are not only to forgive them, but also

to take them into your confidence, and love and trust them just as you did before they offended you. Hear the words of Jesus, "If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15).

Third. The next class of *rubbish* to be removed is "club-throwing," "cross-firing" and insinuating at others, through prayer and testimony. No one can keep a sweet spirit and practise any such thing. How often churches are broken up, people are driven away, and Christian people grow rabid and sour because they do such things. You never help any one by throwing a club at him through your prayer or testimony. It is far better to go to him *alone* and give him the reproof you have for him. It will not only help him but also save you from a harsh, bulldog spirit.

Fourth. The next class of *rubbish* to be removed is *unconfessed misdoings*. Now, people often censure the other church-member for not fellowshiping and having confidence in them. Well, it is impossible to fellowship and have confidence in *some* people, under *some* circumstances. If you have done something wrong and have not confessed and straightened it up (as far as possible), the saints can never fellowship with and have confidence in you until you do so. If they did, they would be indorsing sin. The only way to restore confidence is to confess and rectify our mistakes and sins.

Now, we believe we have removed all of the rub-

bish, so we mention a few of the things needful to build.

The first thing builders do after they have removed the rubbish, is to draw a *straight* line so as to have the structure straight and plumb. So it is in building up the work of God—things must be done on a *straight line*. If we expect God's power and fire, we must have "*heart-honesty*." We may evade things a little when we are dealing with our fellow man, but when we are dealing with God, and expect the fire to fall, we must be *judgment-day honest*.

The next thing required, if we want the power and fire as of old, is that we recall every ray of light that has ever shone upon our hearts since the day we were converted, and walk in it.

Next, we are to reestablish a day in each week, of fasting and prayer before God, as we did in our early experience.

Next, we must refrain from everything in our life or conduct that would cause a brother to stumble or doubt the grace of God in us.

Next, we must refrain from *doing* or *saying* anything that has ever caused the Spirit to reprove us.

Next, we must cultivate an ardent spirit of prayer and daily meditation, and by so doing we will see the walls rebuilt, the reproach rolled away and hell put to flight. Amen!

CHAPTER XI

THE BURNING BUSH

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush” (Exod. 3:2).

Most Bible students are aware of the fact that *wind, water, oil* and *fire* are used in the holy scriptures as symbols of the Holy Ghost.

God has left a monument in every dispensation to convince men of the fact that they must have the *fire experience* (the baptism of fire) after receiving forgiveness of sin. Abel had it, Elijah had it, Abraham had it, Moses had it, Elisha had it, and also Isaiah and all of the disciples. There were several facts about Moses' bush experience that are quite similar to the experience through which one passes in receiving the baptism of the Holy Ghost, namely, being sanctified wholly.

1. The first similarity is seen in the fact that his “burning-bush” experience was *clear, definite* and *distinct*. It was not a “maybe-so” or a “reckon-so” affair, but it was unmistakably clear. It was an experience that he could never forget. Just so it is when we receive the baptism of the Holy Ghost. We do not have to “maybe so,” “reckon so,” or “*think so*” about it, as we will *know so* beyond a shadow of doubt. If people have to *reckon so* and *guess so*, it is quite evident that they have not received it.

2. The fire was in the *midst*, namely, in the cen-

ter of the bush. It was not in a hundred-foot, sturdy oak, neither was it in a half-grown tree, but in the *center* of a bush. The thought suggested here is this: Salvation is placed within the reach of all classes of human beings, even children. Peter said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). The Bible closes with this blessed invitation, "And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

3. A third thing worthy of our attention regarding this BUSH experience is the kind of matter God used. He did not use a man nor a live animal, but something that would not offer any *resistance*. All who receive the baptism of the Holy Ghost become fully given up and passive in the hands of God, otherwise the holy fire would never fall on their souls.

4. The fire did not consume the bush, neither does receiving the baptism of the Holy Ghost destroy our common sense or individuality, nor does it make men religious tramps and vagabonds.

5. Its effects upon Moses harmonize perfectly with the way that the Holy Ghost affects men to-day.

Notice some of the effects. First. It brought him into unthought of fellowship and communion with God. He was more acquainted with God than he was with any human being upon earth. This is just what the baptism of the Holy Ghost does for men to-day. It causes them to live on earth and in heaven at the same time.

Second. After Moses received the "burning-bush" experience, he was the meekest man in all the earth. "The baptism of the Holy Ghost will cleanse the proudest man so that he will become remarkable for his humility; the most impatient man, so that he will become a model of calmness and sweetness; the most selfish man, so that he will excel in self-forgetfulness; the most stingy and penurious, so that he will pour out his money for the cause of God as a fountain pours out its waters."

The next way in which Moses was greatly affected by his new experience was, he received an effective message for others, and so does every Spirit-filled soul. Oh, that every minister and church-member in the country would tarry for their "burning-bush" experience!

CHAPTER XII

A SEEMINGLY RIGHT WAY

“There is a way which seemeth right unto a man; but the end thereof are the ways of death” (Prov. 14:12).

What awful words, “*A way that seemeth right.*” God knew false teachers would greatly bemuddle the people as to which is the right way to heaven and which is the wrong. He also knew that men would deceive themselves, so He hung out this *red light* of warning through the prophet, ages ago, and its rays of light are still streaming down on the path of man, even to this present day. If hell will seem unbearable to any class of folks, I believe it will be to those who were deceived. Oh, think of the millions of people who are deceived by the devil and false teachers, and are rapidly traveling to the flames!

We now mention a few reasons why men are so easily deceived. 1. They like an easy path; they do not like to bear any cross or undergo any hardships. Hence, the religion that has none of these things in it is the one they will seek. 2. They like to be their own boss, their own god and do as they please. This is why Eve ate the forbidden fruit; she thought it would make her a god and deliver her from having to *serve* the God of heaven and earth. So it is with the people these days; they do not like any religion that demands *strict obedience*. They do not mind going to church and doing a few religious things, if they

can come home and live a selfish, sinful life, and overreach and cheat in business, and swear, smoke, drink, etc. But any church or religion that holds them to being clean right through and through, they do not want, but will flock after the cheaper kind. 3. The next reason men are so easily deceived, is that they like to follow the crowd; they must be with *custom*, no matter if it is going to hell as fast as the hours go by. How true are the words of the Son of God when He said, "Wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it" (Matt. 7:13, 14).

We now mention some ways that *seem* to be right to some people. 1. The way of the moralist, the man who has never been engaged in any awful sin or crime, but has been reared well and has attended church and Sabbath-school, notwithstanding he has never had "the new birth," namely, birth from above, as Jesus told Nicodemus he had to have. However, this class of people lean on their morality and say they are good enough. They agree that liars and thieves and murderers need the "new birth," but think themselves all right; however, their end is death.

2. The next way that seems to be right to some people, is the theory that there is no hell. They say, "God is too merciful to send His creatures to a hell of fire and brimstone." There are thousands of folks deceived at this point, even some so-called preachers. But they do not seem to have common sense enough

to see that the very Bible that tells of an eternal heaven of bliss and sunshine, also tells of a lake of fire and brimstone for the ungodly and the sinner. We read in Psa. 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Again we read in Matt. 13:40, 41, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world; the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Again we read in Matt. 25:41, "Then shall He say also unto them on the left hand, Depart from me, ye cursed, *into everlasting fire*, prepared for the devil and his angels." Again in Luke 16:23, we read of the rich man thus: "In hell he lifted up his eyes, being in torments." Now, friends, no matter what the deceiving, false preacher or priest may say about there being no hell, you believe God's Bible and be on the *safe side*, for a mistake here means eternal ruin and despair.

3. The next way that *seems* to be right, is the way of spiritualism and also Christian Science. There never was a greater delusion begotten in hell than these two. They do away with *repentance, the blood, the cross* and *Jesus*. Oh, it is alarming how the people in this enlightened age are being deceived and led to hell with their eyes open! Oh, who will rise up against these evil-doers?

4. The next way that *seems* to be right is the way of sinning religion. Oh, how the people are misled these days by having preachers tell them they

“*must sin,*” they can not live without “*sinning,*” etc.; but if the Bible is true (and it surely is), these preachers and their flocks are on their way down to the flames. God’s Bible says, “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8). In Matt. 1:21 we read, “Thou shalt call His name Jesus: for He *shall save His people from their sins.*” Now, there are only two classes of people in the world, namely, the saints and sinners. Saints are the people whom Jesus saves from *all sin*. Sinners are the folks who have to sin, whether it is *little* or *much*.

The Bible does not say how much sin, but simply says, “He that committeth *sin* is of the devil.” Again it says, “If we walk in the light, as He is in the light * * * the blood of Jesus Christ His Son cleanseth us from *all sin*” (1 John 1:7).

Now, friend, look this matter square in the face, for you have to meet God’s Word at the judgment bar; and if you are not saved from all sin, you are going to have your part in the lake which burneth with fire and brimstone. Rev. 21:8.

CHAPTER XIII

A BUNDLE OF "DO NOTS"

In the eighteenth chapter of Luke, where the ruler came to Jesus saying, "Good Master, what shall I do to inherit eternal life?" Jesus, in replying to his question, gave him a few "do nots:" "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness" (Verse 20).

When the writer was a boy and lived in the country, he had to get wood for fuel out of the forest; so if he could manage to get a lot of "pine," "hickory," or "oak knots" together, it would make a hotter and more lasting fire under mother's pot than anything else. Now, we here recommend, in this chapter, a bundle of spiritual "do nots;" so if you will take them home and use them, we believe you will be able to keep a real hot, Holy Ghost fire under your spiritual pot (your soul), from revival to revival, from camp-meeting to camp-meeting. Therefore, your food for your spiritual boarders will be kept hot, and you will not have to hash out a lot of old, cold sermons, testimonies, prayers, exhortations, etc.; but your meals will be hot all the year, and you will have no trouble in keeping your boarders from free lunching here and there.

The first is, do not doubt God. The Bible is said to contain three thousand promises, but they are no good to us unless we believe and appropriate

them. God does not ask us to explain the "whys and wherefores" about His business. Our part is to believe; and if we believe properly, namely, with all our hearts, we will obey, which is a natural result of believing. But to doubt Him, on any line, is as great a crime as stealing. We are to believe, no matter if we can not see how the thing will come out. Believe anyway, and it will come out all right.

The second is, "Do not" make God wait when He bids you do this or do that. There are thousands who have turned to a "pillar of salt," spiritually, because they made God wait. Perhaps He called them to the ministry or to the foreign field, or to do home missionary work; but they kept putting Him off until He left them alone.

We heard of a man whom God called to the ministry, but he had one of those "little-faith," bossy, commanding wives, and when he wanted to go she wanted him to wait until he had bought a home, and had fixed up things in general. He was persuaded and put God off a few years. Finally, he finished paying for the home and finished all his home duties so that his wife could have everything as she wished (so to speak). Then he said to the Lord, "Here I am; I am ready to do thy bidding." But one night, as he finished testifying in a meeting, and sat down, the death angel summoned him to meet his God, without a moment's warning. Oh, friend! brother! sister! Whatever you do, do not put God off. There was a sister, whom God called to the work, but as her husband was a person who required lots of waiting upon, she put God off to stay home and serve "hubby."

But finally the death angel came and took him to eternity; then she said to the Lord, "Here I am, Lord; I am all free to go for thee." But He did not want her then. He had found another woman long before that time, so He left her to her idols.

Oh, what an awful thing it is to make God wait!

Third. "Do not" lightly regard sin. There is danger among people who have been saved quite a while, of lightly regarding sin; of having too much confidence in themselves, presuming that they can go right to the door of sin, and not be scorched. But, friend, our advice is, keep at the uttermost distance from every form of it. As one writer has said: "Take heed of every sin; count no sin small, and obey every command with all your might. Watch against the first rising of sin, and beware of the borders of it. 'Shun the very appearance of evil.' Venture not upon temptation or occasions of sin." Remember, the most venomous serpents and the most ferocious beasts have been tamed; but sin, can no man tame! It is deadly in every form. "It is born, pregnant with woe, and death, and hell." Its sting is a million times more deadly than the sting of an adder, because it inflicts endless pain, and eternal death.

Oh, brother! take heed, beware of all shades of sin. Shun it as you would the teeth of a dragon! Do not venture upon it because you are saved and sanctified, thinking for this reason you will not be burned. That is why you should shun it more than any other man upon earth; because your fall will do more damage to the cause of Christ than the fall of ten justified men.

Fourth. "Do not" trifle with light and convictions. Oh, the multitudes of souls that are shipwrecked on these two dangerous rocks! Oh, God help me, lest I be shipwrecked here, and go down to hell to spend eternity with the damned.

Remember, God does not reveal His will to us by the light of His Holy Spirit to mock us, or for us to trifle with. Every ray of light that shines upon our heart, at any point along the pathway of life, from the "altar to the throne," is to be cherished and walked in with delight. How many spiritual wrecks we see standing along the path of life, who dilly dallied and trifled with light and personal convictions for years. And at last, in spite of all the reproofs of the Spirit, the wooings of the Spirit, the warnings of the Spirit, the checks of the Spirit; yes, in spite of it all, God could not get them to give up that certain thing, or pursue that certain course, or make that certain confession or restitution; therefore, He has left them alone, and now they are "pillars of salt" along the pathway of time, awaiting their coming doom. "Take heed! Walk while you have light, lest darkness come upon you;" yes, darkness, death and endless night.

Fifth. "Do not" reason with the devil under any circumstance, for he has been in the soul-deceiving business six thousand years, and can out-reason you a thousand times. He will come to you after some one has injured you, and show you "how badly he has treated you." "Just see how many times he has treated you thus." "Why, that's no small injury!" Now, if he can get you to look at it very long,

he has gained his point; for, if your thoughts dwell upon it, it will appear more awful, and you will discover a bitter, sour, cold, "drawing-away feeling" toward that person.

Oh, how fast the devil's seed grows! Beware! Do not allow him to sow them in your garden (heart). He can not sow them unless he first enters into conversation with you, and while you are looking at his scarecrows, he sows the seed of bitterness in your heart. The best and safest way, is to do as the Word says: "Resist the devil and he will flee from you." So, hereafter, as soon as you realize it is the devil that is magnifying your brother's or sister's faults, or his or her seeming unkindness toward you, why, shut him off at once! Think about something else, or commence to sing a song of victory, or read the Word; then satan will flee. Hallelujah!

Sixth. "Do not" be hasty in making rash vows; for, after you make them, God may expect you to keep them. The Word says, "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed" (Eccles. 5:4). Again, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Now, sometimes souls are in great earnest and will say like this: "I never will do this or that." But by and by, as they travel the path of life, they may find that God did not require any such vow, namely, did not require them to pursue any such course. But what are they to do now, since the vow is upon them? We believe in such cases God will forgive and excuse a soul, especially when they are young in the

way and are willing to do almost anything; but satan took advantage of their earnestness and pushed them too far. On the other hand, God sometimes holds us to our vows. Therefore, we would advise that you be very careful what you vow yourself to do or not to do. It is perfectly right to rigidly vow yourself against all that the Word forbids, with God's help; but outside of that, be very careful, for when you make a vow for always, it means more than you can comprehend; and as you travel the path of life, you will find its yoke galling your neck; besides, you will find that it was a rash vow and was not dictated by the Spirit.

Seventh. "Do not" have much to say when tempted or depressed. The least you have to say, the better it is for you. It is very easy, if we are not careful, to say something out of the Spirit; to make some remark for which, later on, we will have to ask forgiveness. Jesus knew the secret. "As a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7).

CHAPTER XIV

THE ALTAR PLEDGE

I made a pledge with Christ my Lord
With Him to always walk;
The narrow'st of the "narrow road,"
And never, never balk.

I made a pledge with Christ my Lord
To heed what e'er He'd say;
And all my words and actions guard
So from Him I'd not stray.

I made a pledge with Christ my Lord
To render all my store;
And never, gold or silver hoard,
But share it with the poor.

I made a pledge with Christ my Lord
To walk in all the light;
No matter how my will it bored,
I'd walk with heart contrite.

I made a pledge with Christ my Lord
I'd to this world be dead;
Tho' all my friends made it their lord
I'd never lift my head.

I made a pledge with Christ my Lord
To live in judgment light;
Tho' others could some guile afford,
I'd keep my "motive" white.

CHAPTER XV

UNFAILING WEALTH

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich” (Rev. 3:18).

In many places, in the New Testament, the Holy Ghost has used *treasures*, representing the “Great Salvation.” We read in Matt. 13:44, “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of *great price*, went and sold all that he had, and bought it.” In 2 Cor. 4:7 we read the words, “But we have this treasure in earthen vessels,” and in our text, He likens salvation to tried gold.

Let us briefly observe a few things about gold and also note some of the many ways wherein it resembles the “Great Salvation.” First. Gold in its primary state is hidden from the natural eye and from public gaze. Does this not harmonize perfectly with the statement made by the Apostle Paul in 1 Cor. 2:14, which reads as follows: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned”? Is this not the reason our unsaved loved ones and

friends fail to see anything in our constant going to church, our shouting, our plain dress, etc.? Yes, this is that "highway" spoken of by Isaiah, which the unclean shall not pass over, neither shall the vulture's eye (unclean person) ever look upon it. Thank God!

A second way in which gold resembles the "Great Salvation" is, it is obtained only by *earnest, diligent, persevering* seekers. If a man is going to the gold regions to seek gold, he will have to mean business, *sure enough*. If he has not settled it in his heart to go through wind, rain, snow, ice and privation of every kind, he might as well stay at home. In seeking Bible religion, if we would have the *real* thing, we must dig down with old-time earnestness, prayer, fasting, self-abnegation, and faith, until we receive a witness as clear as the noonday sky, and the fire falls from heaven on our souls. We admit this is far from what is being taught nowadays by many of the religious teachers, who are going to and fro in the land, telling souls that all they have to do to get saved is to reform, turn over a new leaf, believe Jesus was the Son of God, and join the church. But this teaching is not accompanied with that mighty conviction, soul travail and thunder and lightning power of the Holy Ghost that fell on our fathers in the days of yore. Oh, hallelujah! Wesley wrote: "While I was preaching at Newgate * * * immediately one and another and another sank to the earth. They dropped on every side as though thunderstruck." Many in Ireland, during the time of the great outpouring of the Spirit in the year 1628, were

so filled with a sense of the power of God that they had but little use for either meat or drink. Mr. Lee, in an account he gives of a revival held in 1787, says: "Hundreds were so overcome with the power of God that they fell down and lay helpless upon the floor." Meeting ancient-day conditions brings ancient-day power and fire. This same old *brand* of religion is on the market yet and can be obtained by *diligently* looking it up, or, in other words, by *praying it down*.

A third way in which gold resembles salvation, is that it requires our ALL to obtain it. Men sacrifice home, family, ease, health and even life itself in search of the precious metal. In obtaining the "*pearl of great price*" and the "*tried gold*," it takes *the whole man* and *all* that he has to obtain it. Jesus said, "Whosoever he be of you that forsaketh not *all that he hath*, he can not be my disciple" (Luke 14:33). Therefore, for people to try to obtain it and at the same time cling to their idols, is the height of presumption.

Fourth. The next striking resemblance that gold has to salvation is, it has to undergo *two* distinct processes before it is ready for market. 1. It has to go through the *washing process* to cleanse out all of the dirt and sand, thus making it *clean* but not *pure*. Is not this a striking resemblance of the "washing of regeneration" spoken of in Tit. 3:5 and in John 15:3, which cleanses the soul from all guilt, unclean desires, and habits? 2. The second process that the gold has to undergo is the *purifying process*, where it is put into the fire and melted, and all of the dross and alloy are refined out of it, and it

is made *pure*. How beautifully this illustrates the second work of grace, namely, the baptism of the Holy Ghost and fire, which the believer receives after conversion, and which purifies the heart from all of the *dross* and *alloy* of inbred sin, such as anger, pride, selfishness, envy, and prejudice; and when the Holy Trinity takes up its abode in his heart to keep him pure and holy forever.

A fifth noticeable feature about gold is, it will stand the test of the strongest acids without tarnishing the least; just so it is with God's salvation; it will pass through the acid of sickness, sorrow, loss, misunderstanding, slander, criticism, persecution, poverty, and death without being the least bit tarnished by resentment, impatience, grumbling or fret. Reader, have you any of this gold?

Sixth. Gold also resembles salvation in that it is always in style and ever useful for both young and old. We admit that some churches have concluded that religion is not sufficient to hold the young people, and so have summoned the world—billiard and pool games, dancing, card-playing, church entertainments, etc.—to assist in holding them. But I declare unto you, if they would repent and pray through, and get the *tried gold*, "the Great Salvation," it will prove a "*balm*" that will heal every church malady in both young and old.

A seventh and final way in which gold resembles salvation is, it will lift a man from the *gutter* to the *throne*. Many times we have heard and read of paupers becoming wealthy in one day through inheritance, and thus have come up from the gutter

and dunghill to sit down upon a throne (so to speak). This is precisely what God's "Great Salvation" does for men. It lifts them out of the gutters and cess-pools of sin and iniquity, and washes them white in the blood of the Lamb, and finally lifts them up into glory to sit down at the right hand of God the Father, Son and Holy Ghost.

Oh, hallelujah to the Lamb that was slain!

CHAPTER XVI

LOST

Since we read so much in the Bible, and hear so much at the bedside of dying sinners about being lost, let us closely examine this subject and see how much is implied in this small word. We are often compelled to listen to such testimonies as the following, echoing from the sick-rooms of dying sinners: "The fiends have come for me and are dragging me down; I am lost, lost, lost!" "I am in the flames, pull me out! pull me out!" "I am doomed for hell. Too late, too late, too late!"

Let us observe a few things implied in being *eternally lost*. The first thing implied in being lost, is for a soul to drift beyond the boundary line of God's *mercy* and *pardon*.

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

"To pass this limit is to die;
To die as if by stealth;
It does not quench the beaming eye
Or pale the glow of health.

"Oh! where is this mysterious bourne
By which our path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?"

A second thing implied in being lost, is for the soul to be separated from God, the source of all peace, joy and felicity, and banished from His presence forever.

A third thing implied in being lost, is for the soul to drift beyond the sphere of *Hope, Light* and *Love*. Let us observe a few points of interest concerning Hope.

First. It is the anticipating faculty of the soul—that which sweetens present sorrows with future prospects and future joys. There is not a being to be found in all the world who is bereft of every ray of hope, no matter how low down in sorrow's gloomy vale, nor how bitter may be the cup of human grief, nor how heavily may rest the hand of affliction upon the soul. Yes, in the darkest den of human woes burns the flickering lamp of *hope*, and the sufferers are looking forward to a better day, and to more favorable circumstances. But the soul that crosses the threshold of hell, is stripped of *all* hope; for hell is a place where hope has died in every breast, and Mercy is a stranger.

Second. The lost soul is also beyond the sphere of "Light." We have read of a darkness in Egypt so thick that it could be felt; we have tried to imagine the cloud of gloom that would soon envelop this world, if the light of the sun and every star were to be instantly and completely extinguished. Think of a world without sun, moon or stars; without electric light, gaslight or lamplight, but forever wrapped in shoreless gloom. Think of a world without a blade of grass, or a flower, or a drop of rain, or a singing

bird; yes, without a breath of air, or a green leaf or a cluster of fruit, and with nothing but emptiness, desolation and waste everywhere the eye doth behold.

Third. The lost soul is also beyond the sphere of "Love." We have all felt the sharp pangs of broken friendship and the chilly winds of human scorn; but the soul who is lost forever will never again be greeted with a smile, a kind word of cheer, nor ever receive a letter from home and loved ones; the tender ties of friendship are forever broken. Oh, awful thought!

A fourth thing implied in being lost, is for a soul to have the eternal *disapproval* and *curse* of Almighty God resting upon it. Think! If God's *gentle* curse on Adam, "*in the cool of the day,*" filled the earth with noxious weeds, thistles, sun-baked plains, and jagged cliffs, what must it be in hell, where His unmitigating *eye of flame* everlastingly rests upon the soul? It was this, no doubt, that caused Altamont, the dying infidel, to make the following remarks: "Oh, thou blasphemed, yet most indulgent Lord God! Hell is a refuge, if *it hides me from thy frown.*"

A fifth thing implied in being lost, is for the soul to enter upon a stage of *everlasting retrogression*. It is a sad picture to see hale, hearty men or women go into decline. We have watched them as they were slowly and silently withered away by the heavy hand of disease. It is also a very sad picture to see *pure, innocent* boys or girls become victims of the awful malady, "sin;" and as we observe them from day to day, month to month, and year to year, we are made to see sin's unhallowed flame glowering in their

eyes, the deep lines of guilt engraved upon their brow, and the flame of artificial appetite consuming them in the very presence of their friends. We have all seen that ragged, hunger-bitten, homeless drunkard lying in the way, have observed his goblin cheek and wretched eye, and have also listened to his heart-rending, long, lamentable groan. Well, this man was, one day, a pure, innocent babe, on his mother's knee; but in becoming a victim of sin for fifty years, it wrought this great change in his life, namely, brought him from innocence to guilt, from purity to rank defilement, from peace and infant bliss to shoreless woe. Think, reader! If sin will make such a marked difference or change in a soul in fifty years, right here on earth, amid Bibles, churches, preachers and missionaries, what will it do with a soul in hell for all eternity? Another thing implied in being lost, is for the soul to be bound forever in God's prison-house. Oh, how men dread being imprisoned for a few years here upon earth. But the soul that goes to hell shall be forever shut in by those flaming, adamantine walls which girdle that fiery gulf.

A sixth thing implied in being lost, is for the soul to suffer the eternal torments delineated in the Word of God. Let us briefly observe them. 1. The first phase of this torment that comes to mind, is the *sinking* of the soul *forever* in the bottomless pit of hell. Rev. 20: 1. Who can form any small conception of the suffering of a soul that is sinking forever and ever into the bottomless pit of fire and brimstone? 2. The next phase of this torment is the association of hell. Men here upon earth consider it quite an un-

pleasant thing to be compelled to ride in a street-car or live in a community with a rowdy or low class of people. But what will it be in hell, where they have to associate with liars, thieves, drunkards, harlots, adulterers and whoremongers for all eternity? Add to these the legion of grimacing devils, howling fiends, frowning hobgoblins and sneering imps. 3. The next phase of this torment of which we wish to speak, is the constant gnawing of the undying worm, namely, *remorse, guilty conscience* and *regret*, which shall prey upon the soul like so many hungry vultures, while the outraged justice of a holy God shall lay on her fiery whip. 4. A fourth phase of this torment is, the soul being *forever* confined in a lake of fire and brimstone. What saith the scripture on this subject? "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "There shall be wailing and gnashing of teeth" (Matt. 13:42). "The fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:45, 46).

The next and last thing implied in being lost, to which we here give space, is the *unending* duration of the sinner's suffering. Listen to the voice of inspiration on this awful thought: "And these shall go away into *everlasting* punishment" (Matt. 25:46). "Who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:9). "And the smoke of their torment ascendeth up *for ever* and ever" (Rev. 14:11).

Reader, have you ever stopped and seriously con-

sidered what eternity means, and what it will mean to spend it in hell? Think how awful it would be to be shut up for a hundred years in a furnace filled with fire and brimstone here on earth, while through the chimney leaped inky smoke and sheets of flame. Remember, if you neglect salvation and go to hell, your imprisonment in a furnace of fire will not simply be for a hundred years, or a thousand or ten thousand times ten thousand years, but for long, long eternity.

I've crossed the line of Mercy's bound,
Where peace and pardon could be found,
And drifted to this far-off place
From God and heaven and His free grace.

I've landed on this shore of night;
No pleasing scenes now greet my sight;
But fiends and men here writhe in pain
And bite and gnaw the fiery chain.

CHAPTER XVII

HOLINESS

“Be ye holy; for I am holy” (1 Pet. 1:16).

It is a lamentable fact; it is true, however, that this grand theme expressed in our text has become more nauseous to the preachers and members of the modern churches, with a few exceptions, than the rumshops and the gambling-dens. Oh, “tell it not in Gath!” The ministers of these days not only fail to *live* and *preach* this doctrine, but also exhaust almost their entire force in opposing and denouncing it. But, leaving these false guides to the error of their ways, let us first inquire if this great theme is scriptural; if so, we will let God be true and every man a liar. We will live and die by the Bible. Bless God!

To avoid contention we will quote only from the New Testament. Now, it is to be remembered that such terms as “holy,” “sanctification,” “perfect,” and “a pure heart” are synonymous, namely, meaning the same thing. Now we will proceed to prove holiness according to the scriptures. First. We read in Matt. 5:48, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Also in John 17:17, “Sanctify them through thy truth: thy word is truth.” Now, for fear we would think He was praying only for His disciples, He adds in the 20th verse, “Neither pray I for these alone, but for them also which shall believe on me through their word.” So

it is an indisputable fact that Jesus Christ prayed for *all believers* of every denomination to be sanctified wholly, and if any preacher or teacher teaches to the contrary, he is a *deceiver* and a *false prophet* and is to be shunned as you would the fires of hell. Again we read in Eph. 1:4, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The deceiving preachers are pulling the wool over their hearers' eyes by telling them that holiness is a new doctrine, and to beware of it. But I tell you, friend, holiness is the *old doctrine*; yes, as old as God Himself. But all doctrines that oppose holiness are *new* and devil-begot and hell-born. O God, deliver the people from the cutthroat, money-loving, deceiving, false preachers who are begotten by the devil, birthed by a backslidden church and swaddled in the seminaries, nursed on the bottle of filthy lucre and *dandled* on the knee of public sentiment! Again we read in Eph. 5:25-27, "Husbands, love your wives, even as 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 it should be holy and without blemish." Again we read in 1 Thess. 5:23, 24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now, for fear we would be astonished with such a prayer, the apostle adds in verse 24, "Faithful is He

that called you, who also will do it." Again we read in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Now, reader, hereafter, no matter what the preacher may say, you believe God's Bible, if you want to enter the Golden City.

The next question that arises among the people is this: Is holiness and sanctification attainable in this life? The preacher tells them, "It is only obtainable at death." But what saith the Lord? We read in Luke 1:73-75, "The oath which He sware to our father Abraham, That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him *all the days of our life.*" Again we read in Tit. 2:11, 12, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this present world.*"

The next question that ariseth among the people is: "Is holiness a *second* work, or do we get it all when we get converted?" Well, let us see what the Word says, since we are to be judged by it. In John 17:16, we read, "They are not of the world, even as I am not of the world" (not sinners, doing and living as the worldly people live). "Sanctify them." Again we read Paul's exhortation to the Hebrew Christian in Heb. 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward

God.” Again we read in 1 John 3:3, “And every man that hath this hope in Him” (Christ the hope of glory) “purifieth himself, even as He” (Christ) “is pure.”

The next question that may arise is, what is God’s chief reason in commanding *all Christians* to be holy? The first is, because He is holy and He wants all of His children pure and holy in character like Himself, or else they could not live with Him. His second reason is, because heaven and all of its citizens are holy; hence, you would be a black sheep if you were not pure and holy too. Heaven is only heaven to a holy soul. Heaven is a state as well as a *place*. Hell would be a heaven if the devil and his hosts were turned out, and if God and His saints would move there. On the other hand heaven would be a hell, if God and His saints would leave and let satan and sin come in. Therefore, God has strictly declared that *nothing* unholy should enter heaven; so if you desire or expect to get there, you must seek to be made holy, *right down here in this world*, not at death, for death is an enemy, not a sanctifier. 1 Cor. 15:26.

Now, the next question that may arise is this: How is it obtained? We answer in a few words. First. You must know that you are converted; not only *was* converted years ago, but you must be at the time you begin to seek holiness, and must not be back-slidden in heart, but must have the clear testimony of the Spirit, witnessing that you are God’s child and have His approval at *that moment*. Now, if this is all clear, the next thing is to earnestly pray to

God to sanctify and fill you with the Holy Ghost, and while you seek thus, you must believe that God is going to give it to you. Hence, you must continue to pray and fast and contend for it *until* it comes. You will know when it comes. So just continue to pray and expect it until it comes. Don't have any certain way planned for it to come, but be willing to accept it, and don't let up asking and contending for it *until* you know *beyond* a shadow of doubt that it *has come*. This is the all-important point; there are many who stop and claim it before they get it, or before they have met the conditions of faith, and thus go on professing it without having it. So you *wait* until it comes. God will not grow impatient with you for so doing. And when it does come you will be the first person to know it.

CHAPTER XVIII

PLAYING WITH CONVICTION

“He, that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Prov. 29:1).

What an awful statement! This is one of the most awful statements in the Bible. Oh, who can afford to put this to the test?

At the judgment day, sinners will stand speechless at God’s bar, having no excuse to plead for not being saved, since the Holy Ghost will be there to testify against them, and to the fact of their being warned all the way from the years of accountability to the grave. The Holy Ghost is now clearing His skirts of the blood of all men, so that if they are determined to go to hell, they will have to climb over all the prayers and sermons and convictions He could lay across their path from the cradle to their dying day. Notice the *three ways* in which the blessed Holy Ghost reproveth men.

First. Through His mercy. He appeals to their reason, showing them the unwiseness of living in the world unsaved, and exposed to the coming wrath. Next, He in mercy shows them the emptiness of all worldly pleasures, thus letting nothing satisfy their heart, though they go from pleasure to pleasure like a bee in a flower garden, seeking honey. But the blessed Spirit lets nothing satisfy, and everything

leaves the heart empty, disappointed and sad. The next way He reproveth them in mercy, is by strongly drawing and impressing them a *few times* in life to give their hearts to God. I say, "*a few times*," for generally men are not strongly and deeply convicted for sin but only a few times in life, and if they can fight their way through those times without yielding to the Spirit, they have surely gained the right—way to hell.

Second. God's next way of dealing with souls is: 1. Through His providence, namely, throwing meetings across their pathway. 2. Through awful dreams and visions of hell and the judgment. 3. Through daily incidents and accidents, such as earthquakes, storms, lightning and thunder, close call of death, etc.

Third. God's next way is through His judgments, such as failures in business, loss of loved ones, loss of health, etc. If all of these means through the operation of the blessed Spirit fail, you are beyond all doubt a lost man or a lost woman. "He that hardeneth his neck," namely, turns a deaf ear to all of the entreaties of the Spirit, and spurns every opportunity of getting saved, and *braces* himself against all efforts that Christian people make to get him to repent and get to God, "shall suddenly be destroyed." How often this has been verified in men and women who keep warding off conviction and fighting the Spirit, until they were found dead in bed, or dropped dead on the street, or were suddenly struck down by the railroad-cars, or by some sudden accident, and went from the bloom of life to hell, because they

would not heed the warning voice of the Spirit. "And that without remedy." A young lady insulted the Spirit and drove Him away from her because she wanted to dance rather than get religion. So He left her. But on her dying bed the folks tried to pray for her to get saved, but it was like praying to the moon. God would not be entreated for her; she had sealed her doom in rejecting the Spirit the last time. So she died a lost soul. Oh, procrastinating friend! Beware! Make haste to enter before the door of mercy closes, and closes to stay.

CHAPTER XIX

OUR PLACE OF PRIVILEGE

“And the glory which thou gavest me I have given them”
(John 17: 22).

This is a portion of the Savior’s high-priestly prayer which He delivered on the night of His betrayal. It is quite evident, according to verse twenty, that He was praying not for the disciples alone, but for all those who should afterward believe on Him.

The text, in a few words, reveals to us the exalted position we have received through the death and resurrection of Jesus Christ. If we could fully realize this, we would never, for a moment, give place to discouragement, complaining nor shrinking, but would work and shout ourselves to death. We are too dull and short-sighted to see and to realize *who* and *what* we are.

Webster says, “The word ‘glory,’ in this sense, means ‘*Honor*, praise, renown, splendor, magnificence and celestial bliss.’ ”

Now, in order that the reader may obtain a clearer conception of this high calling, let us make the text read as follows: “And the honor, the praise, the renown, the splendor, the magnificence and the celestial bliss that thou gavest me I have given them” (every believer). Reader, is this too great for your faith to grasp? Jesus Christ meant every word of it.

Let us examine the subject more closely and note some of the things which constitute this "glory."

1. Through the death and resurrection of Jesus Christ we are made not only children of a King but also children of the King of kings and Lord of lords. I did not say that sometime in the future we would be made children of the King of kings and Lord of heaven and earth, but "*Now* are we the sons of God." We are not only children, but also *equal heirs* with Jesus Christ. Every Christian in the world, no matter how poor or humble, owns an equal share in every pearly gate, gold-paved street, diamond mansion, and also every foot of transparent soil in the glory world. "All are yours; And ye are Christ's; and Christ is God's" (1 Cor. 3:23).

2. Christ has made us not only children of God and equal heirs of all things, but also His colaborers and fellow workers in redeeming a lost world. He has made every Christian in the world (in one sense) a savior. What saith the scriptures? "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, AS THOUGH God did beseech you by us: we pray you IN CHRIST'S STEAD, be ye reconciled to God" (2 Cor. 5:19, 20).

3. A third office which Christ has given us, and which comes under the head of this "glory" is, He has made us His assistants in managing and controlling the earth. He has put it within the power of man to stop the sun, pray down rain, divide the sea, and shut up heaven. Oh, hallelujah! If the re-

ligious people nowadays really believed God, their crops would not suffer for the want of rain nor their fruit and vegetables be devoured by worms. God has put it within their power to pray down rain, pray away caterpillars, canker-worms, pestilence and diseases. We once moved into a house in Chicago that was alive with rats (so to speak), and we took the matter to God in earnest prayer, and every rat left the place. What would we think of a large bald eagle walking and tugging through the country afoot, while at his side hung large pinions that would make a fourteen-foot spread? Would we not think strangely of him? Well, then, what about us being entrusted with all this power and glory and yet pleading *weakness* and *poverty*?

4. Again, God has made His children not only His assistants in engineering this old world, but also preservers of it. If it were not for God's people, the world would not continue an hour. Jesus said of them, "Ye are the salt of the earth" (Matt. 5: 13).

5. When Jesus came to earth God gave all power, both in heaven, earth and hell, into His hands. "I have the keys of hell and death." Therefore, He had power over the devil and all evil spirits. This is not all; He has invested every one of His children with the power to rout every devil and evil spirit that may molest them. The decree reads as follows: "Resist the devil and he will flee from you." *One* man of God is more than a match for all the combined forces of hell. O reader, do you believe it?

6. Not only are the above facts true, but also is the fact that the chief and highest place in heaven is

provided by Jesus for the heirs of salvation. Listen to the voice of inspiration, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

7. God's children not only will have the highest place in heaven, but also will assist the Lord Jesus in judging men and angels. What saith the scriptures on this point? "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" (1 Cor. 6:2, 3).

CHAPTER XX

FOUR BRANDS OF HOLINESS

“Make your calling and election sure” (2 Pet. 1:10).

Bible students tell us that the word “calling,” in the text, means conversion, and the word “election” means entire sanctification. If this be true, the text in modern language would read as follows: “Be sure your are *saved* and *wholly sanctified*.” There are many things in life about which we do not need to be certain; but when it comes to the two works of grace, we should be unmistakably certain.

When the destroying angel was to pass over Egypt, no Israelite retired for the night or felt secure until he was *certain* that the blood had been placed upon the lintel of the door.

Since there are many kinds of so-called holiness on the market to-day, I want to speak of and paraphrase on just four kinds; for it may be that some of our readers have gotten hold of the wrong kind, which, of course, would bring as much loss and disaster to the soul on judgment day as it would to get hold of the wrong kind of religion.

The first grade of holiness that I have seen is “*surface holiness*.” Let us notice some earmarks of this kind of holiness. First. Its possessors are touchy and easily upset, especially around home, when things go wrong, or when misused. Of course, they apologize for these manifestations and attribute

them to the condition of their nerves, the weather, etc.; but the trouble is this: They have never been delivered from inbred sin, the "old man"—the carnal stump. It is true, they may have attended some popular evangelist's meeting and gone to the altar to seek holiness; but they did not die out, pray through and hold on until the fire fell, but simply took hold by *dry, dead faith*, which, of course, resulted in a dry, dead, powerless profession. Therefore, another deceived soul was added to the "shallow holiness" movement. The next earmark of "surface holiness" is in the fact that its adherents have frequent seasons of looking back. They do not see where it would be wrong for them to joke a little, dress like other worldlings, and buy ice-cream and refreshments on the Lord's day. They are also frequently troubled with that malady called "hard-headedness" and "self-will."

The second grade of holiness afloat in the world to-day is "*sour holiness*." This kind was once sweet and genuine, but by not being properly looked after by its possessors, it was exposed and spoiled. However, they are not honest enough to confess it, but are still peddling it for *sweet, fresh* holiness. But it has an awfully rank smell, especially to the home folks, the servant-girl and the hired man. It also smells a little tainted to the horse, the cat and the yard dog. They do not understand how you can kick, cuff, jerk and beat them around, and at the same time be "saved and sanctified," as you claim. It may be necessary right here to mention a few fruits of "sour holiness." They are as follows: Blue, gloomy, mel-

ancholy seasons; a harsh, rabid, driving spirit; obstinacy; a grouchy and touchy disposition; also frequent seasons of grumbling.

The third brand of holiness that is flooding the market to-day, is "tied-up, hidebound holiness." Those in possession of this brand are quite orthodox, radical, plain and conscientious. But, somehow, they do not strike fire in their prayers, songs, testimonies, exhortations and sermons. They are not *free* and *natural*. Sometimes they go so far as to shout, saying, "Hallelujah," and run up and down the aisle; but their hallelujah is squeaky, their shout clumsy and their run unduly proportioned. They either *overdo* or *underdo*; therefore, they cause discord. The fourth and last grade to which we give space here is the "*genuine holiness*," that which keeps the soul clean, sweet, happy and free three hundred and sixty-five days every year, and three hundred and sixty-six days when it is leap-year.

Give me holiness that will endure,
 Give me holiness that holds secure,
 Give me holiness that keeps me pure
 Ev'ry blessed day the whole year thro'.

Give me holiness that's unsecrete,
 Give me holiness that makes complete,
 Give me holiness that keeps me sweet
 Ev'ry blessed day the whole year thro'.

Give me holiness that brings me rest,
 Give me holiness that stands the test,
 Give me holiness that keeps me blest
 Ev'ry blessed day the whole year thro'.

Give me holiness that's void of ire,
Give me holiness that will inspire,
Give me holiness that keeps on fire
Ev'ry blessed day the whole year thro'.

CHAPTER XXI

THE WORM BENEATH THE SURFACE

While traveling through the fruit belt, in the State of Michigan, we noticed several trees dying in spots, but what the trouble was we were unable to find out for sometime. However, some months later, we chanced to be in Michigan during the time the growers were pruning and trimming their trees. One day we noticed a man going from tree to tree, digging about its roots, and we inquired why he did so. He said, "Come, and I will show you." He went to a small peach tree and began digging about its roots. After he had removed the loose earth, he began to scrape the trunk of the tree which had been beneath the surface, and, then, with his fingers, pulled a worm from under the bark. "This worm," said he, "is what is causing the trees to die in spots."

We have also noticed this gradual death in the life of many of God's most fruitful, spiritual trees, but could not explain the trouble. However, since discovering what was causing the death of the trees, we have arrived at the conclusion that it must be a worm beneath the surface.

Now, reader, before proceeding to look for the worm, it may be necessary to point out a few things that indicate the fact that there is a worm at the bottom of your spiritual life. 1. The first is the loss of the spirit of prayer. You may still keep up the form,

but the relish, the joy and the juice are gone. 2. A spell of spiritual dryness has settled over your life and, despite of all your human efforts, it will not be chased away. 3. An absence of inward liberty, clearness, assurance and soul satisfaction is also a sign of the worm beneath. 4. The fact that you are so easily tried, offended and stirred up is proof sufficient that there is a worm beneath.

We will now proceed to mention a few things that may constitute this worm. While we do this, will you please be judgment-day honest? 1. Short talk and scolding in the home life may be the worm that is eating the vitals out of your spiritual life and leaving you powerless. 2. A readiness to carry news, tattling, talebearing, backbiting and criticizing others may be the worm that is working death in your life. 3. Pride in little things, such as putting on laces, jewelry, rosettes, using perfume, curling the hair and powdering the face, may also be the worm of destruction. 4. Worldly-mindedness, too much newspaper and magazine reading, too much worldly company, too much unnecessary traveling and sight-seeing, and too much social gossiping. 5. Too much self-indulgence, too much laughter, too much familiarity, looseness and association with the opposite sex. 6. Shirking the cross, shrinking from duty, making excuses, failing to testify and pray in public and yielding to doubt and discouragement. 7. Refined compromise, failing to obey the checks of the Spirit, silencing conscience, trifling with and backing up on light, cherishing an unforgiving spirit, and coming too close to temptation.

Reader, if the blessed Holy Spirit, through this little message, has succeeded in finding a worm at the bottom of your life, please destroy it at once.

Before closing this chapter it may be well to instruct the reader how to destroy the worm and also how to regain spiritual health and growth. First. Get down before God and humbly confess it and implore His forgiveness. Also seriously promise him that you will never again be guilty of any of the above mentioned charges. Second. Take the wrench of "*Watchfulness*" and tighten up every loose screw in your entire demeanor, namely, secret prayer, conversation, and tithing; also carefully guard against all forms of evil speaking, back-biting and lightness. If these rules are carefully complied with, it will only be a short while before your tree will take on life and bring forth new foliage and fruit.

CHAPTER XXII

NEW YEAR REFLECTIONS

We're one more season nearer
Our long eternal home;
And one brief year of service,
Is now forever gone.

We're one more season nearer
The ending of the fight;
When war will cease forever,
The wrong against the right.

We're one more season nearer
That vast and dismal main;
And much in need of reapers
To reap the golden grain.

We're one more season nearer
Our long and lonesome sleep;
Beneath the sighing willow
Or in the briny deep.

We're one more season nearer
The close of "gospel day";
When men shall quake with terror
And to the mountains pray.

We're one more season nearer
The great tribunal throne,
Where Christ shall bid us "Welcome,"
Or with contempt disown.

CHAPTER XXIII

THE KINGS IN CANAAN

“All the kings thirty and one” (Josh. 12:24).

The blessed Holy Spirit intends that we should receive some spiritual help from every passage in the Bible, and we will if we live where He can teach us.

If we accept the general view of the holiness preachers, teachers, and hymn-writers, Egypt is a type of the bondage of sin; the wilderness, a type of justification; and the land of Canaan, a type of entire sanctification. If we accept this general view, the thirty-one kings, met in the land of Canaan, can not be symbols of the fine line of carnality, as some writers suppose. Entire sanctification means, having the heart purified from every vestige of carnality and made whiter than snow. Every soul that has the experience of entire holiness is as free from carnality (not infirmities) as he will be when he has been in heaven a billion years. Eph. 5:27.

These thirty-one kings OVER IN THE LAND OF CANAAN and their tenacious efforts to prevent the Israelites from getting settled, beautifully typify or represent the different spirits that attack souls after the soul is sanctified wholly, and that strive to prevent the soul getting established in the experience. Every sanctified soul in the country has, in some degree, come in contact with these opposing spirits. They are not in our hearts, but war without. You

will notice they are not thirty-one *subjects* but *kings*, indicating the fact that when they get proper hold of a soul, they *rule*. We have seen many clean-cut, sanctified persons influenced by a strange spirit and turned from the real track. Oh, "tell it not in Gath!" There are thirty-one kings, namely, there is one for each day of the month; therefore, we need not lay our armor down nor relax our vigil. We will not take the time and space to write a paraphrase on the life of each of these kings; but since it is the beginning of the year, we will just take twelve, one for each month. My effort shall be to describe these spirits, and also to mention some of the various ways in which they will attack us as sanctified people, this New Year.

1. The first king that we meet, after getting into the land of Canaan, is old *King Discouragement*. After we are filled with the Spirit and begin to condemn sin in high and low places, and also cut loose from clubs, socials, recitals, literary societies, etc., our carnal friends will leave us so rapidly that it will almost cause our heads to swim. We will wonder why they do not come with us, as they once did. Neither do they call us over the 'phone, and even when on the street they avoid us by crossing over. Therefore, right at this point, old King Discouragement will step in and try to persuade us to give up the thing.

2. The next tall, stately king, met in the land, is *King "Jonah."* This old king is fully aware of the fact that he can not induce us to openly transgress; therefore, his only hope is, to induce us, in some way,

to shirk duty, dodge the cross, and "excuse" ourselves from leading a meeting, etc., and in this way get lean in our souls.

3. The third powerful and influential king met in the land, by the newly-sanctified soul, is old *King "Domestic Trouble."* It is astonishing how the devil gets after souls, on this line, after they get sanctified. The trouble will be because the companion, namely, the husband or wife, is not sanctified; and, worse still, because he or she is bitterly opposed to sanctification, and declares if the other party does not renounce it, he or she is going to leave the other and obtain a divorce. If the unsanctified soul does not do this, he or she will become untrue and commence to stray from home at night, a thing which he or she has never done before; or, otherwise, he or she will set in for a life of long abuse and persecution. If the person who gets sanctified is single, then the devil will set in to marry him or her off too quickly or to the wrong party, or to a divorced party, or something of the sort, and thus cause him or her much trouble. We are thankful to God that this King can also be overcome by much prayer, discretion and a close walk with God.

4. Old *King Debt* is the next crowned-head gentleman that introduces himself to the newcomer in Canaan. He agrees that it is no sin to be in debt; therefore, he will try to rush Spirit-filled souls into debt up to their necks, either for a farm, a house and lot, new household furniture, an automobile, religious books or something of the kind. The devil is aware of the fact that debt distresses and brings the soul

into bondage and destroys its heavenly mind. Debt paves the way for the following sins: *Letting-down, lying, stealing and murdering.*

5. *King Haste* is the next reverential gentleman that meets the newly-filled soul. He encourages him to immediately act upon every impression, conviction, dream or vision, without either praying over it or seeking counsel from experienced, level-headed saints. This old deceiver has rushed many an honest soul into more trouble in an hour than they could undo and get out of in ten years. The injunction, "He that believeth shall not make haste," is a safe one to follow.

6. *King Rabid* is also quite a popular character around the border-land of Canaan. If souls *will* get sanctified and take their stand against sin and wickedness, he likes to influence them to do it in a *rash, wild, denunciatory and rabid* way; for he knows if they pursue that course, they will lose the blessed Holy Spirit out of their hearts and will thus become wrong like the people they are trying to help. We have long since learned that we can not get any one to accept sanctification by hammering, club-throwing and driving. We have also realized the fact that if people are to become hungry for holiness, they will have to see something in *us* different from what they possess.

7. *King Compromise* has his office also right near the ferry in Canaan. His chief business is to get souls to *ease up* a little and not testify so strongly against tobacco, worldliness, lodges, labor-unions, Sunday traveling, life insurance, picnics, church en-

tertainments and such things. He argues that one is not to make one's self a nuisance simply because one is sanctified. He insists that it is not necessary to leave the popular churches when we get sanctified, but is all right to stay right there among the tobacco chewers, liars, adulterers, beer drinkers and gamblers, and get them sanctified; but God's Bible says, "Come out from among them" (2 Cor. 6: 17).

8. *King Imitate* is the shrewdest and most wide-awake king met in Canaan. He has a holiness that looks just like the real thing. It makes people sing, testify, shout, pray, exhort and preach. It does everything for them but take the "old man" out. And the most remarkable thing about this king is, he has more followers than God's true Joshua.

9. The newly-sanctified soul finds it a little difficult to pass old *King Disappointment*, for the following reason: He did not expect to meet such a man as this in Canaan. Notice a few of the things that shock the sanctified soul. (a) He is badly disappointed on finding some hypocrites in Canaan. Before entering the land, he saw the happy band of sanctified people, and thought it was a matter of impossibility for a hypocrite to be in their midst. He thought the whole band was almost ready to go to heaven by dry land; but on getting into Canaan and finding hypocrites in the band, it was almost more than he could endure. (b) The next thing that shocked him considerably was infirmities in those to whom he had looked up, and whom he had considered the best people in the world. He now discovers that they do not all see alike, believe alike, etc.

Some pray too loud, while others testify too long. Some eat one thing and some another. Some believe in immersion and others do not. (c) The next thing that jarred him considerably was this: He had previously thought that the sanctified people were mostly the learned, the well-bred and the genteel; but to his surprise the greater part of them are common, illiterate people, namely, teamsters, washerwomen, porters, farmers and servants. Paul said not many mighty are called. What shocked him still more, was the fact that so many *cranks, fanatics, extremists* and *religious tramps* identified themselves with the movement. It took sometime for him to awake to the fact that every one who followed the sanctified people and professed the same as they did, were not in possession of the experience.

10. *King Fanaticism* is also a very prominent king in Canaan. This king believes in *going too far, pushing things over, and exceeding the Spirit*. He has not only a warm imagination but also a heated one, which, like a hot box on a car-wheel, gets hotter and hotter, until it throws off a flame and stops a whole train of cars, or causes death and destruction. So a fanatical person, who was once cold, then warm, and then was pushed over by the devil in "*excessive enthusiasm,*" runs ahead of the Spirit of God, ahead of the spirit of the meeting, ahead of the chosen leader, and becomes like a hot box, setting things ablaze with the wrong kind of fire.

11. *King Self-glory* is another one who puts up a strong fight to prevent newcomers from settling in the land. He is a great man to praise and to com-

mend folks. He strives to make them believe that they prayed a wonderful prayer, gave a wonderful testimony, and preached an excellent sermon. He is also a great fellow to call people's attention to their gifts, talents, usefulness, importance, attainments, experience, etc. But in order to retain the blessing of holiness, we must rudely withstand him on all of these lines, and we must stay in the dust.

12. *King Pliable* and *Runabout* is the next king that opposes newcomers. His greatest effort is to prevent souls from settling down and joining a good, clean church where they can receive the proper instruction and become established. He keeps them on a chase all the time, from one church to another, from one mission to another, and from one camp-meeting to another. They are like something pliable, now with everybody and then with nobody. They can not be depended upon. They will come into a meeting and testify, jump and yell, but will not help to lift any of the burden or assume any responsibility. They are like fleas; when you attempt to put your hands on them for a little financial assistance, they have jumped clear over to the other side of town to another mission. O Lord, deliver us from these twelve kings, and also from the other nineteen, lest we be overcome and lose our way!

CHAPTER XXIV

THE DANGER OF PARTIAL SURRENDER

“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price” (Acts 5:1, 2).

Good would it be if Ananias and his wife were the only people who tried to work this scheme on the God of heaven! Truly, this is one of the most dangerous things that a soul can do, namely, trifle with God and convictions. It is to be remembered that there are *two* things that God *utterly* will not do. First. He will not share our affections with any *creature* or *thing*. He must have the whole man, the whole woman; and if we will not surrender *all*, He will not accept any. Second. We can not jew Him down on His *prices* and *conditions*. Men have tried this in every age of the world, but to their own destruction. Friend, if God is making any demand on you to give up some object, or pursue some course, or make some confession, why, you might as well begin it at once, and cease to try to bring Him to your terms; you might as well try to upset Pike's Peak with a broom straw. Remember, God's laws and conditions for man are immutably fixed; hence, you can no more bring Him to your terms than you can change the course of the Amazon River.

God has erected a monument of His judgments on *partial surrender* in every dispensation of the world.

Let us now mention them, and also spiritually paraphrase them. In Gen. 19:26, we read the account of Lot's wife looking back and becoming a pillar of salt. It is to be remembered that it was not so much the *looking* back that provoked Jehovah's wrath, but it was the principle that prompted her to look back; that was what grieved God. To make it still plainer, it was the love of Sodom and its vanities and idols that caused her to look back. The truth of the matter was simply this: She loved those things more than she did God. She *feared* God, but *loved* and *adored* the wealth and beauties of Sodom. So it is with millions of church-members to-day. They *fear* God and go to church and sing and pray, but their affinity with the world and its gods, such as fashion, lodges, tobacco, jewelry, etc., has never been broken; they worship them with the *cream* of their affections, and the curse of God is resting upon them as much as it did on Lot's wife, only the execution has not taken place.

The next monument is seen in the days of Israel, after they had crossed the Jordan (a half-hearted, sanctified professor), where Achan stole the pieces of money and the golden wedge and hid them under his tent. Josh. 7:11-20. Is not this an awful picture of the hidden, unconfessed, bosom sins that people are harboring in their hearts? Yet they are going out to battle, namely, going to church, praying, singing and preaching, etc., with ill will, or lust, or malice, or prejudice, or deceit, or revenge, or covetousness buried in their hearts. Oh, is there any wonder Israel is defeated and has become a laughing stock to

her enemies? Oh, friend, let the *last* thing go and swing clear for God and souls.

Third. The rich, young ruler spoken of in Mark 10:17-20, who refused to *sell all* and follow Jesus, felt that it was not necessary to make such a sacrifice, because he deemed it no sin to be rich. Could not this be classed in with the legalized business sins about which men are contending with God these days, such as the sale of tobacco, Sunday work, Sunday excursions, etc.? But, friend, God accuses you of "keeping back part of the price."

The next is Ananias and Sapphira who *agreed among themselves* to lie to God. Could not this be classed in with the many *party* sins that are in the church to-day, where there are some who contend for dancing, festivals and shows, while others contend for their tobacco, and some for a little wine and beer, while another part stand for true, clean Christian living? Oh, brother! cease your contending with God, and let Him have His way in every department of your life, and "You will be pleasing to Him and equal to angels and mighty to devils." Oh, let us be out and out at any cost! If we have made some past mistakes, let us forget them and in the future press on to be our best for God and souls.

CHAPTER XXV

MUST WE SHOUT

This question has caused much discussion in the churches of to-day. Ever since the older class of the Lord's followers died off, and the younger generation took possession, this question has been discussed; not by people who were born again; not by those who "came in by the door into the sheepfold." Oh, no; but by those who have "climbed up some other way." There is no man who really enjoys saving grace who can speak against joy and emotion, though it ascend to the loudest voices of praise or make one leap and dance before the Lord. When individuals complain against demonstration, they are either backslidden from God or have never been converted. Backsliders and hypocrites always have opposed shouting and giving God glory. Of course, we will acknowledge that religion does not consist in shouting, for a man may shout and not have any grace at all; but we do say that if a man has grace, he will manifest it in some way. He will either shed tears of joy, laugh aloud, run around or clap his hands. Yes, he will make it known to the world in one way or another that he enjoys God's grace. I venture to say, he who never feels any of the joy of the Lord, fails to possess it, for "He that hath the Son, hath life." "The joy of the Lord is your strength" (Neh. 8:10). Let us see what the Bible says on this subject of shouting

and praising God. "So that the people could not discern the noise of the shout of joy from the noise of weeping" (Ezra 3:13). "Cry out and shout, thou inhabitant of Zion" (Isa. 12:6). "Make a joyful noise unto the Lord, all the earth: make a loud noise" (Psa. 98:4). "And he answered and said unto them, * * * if these should hold their peace, the stones would immediately cry out" (Luke 19:40). "And he leaping up stood * * * walking, and leaping, and praising God" (Acts 3:8).

I believe we have quoted enough passages to silence the church, scribes and Pharisees. In all ages of the church, whenever people would get Bible salvation, it created a stir, an emotion, or noise. The Jews said Peter and the other disciples were filled with wine on the day of Pentecost. I have very little faith in a conversion where a woman or man is not overshadowed with the power of God. Jeremiah says, "See, and ask for the old paths" (6:16). We will now see what our forefathers have to say about emotion.

Wesley: "God was with us; some fell prostrate on the ground, others burst out as with one consent in loud praises to God."

Mr. Flavin: "I knew a man that, as he was traveling along with his mind closely fixed on the great and astonishing things of another world, his thought began to swell like the water in Ezekiel's vision, until it became an overflowing flood, so that he lost sight of this world for hours."

Mrs. Hester Ann Rogers: "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."

Rev. J. A. Wood: "I had always been much prejudiced against persons 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 swallow me up in His presence. After about three hours, I regained strength to walk to the tent."

So, reader, this is the way Bible religion worked on the saints of old, and it will work the same way on you when you get it.

CHAPTER XXVI

THE GREAT PREPARATION

“Prepare to meet thy God” (Amos 4:12).

There are some things in life we are not compelled to do. We may do them or leave them undone. Again, there are some duties we can let our friends attend to for us, but the all-important matter of getting ready for eternity must be attended to individually. Our text says, “Prepare.” Now, a five-year-old child knows what that means. If we are going to have company from a distant clime, the faithful housewife prepares the house by cleaning the windows, laundering the curtains, having the rugs shaken, polishing the silver, etc. If we are to go on a long trip to the seashore, or across the water, or even on a few weeks’ vacation, we prepare for the trip by purchasing new linen, new hosiery, etc. We also engage some one to look after our business during our absence. Again, if we are in school and examination time is drawing near, how careful we are in preparing for the exercises. Well, if we go to all of this trouble to prepare for earthly guests or a short trip, from which we expect to return in a few months, or spend so much time preparing for exercises in school, how much more careful should we be in preparing for the long trip to eternity, from which we shall never return? Next, we will notice what we are to *prepare*.

First. We must prepare life's record for the close examination at the judgment bar by Jehovah's all-seeing eye. You must remember, friend, whether you feel capable of writing a book or not, that there is a book being written on your life; every day you live finishes up one page, and in this book is written your every *deed*, which is daily turned in at the bar of God (so to speak). Now, it may be that you have been a very wicked man or woman in your life, and have committed many sins, some of which you have long forgotten, but God has them recorded in His book. Now, there is a way of preparing your account while here, so as to stand clear when you go up there; and that is, by praying to Jesus Christ and getting your whole book of past sins and misdoings blotted out. Then, when you are tried by that holy God, and He looks over the book, there will be nothing recorded against you. Oh, friend, do attend to this matter at once!

Second. The next thing that you are to prepare is your heart and disposition. You must pray and call on Jesus until he cleanses your heart from all anger, pride, jealousy, impatience, deceit, idolatrous love and every unholy temper; and gives you a holy, harmless disposition so that you may be able to live with *holy* angels in a *holy* heaven. If you fail to make this preparation, you will be shut out of heaven, no matter who you are, or what you profess, or what you have done. *The Bible says*, "There shall in no wise enter into it" (heaven) "anything that defileth" (Rev. 21:27).

Third. Next, you must prepare your robe for

the marriage supper of the Lamb. Remember, your character is the robe which you are to wear in heaven. Rev. 7: 14. A man's reputation is what the people say and think of him, but his character is what he *really* is at heart. Therefore, your character must be washed from all sin stains and made whiter than snow, in the blood of Jesus; and you must live a clean, holy life every day, right down here, in this world. Eph. 5: 25, 26.

The question may now arise, How may we know the exact requirement in this preparation? One may think he is making the necessary preparation by donating to an orphan asylum; another, by building a church; another, by being baptized or confirmed; another, by being sprinkled with holy water. We answer with the words of the Son of God: "Search the scriptures" (the Bible), for in it is laid down all the rules and conditions of this great preparation for eternity.

We now mention the exact conditions of this great preparation. There are three unvarying rules to be complied with.

The first is "Repentance." Jesus says, "Except ye repent, ye shall all likewise perish" (Luke 13: 3). Now, repentance means much more than is generally taught by the nineteenth and twentieth century preachers. It is generally taught that repentance only means, to feel a little sorry and turn over a new leaf. But the repentance that I read of in my Bible has three unseparable fruits, namely: 1. Godly sorrow for sin. 2 Cor. 7: 10. 2. Confession and restitution. "He that covereth his sins shall not prosper:

but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; *and if I have taken anything from any man* by false accusation, I restore him fourfold" (Luke 19:8). 3. Renunciation of all sinful practises and habits; a turning from *all* that belongs to the devil and hell, such as lying, stealing, gambling, cheating, Sabbath desecration, scolding, backbiting, drinking, unclean practises in *all* forms; and turning face about, and *doing* and *living* righteousness on every line. This is what God holds a man to before he gets converted. Listen to His Word: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now*, and let us reason together" (about religion), * * * "though your sins be as scarlet, they *shall be*" (notice, it has not been yet, but He says "*shall be*," which shows us very clearly that He is not a Christian yet) "as white as snow; though they be red like crimson, they *shall be* as wool" (Isa. 1:16-18).

Second. The next rule to be complied with in this great preparation is found in St. John 3:3: "Except a man be born again, he can not see the kingdom of God." The false teachers are telling the people these days, all that is necessary to become a Christian is to sign a card and give the preacher their hands and join the church. Others are telling them just to believe on Jesus with a head belief, and

simply to *claim* religion, saying that they don't have to get any witness. But, reader, I declare unto you, before God and the angels, if you have not received the testimony of God's Spirit in your heart, bearing witness that you are accepted by God into His family, you are a deceived soul, and on your way to hell with the harlots and cutthroats. The Bible says, "Now if any man have not the Spirit of Christ, he is *none* of His" (Rom. 8:9). Now, if you "*are none of His*" you must belong to the devil, for there are only two masters, namely, God and the devil.

Third. The next and last rule to be complied with in this preparation, is to be sanctified and made holy, after the time of receiving the new birth. God says, "Follow peace with all men, and holiness, *without which no man shall see the Lord*" (Heb. 12:14). Again, in Matt. 5:8, we read, "Blessed are the pure in heart" (or holy in heart): "for they *shall* see God." You may say, "Our preacher says, 'we can't live holy.'" But who are you to believe, God or the preacher? If you are going to heaven, you must believe God. If you are going to hell, you can believe the deceiving, money-loving preacher. The reason he fights against being holy, and pleads for sin, is because he wants to live in *some* sin. He knows, if the folks get their eyes opened to God's Word, and get saved from all sin, they would cease to buy tobacco and whisky for him; and he would either have to get saved from all sin and get sanctified wholly, or resign from the ministry and go to teaming or digging ditches or carrying a hod. It would be far better for him and for immortal souls if he was doing this now

instead of deceiving souls with his lies and smooth sayings and leading them down to a lake of fire and brimstone.

Now, friend and fellow traveler to the judgment, I have told you, in a simple scriptural way, the required preparation for heaven. Of course, you can become a church-member without making this preparation, but you can not become a candidate for heaven without it. Psa. 24:4.

CHAPTER XXVII

GRAY HAIRS

“Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not” (Hos. 7:9).

The Prophet Hosea, seeing the spiritual decline in Ephraim, was constrained to use the words of our text. But leaving that age in which he lived, and applying the passage to the people of the twentieth century, we hope to uncover the “golden wedge” and the “Babylonish garment” which have shorn the power from so many of God’s giants, and have caused them to become as other men.

Of course, many things are said to-day about backslidden churches, preachers and members who have returned to open sin and worldly folly; but there is a more refined class of backsliders to-day, as there was in the days of the prophet.

We have known people who once were burning and shining lights for God, and who made all who came in contact with them hungry for the blessing which they enjoyed. They seemed to walk on earth and live in heaven; their faces were at all times lighted up with the glory of God; and when they prayed, preached or testified, it seemed to touch the power-house above, and the power and glory came streaming down. Oh, how they walked with God! Souls were constantly being saved through their in-

strumentalities. To spend an hour or more in prayer was their delight; to read God's Word was the joy of their souls; to tell some precious soul about Jesus, was more desirable than meat and drink. They prayed without ceasing and in everything gave thanks; they denied themselves, taking up their crosses daily; not in one or two things alone, but in all things—eating, drinking, sleeping, dressing, talking, spending their money, attending meetings through all kinds of weather, etc.

These very people have been shorn of their power, their love, their zeal and energy; yet they did not become outbreking sinners.

First. The prophet says, "Strangers have devoured his strength" (speaking from a spiritual standpoint). Little things that they did not notice; speaking when the Spirit forbade; not exhorting sinners when He said to do so; not giving money; not missionarying; or not visiting the sick when the Spirit bade them. Yea, truly, "strangers have devoured their strength," and they have become weak and powerless as other men.

Second. "And he knoweth it not." Yes, they are as men dozing, not seeming to realize their coldness, their powerless prayers, their dead sermons and dry testimonies. They seem to be in a swoon by the chloroform of the devil, and yet they "knoweth it not."

Third. "Yea, gray hairs are here and there upon him." When we see gray hairs in one's head, it generally denotes decay. They do not come out in one bunch, but "here and there." So it is with the once-spiritual man; if his decay was in one outbreking

thing, he would realize what the trouble was ; but the decay is "*here and there.*" He does not enjoy spending an hour with God now, as in former days, nor reading the Bible. He is now too busy to read a chapter and have an old-time family altar-service, but hurries through it by reading the shortest psalm in the Bible. Where he used to rise early and talk with God a long time, before his mind should become filled with the cares of the day, he now lies in bed until business requires him to rise. Where he used to have days set apart for fasting and prayer, his excuse now is that his work is too hard or his body too much run down to fast, as he did in former days. Where his heart used to long for and look with delight to the prayer-meeting, class-meeting and the preaching service, he does not now love to go, but goes simply because it is his duty. Where he used to feel like testifying two or three times in the meeting, he now does not care to testify at all ; and where his heart used to run over with the "hallelujahs" and the "amens" through the meeting, he now has to be primed with the singing of two or three songs before he can say "amen." I say with the prophet, "gray hairs are here and there upon him."

Fourth. "Yet he knoweth not." Hundreds of people are in this state of spiritual decline and do not seem to realize it. They know something is wrong, but know not what it is, because they fail to see it.

Reader, if you are in this condition, "gray hairs are here and there upon you," yet you seem to "know it not."

CHAPTER XXVIII

WHAT GOD HATH DONE

“What hath God wrought?” (Num. 23:23). “So that they” (men) “are without excuse” (Rom. 1:20).

Truly, God, in constructing the plan of salvation, has left man without a single excuse. He has done all that infinite wisdom and boundless love could devise. The reason why the proclamation, “Be ye holy,” causes such an uproar among the people nowadays, is because they get their eyes on circumstances and human weakness rather than on the great God. Our God is not like some merchants who have the greater part of their stock in the show-window, but have no capital to perpetuate their business. He is *Jehovah*, the self-existing God; *Shaddai*, the Almighty; *I am that I am*, namely, all you need. Therefore, He is well able to help us meet every demand.

I shall now attempt, in brief, to call your attention to the wonderful provision God has made for mankind to perform this high and holy calling.

1. He has sent His Son to go over and carefully test every inch of the track of human existence. He “was in all points tempted like as we are.” He passed through the vale of poverty and privation; drank to its dregs the bitterest cup of sorrow; endured the severest storm of persecution; and, last of all, drank the briny cup of death. Mankind has no tests, trials or difficulties about which He does not know, for He

has experienced them all in their rudest form and has come in contact with people having all kinds of dispositions.

2. He has also provided a remedial wash, which, when properly applied, changes the vilest sinner into a saint, washes the foulest harlot as white as snow, and makes the most crooked and dishonest man in the world as honest as an angel. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

3. He has put into man's heart an engine of the same *power*, *capacity* and *size* as the one that was in Jesus Christ, the Redeemer of the world. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1). "And they were all filled with the Holy Ghost" (Acts 2:4).

4. He has made the system for communicating with heaven so perfect that we can send a message and obtain an answer in the same second. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "And it shall come to pass, that BEFORE THEY CALL, I will answer; and while they are yet SPEAKING, I will hear" (Isa. 65:24).

5. He has made salvation "livable" in all countries and climes, and also under every circumstance and condition. It is wind-proof, water-proof, fire-proof, starvation-proof, devil-proof and death-proof.

6. He has put the conditions of receiving it within the reach of every human being that will ever

live, whether they be rich or poor, white or black, old or young. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

7. He has also left in our possession the key to His exhaustive storehouse of grace. The name of this key is "Faith." Listen to the orders which He has left on record in the day-book (Bible): "And *whatsoever* ye shall ask in my name, THAT will I do, that the Father may be glorified in the Son. If ye shall ASK ANYTHING in my name, I WILL DO IT" (John 14:13, 14). "If thou canst believe, ALL THINGS are possible to him that believeth" (Mark 9:23). "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have WHATSOEVER he saith" (Mark 11:23).

8. He has even harnessed up enemies, friends, disease, death and the devil to assist us in living salvation. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"If your faith is in God, hold on! hold on!
Tho' the way be through fire and thro' flood;
The flame will refine, and the gold brighter shine,
And the waves bear thee onward to God;
The form of the fourth in the midst of the flame
Shall protection and comfort bring;

*They flourish in fire, on the floods mount the higher,
Who are trusting in Jesus, their King."*

9. He has given us more than a billion bodyguards to protect us from the onslaughts of the enemy by day and by night. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). "Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. 121:4). "And He answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:16, 17).

10. He put our Savior at His right hand on the throne, to intercede and remind Him of us, every moment (so to speak). "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till His enemies be made His footstool" (Heb. 10:13, 14).

Now, reader, is there any excuse for your not being holy? "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

CHAPTER XXIX

SEVEN ARGUMENTS AGAINST SUICIDE

I

To the dear ones who have grown tired of life and are contemplating putting an end to their present existence, is this little message sent. Now, dear ones, before proceeding to carry out your purpose, will you *carefully* read and *seriously* consider the contents of these pages?

The first thing to which I wish to call your attention, is your present environment and *general* circumstances. It is to be admitted that there are many unpleasant things in life to be endured and undergone, which are, no doubt, great incentives to suicide. But, on the other hand, when we consider the numberless blessings, benefits, privileges and opportunities that daily crown our lives, there are ten thousand things to encourage us to live.

You are daily fanned by God's balmy breeze and refreshed from His cooling streams; you are also blessed with food, raiment, a reasonable portion of health and *here* and *there* a friend (for there is no one upon earth who is bereft of every friend, though they be few and far between); and, best of all, you are still in the land of the living, where wrongs can be rectified, lost wealth restored by industry, the wreck of health regained by temperance, alienated

friendship smoothed into forgetfulness, forfeited reputation won by patience and virtue; while peace and reconciliation can be obtained from God, all of which you will be deprived of forever, if you take your life. I still admit that there are many sad phases to this life; but ever bear this in mind, reader, your present blessings are as numberless as the sands upon the seashore. The suicides in hell to-day would gladly exchange places with the most miserable, forlorn, depressed, and poverty-stricken being in the world. If they were granted the privilege of returning to earth, no amount of grief, sorrow, disgrace, disappointment or loss could ever induce them to commit suicide again. Five minutes after the death-dealing stroke was administered, they were willing to give billions of worlds to have life back again; but ah, the die was cast, and life's door was forever closed!

II

Reader, I shall now attempt to call your attention to *who* it is that is tempting you to destroy your life. In the twelfth chapter of Revelation, and the ninth verse, we read the following words: "That old serpent, called the devil, and satan, which deceiveth the whole world."

I shall never forget a picture I saw in a book some years ago. It was of a man who had gone out on a dark night to end his life by jumping off a bridge into the river. As he stood near the bridge weighing the matter in his mind, the devil stood at his side

urging him to commit the irreparable deed. He was showing him how quickly he could drown all of his cares and sorrows forever. But at his other side stood the angel of mercy, warning him not to yield to the tempter. So it is with you, tempted one; no doubt, he is annoying you with this thought, morning, noon and night, but do not yield to his sophistry for a million worlds. No doubt, he has made it very clear to your mind, how quickly and easily you could end all of your sorrow and misery, by simply turning on the gas and going to bed; or by *one* shot from the revolver, or *one* dose of poison, or *one* leap from the bridge; but do not yield. This is one of his most subtle methods of damning souls forever. It is to be remembered that he has been in the soul-deceiving business for nearly six thousand years; hence, he is quite an expert at the business. He often makes people think that if they commit suicide they will spite and revenge some one else, but it is a great mistake; they are the eternal losers.

There is hardly a man or woman to be found whom satan has not, at some time and some point, tempted to commit this unpardonable sin. He will always show the pretty side of it, namely, how quickly all of our troubles and sorrows would end; how nice we would look lying in the casket; how sensationally it would fall on the ears of the public; how quiet and peaceful would be our sleep beneath the weeping willow and rueful sod, etc. But he conceals the thought of the awful death-throes, the dying groans, the terrific pains inflicted by death's resistless spear, and the lake of fire and brimstone where

the ruined soul will dwell with liars, gamblers, thieves, murderers and hobgoblins forever.

He never consents for souls to pray over this matter and seek advice from their friends, but always urges them to do it *quickly* and *thoroughly*. We have heard of people committing suicide by taking poison, and when an investigation is made, it was found that they had taken enough to kill a half dozen people. Satan does not like to lose his game. He aims to make a *dead-shot* every time. He is aware of the fact that it is endless gain.

If to-night we could descend into hell and hold a convention with all of the suicides in that world of woe, we would not find a single one who would repeat the act if granted another probation upon earth.

Now, reader, do take warning while you are in the land of the living. Do not for a moment entertain the thought of committing suicide, but repel it at once. It is a thought that can not be entertained without fastening itself into one's mind and becoming a constant temptation, especially during seasons of disappointment and depression.

III

The next thought people should consider, before taking this awful step, is the nature of the sin they commit. "This is the gravest and greatest sin that can be committed by a human being. We do not write these words hastily in saying, the greatest of

crimes. We can not conceive of a more horrible and everlasting deed in its results, than a man deliberately taking his own life. A priceless existence has been ended that the murderer never gave; probation has been suddenly terminated forever; and from an immortal soul, hope, joy, peace, and salvation removed for all eternity.

“Other crimes may be rectified. The soul sinned against may recover from the wrong. The besmirched spirit may obtain a plumage of snow, after having laid among the pots. But what can be done for the being suddenly cut off in his iniquity and sent unrepentant to hell by the shot, stab or blow from his own hand.” We sometimes hear of people kneeling in the act of prayer before committing this irreparable deed; but, alas, it was a fruitless prayer! This is one of the sins for which *there is no forgiveness*. This is like a man leaving the life preserver on the shore and jumping into the sea. Every soul who takes its own life, leaves grace, mercy, and pardon all behind it on the shore of time, and plunges into eternity and hell, deeply dyed in the guilt of *self-murder*.

I've crossed the line of Mercy's bound,
Where peace and pardon could be found,
And drifted to this far-off place,
From God and heav'n, and his free grace.

IV

The next thought that presents itself for consideration is, does committing suicide put an end to

one's suffering? What saith the voice of inspiration? In the sixteenth chapter of St. Luke's gospel we read as follows: "The rich man also *died*, and *was buried*; and in hell he lifted up his eyes, *being in* torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for *I am tormented in this flame.*" In Mark 9:47, 48, "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." In Matt. 13:49, 50, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the *furnace of fire: there shall be wailing and gnashing of teeth.*" In 2 Thess. 1:7-9, we read these awful words, "When the Lord Jesus shall be revealed from heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: *Who shall be punished with everlasting destruction* from the presence of the Lord, and the glory of his power." We also read in Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and *murderers*, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Notice a few points of interest about hell. First. It is a place of no rest. "They have no rest-day nor

night" (Rev. 14:11). Second. It is a place of outer darkness. "And cast ye the unprofitable servant into outer darkness" (Matt. 25:30). Third. A place where men gnaw their tongues. "And they gnawed their tongues for pain" (Rev. 16:10). Fourth. A place where men drink the cup of God's wrath. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:10). Fifth. A place where loved ones are not wanted. "I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Luke 16:27). Sixth. A place of uncleanness. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15). Seventh. A place of unending duration. "And these shall go away into everlasting punishment" (Matt. 25:46).

V

In this chapter I shall endeavor to give a few brief remarks on *what* steps to take when you are tempted to destroy your life.

The first step to be taken is to lift your heart to God in earnest prayer, asking Him to strengthen and help you to resist this great temptation. No matter how vile a sinner you may be, or what color or nationality, it matters not. If you pray to him with an earnest, repenting and contrite heart, He will

surely assist you. Listen to His words, "Call upon me in the day of trouble: I will deliver thee" (Psa. 50:15). "The Lord is good, a stronghold in the day of trouble" (Nah. 1:7). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psa. 51:7).

Second. The next thing to do is to remove every death-dealing instrument from your room, such as revolver, razor, poison, etc. If you keep such things around, the devil may influence you, while in a fit of temporary insanity (brought about through brooding over your troubles), to destroy your life before you take time to consider what you are doing. Nine-tenths of the suicide cases are brought about in this way. The individual hastily picked up the revolver, the razor, or poison and performed the irreparable deed without thinking; but, after it was done, it was too late for reconsideration. The die was cast and his eternal destiny fixed.

The third thing to do, is do not spend much time in your room alone during the season of temptation. The old proverb, "An idle mind is a workshop for the devil," is a very true one in this case. Nearly every case of suicide is generally committed in secret, namely, when the individual is all alone. Therefore, when you feel these melancholy spells coming upon you, go out and visit your neighbor, or go on some busy street for a walk, where your mind will be diverted from this diabolical thought, and you will escape the tempter's snare.

Fourth. The next step to be taken at such seasons of temptation, is to count your present blessings,

benefits and privileges. It may be that it is over only *one loss* that you are tempted to take your life, but you should stop and consider that you are still in possession of ten thousand blessings that you will not have in the world to which you will go, if you commit suicide. Would it not be far better to endure *one loss, one injury, one slander* or disgrace than it would be to lose earth with ten thousand blessings and go to hell to spend eternity in a lake of fire and brimstone? Rev. 19:20 and 20:15.

Fifth. The next thing to do when tempted to take your life, is to go to church and hear a good sermon and listen to the singing. I am sure God will speak to you either through the preacher or through the singing. I knew a man in Chicago, who was completely discouraged with trying to live, owing to some financial need, and was on his way to Lake Michigan to jump in and end his life. As he walked down the street he heard singing in a little mission, so he thought he would go in for a few moments before he bade farewell to earth and friends. As he entered and took a seat near the door, God prompted the minister to read the following words: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psa. 37:3). The man accepted Christ, and went back home a happy man. The following week he went out and found a good paying position which he has kept for more than ten years, and he said in a testimony meeting, sometime ago, that he had not been without a dollar in ten years.

VI

The next thought that presses its way into my mind for consideration, is the suicide facing the great God at the judgment bar.

It would be of little concern how men lived upon earth, and what they did, if there was no coming day of final retribution. But we read in Eccles. 12:14 these words, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." We also read in 2 Cor. 5:10, the following words: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Oh, what an awful hour, and what an appalling scene it will be when the long line of suicides shall stand before the great white throne, beneath the terror of God's eye, in breathless awe and mute despair! Then every creature shall behold the brand of infinite contempt upon their hopeless brows, and know full well that they were the chiefest of sinners in the world below. Then will fall these words from infinite, supreme, eternal truth, like thunderbolts upon their ear, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 26:41).

VII

FRAGMENTS FROM THE SUICIDE'S HELL

"I am nearing the gates of death. Shadows, full of phantom shapes, stare at me on every side. Images

of terror rise and beckon me on. Deeds of the past stretch out their bony hands to shove me into the vortex of a hungry hell, whose flames leap out to meet me at my coming. I am dying unattended. Despair mocks me. Agony tenders to my burning and parched lips her fiery cup. Remorse feels for my conscience to rend it, while regret clutches at the throat of my memory. My guilty soul is swept on the billowy blast of damnation, where the rain of fire and hail of brimstone in a horrible tempest roll the black crest waves, tissued with fire, on and on into the blackness of darkness forever. Lost in the pathless void of eternal night, I am pushing on into the boundless, bottomless, infinite darkness, where satyrs wielding thongs of forked flames flit and scream, where serpents sired in the black dungeons of inky damnation crawl, and hiss, and spurt their venom. With blistering feet and swollen tongue, I press on into greater misery.

“The streams I started in life of oaths, lies, gambling, stealing, adultery, Sabbath desecration, drunkenness, all pour in on me now like so many black streams of fire. Here the outraged justice of a holy God lays on her fiery whip, while remorse plies her scorpion thongs, surrounded by grimacing devils, howling fiends, and gnashing ghosts. I am tormented in this flame where the fearful and unbelieving, the abominable and murderous, whoremongers and sorcerers, and idolaters, and all liars have their part in the lake which burneth with fire and brimstone, and drink of the wine of the wrath of God which is poured out without mixture, where they gnaw their tongues

for pain, gnash their teeth, wring their hands, howl with regret, and blaspheme the God of heaven.”

“In hell, looking backward and looking forward are fraught with equal pain. There is nothing before the suicide but an endless existence which knows not of hope, while all behind is wrapped in the wild regret of a life that was foolishly trifled away.”

“Of all of the fools of the world’s training, he surely is the greatest who takes away his own life, thinking he could never be worse off than he is. Whatever a man’s earthly lot may be, be sure it is a paradise to what he goes to meet. He will find himself yearning for the misery he left behind; indeed, if you could give him back that misery tenfold he would seize it eagerly and bless you for the gift.”

“Hell yields a terrible knowledge—how blessedly fruitful life might have been! Happy ye are whose life is still in your hands; where there is life, there is hope; never was there a truer word. Do not, I beseech you, yield to that pernicious delusion, that committing suicide ends your sorrows and brings you peace and endless felicity; satan never forged a greater falsehood.”

“How soon were all the trivial woes of earth forgotten, when the suicide first felt the sting of the undying worm, the throes of eternal death and took his maiden plunge into the fiery lake.”

“Earth with all her sorrow, disgrace, poverty, and shame, was a paradise compared to lying here chained in this burning gulf while fiery billows dash with fury over the soul.”

“Woe unto ye wicked spirits upon earth, who,

with your own hands, end your lives, and force your way uninvited, and much sooner than the devil had hoped, into this dark, unbottomed, infinite abyss of everlasting fire!"

"How rich was life, how full of enjoyment! I see it all now, when nothing is left to comfort the soul. My life was crowned with numberless blessings and benefits. But I could not see them then; all I saw, was the dark side of everything; but now, all is clear. Oh, that I had a new lease on life! Oh, that I could recall that sad, sad hour when I so foolishly yielded to satan by leaping from the bridge and thus put out life's flickering lamp!"

"The evening bell continues ringing, ringing, to my ear; but the message it carries is: Too late! too late! eternally too late."

"Indeed, broad is the way which leads to destruction; but *how broad* is not known till you see it from hell; and how we are favored on earth, is not fully known until we pass the boundary line of mercy and pardon, and enter these adamantine gates, and begin the years of everlasting date in endless torments."

CHAPTER XXX

BEING SUBDUED

“My soul is even as a weaned child” (Psa. 131:2). If we modernize the above text, it would read as follows: “My soul is perfectly subdued.”

We frequently hear people praying for more power, wisdom, faith, and love, but rarely ever hear them earnestly beseeching God to more thoroughly subdue them. No doubt, God has more trouble with His children at this point than at any other. Now, for one to be all God wants him to be, he must be subdued on every line. Properly speaking, the word “*subdued*” means, “to *render submissive*; to reduce to mildness” (Webster).

The work of being perfectly reduced to mildness is not completed either at justification or sanctification, owing to our ignorance and short-sightedness. *Providence* is the instrument which our heavenly Father uses, not only to grind off all of the rough edges, but also to soften and mellow us up, until we are as passive in His hands as a piece of wax. This is the process which God used on Madam Guyon, Wesley, Bunyan and others.

Notice a few of the most prominent characteristics of a thoroughly subdued soul. 1. It immediately and cheerfully yields the dearest object and most valuable treasure to God (when called upon to do so) without the least unwillingness, or inward hanker-

ing. "Not my will, but thine, be done." "To walk inwardly with God, and to have the heart detached from earthly objects, is the state of a spiritual man. You must be stripped of all, and bring a pure heart to Jesus, if you would find rest and see how sweet the Lord is."

2. The thoroughly subdued soul meekly adjusts itself to all unavoidable circumstances and happenings, without a word of complaint against God or man. It meekly says with Eli of old, "It is the Lord: let Him do what seemeth good"; or, with Mary of old, "Behold the handmaid of the Lord; be it unto me according to thy Word."

3. The thoroughly subdued soul is not noisy or clamorous under pressure, or when in hard places, but silently, meekly, patiently and joyfully endures all that comes its way. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 14, 15).

4. A subdued soul does not fret, doubt, worry nor chafe when God hides His face, but, like a pacified child, quietly awaits the return of its heavenly Father. God does not have to keep the pacifier of ecstasy in its mouth to prevent its becoming discouraged and doubting away its experience; but, like holy Job, it exclaims, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job. 23: 10).

5. The plans and engagements of the subdued

soul are so turned over to God, and subjected to His alterations and interpositions, that it never gets tempted and talks back when they are frustrated. The soul remains just as humble and thankful when plans are frustrated and spoiled as when they are fulfilled to perfection.

6. Still another characteristic of the subdued soul, is it never shirks duty nor dodges the cross, but is abundant in labors, and bears with an unruffled spirit every burden that is laid upon it. It is also subject and obedient to those in authority.

Lastly, the soul of which we are writing is so conquered and inwardly subdued that it would not retract if hell would burn up.

CHAPTER XXXI

THE WORKS OF TIME

Who plucked away my childhood bloom,
My rosy cheeks so gay?
Who filled my life with sorrow's gloom
And ended all my play?
The great *Despoiler*—"Time."

Who wrinkled up my handsome face
That once was smooth and fair?
Who set my teeth all out of place
And frosted up my hair?
The great *Defacer*—"Time."

Who took away my nimble gait
And made me walk so slow?
Who made my blood at such poor rate
Throughout my body flow?
The *Mitigator*—"Time."

Who strewed my path with "blasted hope,"
And prospects withered leaves?
Who severed love's conjugal rope
That bound the fam'ly sheaves?
The great *Destroyer*—"Time."

Who took the load of grief from me
And banished ev'ry tear,
When 'neath the sighing willow tree
I laid my loved ones dear?
The *Consolator*—"Time."

Who rolled the tide of slander back
With all its waves of shame,
And baffled ev'ry rude attack
To cover up my name?
The great *Explainer*—"Time."

Who brings us all to "equal plane"
And turns us back to clay?
Who proves to ev'ry mind and brain
The truth of "judgment day"?
The great *Convincer*—"Time."

CHAPTER XXXII

CLOSE CLASS-MEETING

Now, friend, be just as honest with yourself, while reading these questions, as you will wish you had been when you stand before the "Great White Throne."

1. Are you saved from *all* of your sins, and living a clean, upright, holy life—just such a life as you would if you were in heaven? This is what it means to be a Christian. 1 John 2: 6.

2. Are you enjoying the experience of "entire sanctification," your heart being made pure from *all* inbred sin, so that you *never* feel any temper, but pure love filling your soul continually?

3. Are you all aglow with the Holy Ghost and fire, as you were in your early experience? You should be more so. Prov. 4: 18.

4. Do you spend as much time in secret prayer and fasting as formerly?

5. Are you as careful in your conversation at all times as you used to be, carefully avoiding *all* lightness, slang, jokes, etc.?

6. Are you as careful about keeping your word as you used to be, even though it may be to your disadvantage sometimes? Psa. 15: 4.

7. Do you keep your debts paid up, just as Jesus would do under the same circumstances?

8. Are you as prompt in obeying the soft whis-

pers of the Holy Spirit as you used to be—carefully heeding the checks, reproofs and promptings?

9. Are you really plain in your dress, or do you wear some things about which you are a little doubtful?

10. Are you as careful to not mention the faults of absent persons as you used to be, keeping perfectly clear from all tattling and talebearing?

11. Are you as careful to avoid all appearances of evil as you used to be?

12. Are you “clothed with humility” in all of your deportment, or are you *foppish, dressy, primpy and bandboxy*?

13. Are you as liberal in giving to support the work of God as you used to be, or are you getting *tight* and *grifty*?

14. Are you carefully walking in *all* the *light* that has ever shone on your heart up until this present moment?

15. Are you as ready for heaven, as far as you know, as you ever expect to be in this world? You should be, or else you are not “*also ready*” (Matt. 24:44).

16. Have you really confessed and straightened up your past life as far as possible?

17. Are you letting God and nature have their way in your married life, or are you trying to avoid rearing children? Gen. 38:10; Psa. 127:3.

18. Are you saved from using rough, harsh, cutting words at home and abroad? Is your tongue seasoned with the law of kindness at all times?

19. Do you think so much of your children that

you are trying to bring them up without the *rod*? If so, you are only bringing up a set of anarchists to rebel against earth, holiness and heaven. Prov. 23: 13, 14.

20. Do you *really* love the prayer-meeting as you used to do, and are you as prompt in attending it as you used to be?

21. Have you taken up any of the things you once felt convicted to lay aside?

22. Are your *motives pure* in all of your almsgiving, your calls, your plans, your church work, etc.? Are *all* strictly to the glory of God, and free from all selfseeking?

23. Is every letter you write of the character that you would not mind hearing it read by Gabriel to the assembled universe on the day of judgment?

24. Do you carefully guard against making false impressions upon people, your children included? Remember, it is just as wrong to *act* a lie as it is to tell one.

25. Do you studiously avoid all shades of dishonesty in business, trading, etc.?

26. Are your thoughts kept *pure* and holy, or do you entertain unholy thoughts? 2 Cor. 10:5. Remember, "your thoughts are heard aloud in heaven."

27. Do you at all times keep the opposite sex at its proper distance? This would save you from lots of grievous temptations.

28. Do you feel secretly proud of your talents, gifts, abilities, etc.? If so, that is the very same kind of pride which turned angels into devils, pulled down the stars from heaven, wrecked fair earth,

caused the Son of God to bleed and die, dug hell, and kindled all of its bounds with wrath and unquenchable fire.

29. Do you at any time lower God's standard to catch church-members or to be popular? For you to lower God's standard, under any circumstances, means that you denounce God, holiness and heaven, and take your stand with devils. Rev. 22:19. For a child of God to lower God's standard one *iota* makes heaven mourn and devils shout for joy.

30. Do you *really* believe that it takes holiness to keep people from the flames of hell? If so, *live* and *preach* it with all of your might.

31. Do you live so as not to be a stumbling-block to your family?

32. Do you vote like you pray, "Thy kingdom come"?

33. Do you *live*, pray, preach and do business as if it were your last day upon earth?

Now, friend, if you fall short on any of these lines, is there any wonder you are not where you used to be? "Repent from whence thou art fallen;" get back on the old-time fire and power line, and you will receive the Holy Ghost power as they did in early days. The old-time track brings the old-time power.

CHAPTER XXXIII

GOD AND MAMMON

“Ye can not serve God and mammon” (Matt. 6:24).

Here we have a plain, pointed statement, uttered by the Lord Jesus Christ. Revivals are needed among the so-called Christians of to-day, in order to get them to believe that God means just what He has said in His Word. Where the word “mammon” may be applied to anything loved or sought, without reference to God, it also has special reference to riches, or, as they say in modern language, *the dollar*. As little as there is being said about it by modern divines, the dollar is the chief idol of our day, and is making a strong fight to occupy the chief place, not only in the hearts of sinners, but also in the hearts of God’s people.

Now, reader, since this is an undeniable fact, let us have a little self-examination and heart-to-heart talk, and see to whom you are rendering the most faithful service, to God or the dollar. Please answer the following questions, truthfully and honestly, to God who knoweth all things:

1. Are you as careful about being at church on time as you are about being on time to your daily employment? How many times, in the course of a month, are you fifteen minutes late in getting to your employment? Do I hear you say, “Just once”? Well, that is very good. Now, let us turn the table; out of

thirty-one Sundays, how many times have you been late in getting to church? Be honest, now! Did you ever stop to consider the fact, that if you are more prompt and punctual in your service to the world than to the church, you esteem mammon more than Christ?

2. Does the same degree of rain, snow and stormy weather prevent your going to your daily employment that prevents your attending the religious services? Be honest, now!

3. Do you visit and sit up with the sick when called upon, with the same cheerful, willing spirit that you would if you were getting wages? Or, do you plead some flimsy excuse and dodge out of it? If so, you are not even a good *hireling* in the service of the Lord.

4. Are you as willing to give your second-hand garments to that needy brother or the beggar at the door as you are to sell them? Jesus said, "Inasmuch as ye have done it unto one of the LEAST of these my brethren, ye have done it unto me." Now, if you are more willing to sell the garments for money than you are to give them to Jesus Christ, is it not quite evident that you think more of the dollar than of Him?

5. Are you as willing to remain with seekers and help pray them through after service, as you are to *work overtime* (for pay) at your place of employment? The one to which you give *the most cheerful* response is your god, no matter if you do sing, pray and mention the name of the Deity in your catechism and church creed.

6. Do you lay aside all superfluity in dress, and confine yourself to plain, modest attire, as readily as do the postmen, policemen, firemen and trained nurses, who do it for pay?

7. Reader, are you one of those evangelists who require the promise of a stipulated salary, before you will come and labor? If so, you should change the title of your calling; instead of having it read "gospel evangelist," make it read "*money evangelist*," for as it is now, you are misrepresenting yourself.

8. The man or woman who can be biased or turned aside the least bit from Christian principle by a *gift*, is not a servant of God, but of mammon. We admit, a gift is sometimes a very good thing; however, there are times when it is more dangerous than good. The Word says, "And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous" (Exod. 23:8). "Thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. 16:19).

CHAPTER XXXIV

BLIND BARTIMEUS

“And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, thou Son of David, have mercy on me” (Mark 10: 46-48).

The blessed Bible is not only a book of precepts and promises but also a picture gallery of characters. It contains a perfect photograph of every human being that ever did or ever will live. Here, in this lesson, we have a striking picture of the sinner along the highway of life, for all sinners are blind; they are not only blind, but are also deaf and dumb, and dead to God and spiritual things. What saith the scriptures? “And you hath he quickened, who were dead in trespasses and sins” (Eph. 2:1). “Even when we were dead in sins, hath quickened us together with Christ” (Eph. 2:5). “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” “But he that lacketh these things is *blind*, and can not see afar off” (2 Pet. 1:9).

Let us more narrowly observe the conduct of this blind man and see how he succeeded in getting to

Jesus. The first thing worthy of our attention, is in the fact that he believed and accepted the testimony given by others regarding Jesus. No doubt, he had been told over and over about this Great Healer, who turned no one away unhealed (no matter what disease they had, or how poor they were), but cleansed the lepers, healed the palsy, restored sight to the blind, strengthened the lame, and raised the dead. Hence, this blind man accepted these testimonies and believed that what Christ had done for others, He would do for him also. Oh, that we could persuade every sinner in the world to do likewise!

Blind Bartimeus did not stop at simply believing the testimonies of others, but improved the golden opportunity of getting healed himself. He did not defer the matter, like many are doing to-day, but improved it. It is quite likely that Jesus never passed that way again. This was, no doubt, the blind man's last and only chance. Reader, Jesus may be passing your way to-day, for the last time. Remember, every revival, every camp-meeting or religious service that comes your way, is no more and no less than Jesus of Nazareth passing by.

The next noble act worthy of imitation in the conduct of the blind man, was he paid no attention whatever to public opinion and human scorn. There are thousands in hell to-day who perished for lack of this noble principle. There are also many in the world who would gladly renounce their sins and become followers of the lowly Nazarene, if it were not for the criticism and scorn which they would expect to receive from their friends. Oh! that they would

seriously consider the following words of Jesus: "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:38).

Another noticeable feature in the conduct of the blind man, which is worthy of commendation and imitation, was his anxiety and determination. His friends did not have to pet and coax him to call upon the Savior, as many do to-day, but he cried aloud, "Jesus, thou Son of David, have mercy on me."

When souls get sick of sin and are under Bible conviction, they do their own praying. In speaking of Saul of Tarsus, the Lord said, "Behold, he prayeth." His next step in getting to Jesus, was "casting away his garments," namely, entanglements and besetments. Thousands, these days, are trying to get to the Savior without renouncing their pride, idols, unclean habits and their evil associates, but they fail.

In Isa. 1:16-18 we read the following declaration: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In another place we read, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He

will abundantly pardon" (Isa. 55:7). The reason people do not strike fire, is because they do not renounce their sins.

"He arose and came to Jesus." Many nowadays are reforming and joining the church, the Christian Endeavor, the Epworth League and the Y. M. C. A., but are failing to obtain the "New Birth," and to become new creatures in Christ Jesus. It is true, this class of people take quite an active part in church work; but notwithstanding that fact, they are as powerless as Ezekiel's dry bones, because they fail "*To come to Jesus.*"

Another commendable thing seen in the conduct of the blind man is this: He frankly told Jesus his need. He did not do as many of the twentieth-century seekers, who say they are not very bad, never murdered any one, or never robbed a bank, but who fail to tell Him how contrary and quarrelsome they are at home, how jealous they are of wife, how deceitful and two-faced they are, and also of the unbelief, pride, hate and rebellion that lurks within.

Lastly, Bartimeus was not disappointed. He not only had his sight restored, but also had his sins forgiven and his soul made whole (or saved, as the margin reads).

Truly, God never disappoints a seeking soul. The promise is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

CHAPTER XXXV

“THE SHEKINAH”

“So it was alway; the cloud covered it by day, and the appearance of fire by night” (Num. 9:16).

Here we have a beautiful symbol of the blessed Holy Spirit and His various operations with the children of God. Let us take a hurried glance at this Shekinah, and see how perfectly its operations harmonize with those of the Holy Ghost. First. It was sent to guide the children of Israel through the dark, tangled wilderness into the land that flowed with milk and honey. Jesus said, in speaking of the blessed Holy Ghost, “Howbeit when He, the Spirit of truth is come, He will guide you into all truth” (John 16:13). He is not only with us, but also in us, to pilot us through this dark wilderness of sin, and bring us safely home to the city of fadeless day.

Second. The Shekinah was not only a guide, but was also a light for the entire camp of Israelites. Just think, what awful darkness must have shrouded that dense wilderness before God, in His infinite mercy, sent the pillar of fire! What a pall of blackness, ignorance and superstition would hang over the church to-day were it not for the effulgent light of the blessed Holy Ghost shining upon the pages of truth, making the way so plain that “the wayfaring men, though fools, shall not err therein.”

Third. The Shekinah also represented the Holy

Ghost, in that it defended and protected. By day, its beautiful snowlike wings protected the women and children, yea, and all the company, from the scorching rays of the king of day; while at night, it sent darkness and consternation into the ranks of the enemy. The psalmist said, "He spread a cloud for their covering." Isaiah said, "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense" (covering). "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. 4:5, 6).

Fourth. The Israelites were to strictly and promptly obey the leadings of the Shekinah. They were to be ready to go *whenever* and *wherever* it led, within a few moments' notice, without any excuse whatever. To-day, many of God's children are encumbered with fine furniture, expensive pictures, cut glass, canary birds, parrots, dogs, house plants, etc. Therefore, whenever the Holy Ghost makes a call for a free-handed worker, they begin making excuses and crying, "My things, my things, what will I do with my things?" It would be a great blessing, both to them and perishing souls, if the things would take fire and burn up. They remind us of a man we once knew, who bought thirty cents' worth of ice to prevent ten cents' worth of stewed potatoes from spoiling.

Fifth. This divine emblem was also to be eyed continually. If the Israelites had only taken a hur-

ried glance at it once or twice during the day, it would have been impossible to lead them. It had to be seen by some one, every moment of the day. So it is, if we would have the constant guidance and unmitigated smile of the blessed Holy Ghost, we must, with faith's eye, behold His face continually, yea, while we speak, while we act, and while we think. We are not to do or say anything that we would be ashamed to do or say while looking into His face. Doubtless, the psalmist had this thought in mind, when he wrote the following lines: “I have set the Lord always before me: because He is at my right hand.” God, in another place, speaks after this manner, “I will guide thee with mine eye.”

It is quite evident that this eye guidance can only be obtained by those who continually look into the face of God. Joseph and Mary lost the child Jesus out of their company for three days for the simple reason that they became interested in created things and creature consolation and failed to continually “Behold the Lamb of God.” The condition upon which Elisha was to receive a double portion of Elijah's spirit, was that he keep his eyes upon him continually. “Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so” (2 Kings 2: 9, 10).

A sixth lesson taught here, is the Shekinah did not direct part of the Israelites to go in one direction

and part in another, but all were led in the same direction. Paul says, "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4). If we would accept the testimony of every long-haired, wild-eyed, tramp preacher throughout the country, we would be led to believe that the Holy Ghost led His children in a thousand and one directions at the same time. For instance, one comes declaring that God led him into the church, while another apparently good brother follows him, declaring that God led him out of all churches. Another comes along, declaring that God told him to baptize by immersion, while another equally affirms that He told him to sprinkle or pour. Another earnest, enthusiastic brother comes through the country, declaring that God is leading him to teach and preach holiness in every land. In the meantime, a tobacco-soaked, whisky-breathed, money-loving, professed preacher follows closely, declaring that God sent him to refute the doctrine of holiness. We are thankful to God, however, for the Spirit and the Word which plainly teach us that "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:12).

Seven. Another valuable thought taught in the lesson is this: When the Israelites were to break camp and go forward to higher ground and greater conquest, the Shekinah *lifted* and moved onward. So it is, when the blessed Holy Spirit desires us to go forward to a deeper and richer experience, He appears to inwardly desert us, leaving us void of the joy of the Lord, void of the spirit of prayer, besides leaving us tempted, oppressed and inwardly tied up.

This, of course, sends us to our knees and causes us to go forward to a deeper life of prayer, close self-examination and self-denial, also a more conscientious walk with God.

What if my guide leads unknown ways,
What if the flow of joy He stays,
Or sore afflicts me all my days?
Why should I care? He's leading home.

Again, the Shekinah, in leading the children of Israel, always appealed directly to the sense of sight. The cause for this may be in the following fact: The sense of sight is the chief one of the five used in recognizing and discerning material objects. Where this is true, it is also equally true that the sense of feeling is the only one by which spiritual things may be discerned. Therefore, in the present dispensation, the Holy Ghost deals principally with men's feelings. We admit, faith is the chief medium through which man is to reach God. But the sense of feeling is generally the medium through which God reveals Himself to man. When He convicts sinners, He does it through this special sense, and this causes them to feel the weight of guilt and condemnation. "Oh, wretched man that I am!" cried the chief apostle. "I am sore distressed," exclaimed the terrified King of Israel, whom insulted heaven had refused to answer. This same thought holds good when God pardons a sinner or sanctifies a believer. God always responds to his feelings, and by so doing, causes him to know beyond a shadow of doubt that the work is done. When the fire fell on Elijah's sacrifice on Mt. Carmel, he knew all about it. When the fiery coal

touched the lips of Isaiah, he was by no means unconscious of the fact. On the day of Pentecost there was not the least doubt in the minds of the disciples regarding their receiving the Holy Ghost. The work was self-evident. I have no confidence whatever in the tame, witnessless, fireless, powerless holiness(?) that is afloat in the land to-day. There are hundreds of deceived souls professing to be saved and sanctified who are perfect strangers to Bible conviction. Mr. Wesley said, "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."

Elijah's God still liveth,
And waits with great desire,
And those who meet conditions
He answers yet by fire.

The last impressive thought suggested through this narrative, is the Shekinah found it necessary to keep the Israelites on an almost constant march to prevent *inactivity* and *degeneracy*. Whenever they remained too long in one place, they began to backslide. At Hazereth, that evil weed, "contention," sprang up in the hearts of Aaron and Miriam; while at Sinai, the Israelites drifted into the rankest idolatry; and when almost on the verge of Canaan, Korah, Abiram and Dathan rose up with a storm of rebellion, and thus caused division and great destruction. So it is to-day, no matter how spiritual a church or people may be, if they become indolent and inactive, and are not constantly on the move to get souls saved and sanctified, these same evils will

spring up in their midst, namely, “contention,” biting and devouring one another; “idolatry,” going out after finery, dress, money and popularity; “rebellion,” becoming ungovernable, hard-headed and thirsty for leadership. Here lies the secret of many a church split, and also cooled-off gospel worker. It was idleness that paved the way for King David’s twofold sin and awful fall. “And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel * * * BUT DAVID TARRIED STILL AT JERUSALEM. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon” (2 Sam. 11: 1, 2).

Take heed, reader, how you lay off your armor, by neglecting to take an appointment; to serve as class-leader, Sabbath-school teacher, etc., also by shirking duty and responsibility; by going on too many vacations; by staying home from the mid-week prayer-meeting, simply because you are getting along in years and have done nobly in the past. Solomon said, “There is no discharge in that war” (Eccles. 8: 8). The margin has it, “No casting off of weapons.” Many years’ careful observation has convinced the writer of the fact, that idleness and fulness of bread are no small enemies to a godly life.

CHAPTER XXXVI

HUMAN WOE

One cup there was dealt out to man,
The worst of all since time began,
To rich and poor, to high and low,
It was the cup of human woe.
See yon poor widow in the streets
Who seeks relief of all she meets!
She has no child, no friend, no home,
But in the cold, wide world must roam.
And as she goes from place to place,
The doors are shut up in her face.
Her tear-stained cheeks are pale and thin
And hunger fiercely gnaws within.
At last in want, without a friend,
Her rueful, hopeless life doth end.
In deepest solitude she dies
And soars to bliss beyond the skies.
No toll is heard from yon church bell;
No friend to mourn her long farewell;
No nodding hearse with flow'rs by;
No casket fine in which to lie;
No tombstone high to mark the spot;
No mossy bed to dress the lot;
But in a common box she lay
Which scarcely shields her from the clay,
Among the paupers of the slums,
To quietly wait till Jesus comes.

The next, a rueful drunkard's home,
Where peace and pleasure never come,
No food was there for wife or child;
No gentle word but curses wild;
No happy wife with shining face;
No carpets gay to deck the place.
His home entire was filth and rags,
His children clad with strings and tags;
They never knew a happy day
Nor saw their father bow to pray;
Nor ever saw their mother smile,
But sad and gloomy all the while.
Her grief was like a shoreless sea;
Yea, boundless as immensity!
I'll ne'er forget the wintry night,
When all around with snow was white;
And this lone family had no fire,
But cold and damp they did retire,
A shivering heap upon the floor,
Alas! to 'wake on earth no more.
'Twas long before the dawn of morn,
Or ere the gloom of night had gone,
When this poor wife in death was calm
With all her babies on her arm.
The frozen tears stood in her eyes,
True sign that she in sorrow died.

The next were homes devoid of love,
That priceless "blessing" from above;
That fount of sure domestic bliss
Which mortals can't afford to miss.
Some wed for wealth, and some for fame,

Who never felt the "true love flame";
And after sharing life awhile,
They on each other ceased to smile.
The wife grew sour and discontent,
And oft her marriage did lament;
The husband, too, grew hard to please
And more than once resolved to leave.
Their home was sad, tho' much was there
Of earthly grandeur, rich and rare.
Ah! life was irksome to them both,
Each did the other's presence loathe;
They scarcely ever could agree,
And on no point the same could see;
Tho' on the street they wore a smile,
Within was sadness all the while.

The next was grief from broken hearts,
Which seemed more vile than Death's dread darts.
Its victims most were womankind
Who drank the most of love's sweet wine.
One I remember long ago,
An awful sight of female woe;
She was her mother's only child;
Her life was pure and undefiled.
There came a man with much fair speech
Her heart and hand, to all beseech;
Her childish heart he lured and won,
And thus became her star and sun.
His voice was like an angel's song;
His smiles were like the dawning morn;
His presence scattered all her gloom;
His absence withered all her bloom;

Her lover fair all night she saw ;
He filled her dream with blissful awe.
At last, the joyous day was fix'd
To wed in love and bliss unmix'd ;
The time was spent in joyful song,
Tho' oft appearing twice as long.
At last, the happy hour came,
When father's fatted calf was slain ;
Her many friends and neighbors kind
O'erflowed the place with presents fine ;
The preacher came, blest man of God,
To bind with truth the sacred cord ;
The maiden sits in blissful dreams,
An angel more than human seems ;
The march was set for half past nine ;
The maids and friends were all in line,
Awaiting with attentive ear
To hear the gallant groom appear ;
But news came in with thunder sound,
Which all the party did confound,
"He joined a girl that eve at four,
And left in haste for England's shore."
"Farewell," he sent the maid behind,
And "notes" received from time to time ;
She threw her form upon the floor,
And screamed aloud, and was no more.

I mention one example more,
The worst I've seen on Time's dark shore ;
'Twas one who slighted Mercy's cup,
And by the Spirit was given up.
I saw him on his dying day,

When earthly hopes had flown away ;
His future plans were tumbling down,
And nature all on him did frown.
The sky grew dark and wrathful, too,
While lightnings burned with fiery hue ;
The thunders bellowed loud and long,
And angry winds took up the song.
This poor, lost man tried hard to pray,
And from the devil tear away ;
He called good men to pray and fast,
But all the heavens seemed as brass.
The pow'rs of hell did so prevail,
They thought they heard the demons wail ;
His awful groans and fiendish shrieks
Made e'en those men new quarters seek ;
Infernal darkness filled the room ;
Oh, awful pledge of coming doom !
And thus, with woe too deep to tell,
And anguish deeper e'en than hell,
He shrieked and howled and died.

CHAPTER XXXVII

HOW TO DISTRIBUTE TRACTS

There is hardly a more successful way in the world of preaching the gospel than that of distributing tracts; and yet, for lack of wisdom on the part of those who distribute them, nearly two-thirds of these printed messages are thrown away unread. Solomon said, "He that winneth souls is wise." Now, my purpose in presenting this little article, is to offer a few suggestions on how to successfully distribute tracts.

1. In selecting them for street work, we should always get the kind with *bold type* and *brief messages*, for these are days when almost every one is in a hurry; therefore, they will not take the time to read a long tract. If you hand out a tract of two or more pages, at first sight, the very *length* of it will invariably discourage a busy man from reading it; and the probability is, ninety-five out of every hundred will throw it away, without even reading the title. It is perfectly right to distribute such tracts in homes, and also place them in private letters, but to distribute them on the streets and highways is time and money thrown away.

2. It is also unwise to distribute broadcast that class of tracts which treats especially upon the following subjects: Secret societies, labor-unions, the dress question, tithing and holiness. These are ex-

cellent themes, and have a prominent place in the tract world, and besides will accomplish much good, provided we have enough divine wisdom and common sense to know *when* and *where* to give them out. If we gave them to the unconverted, it would be delivering an untimely message. What would be the use of getting a sinner to dress plain unless he renounced his evil ways? What would be the use of stirring the devil in an unsaved man, about secret societies and labor-unions, before he was awakened on the more essential lines? It would be better to tell him of death, hell and the judgment, until he became awakened and exclaimed, "What shall I do to be saved?" That would be the proper time to tell him of these things; and even then, it would not be well to tell him too many things. Souls are frequently choked to death (so to speak) at this point, by unwise workers giving them an overdose of light and truth. This class of tracts is most likely to produce effectual results when distributed in religious communities and also at camp-meetings, conventions, missionary and union meetings.

3. It is very imprudent to have the name of any church or denomination attached to tracts that are for general distribution. It is all right to place upon those to be locally distributed, the name and address of the church; but to do it at large, will cause those who were not reared in your faith to discard your tract. Quite often the *party* or *church* advocating a theme, has quite a good deal to do with its affects upon others. For instance, if a Catholic should be given a tract bearing the name "Methodist" or "Bap-

tist" church, he, most likely, as soon as he observed the name, would throw it away unread.

4. Those workers who devote several hours *exclusively* to tract distributing, should lay aside their ministerial or missionary attire for that special day. I do not mean by this, that they should conform to the world in dress; but I do mean, that they should not have the appearance of a missionary when engaged in this special phase of religious work. A missionary's garb would, no doubt, cause fifty per cent of the people to refuse to accept the printed message. They, judging from the worker's appearance, would conclude, of course, that it was something which treated on the subject of religion; whereas, if the worker was not dressed as a missionary, the people would not know what was being given out until they had read, at least, a portion of it. Paul said, "Being CRAFTY, I caught you with guile" (2 Cor. 12:16). Ministerial and missionary garbs are excellent and should be worn by all religious workers, at the proper time and place; but not when they are going out for the *specific purpose* of distributing tracts. An ordinarily dressed person can go through a street- or railroad-car and succeed in giving a tract to nearly every one thereon; whereas, if he wore a missionary's garb, he would not succeed in giving out half so many, for the passengers would instantly suspect that it was something on the subject of religion; the pride in their hearts would make them ashamed to accept the printed message. The more secretly we can give a person a tract, the more likely he is to read it.

5. We are never to hand out tracts in a thoughtless and at random way, but prayerfully, seriously and discreetly. If we live in the Spirit, He will always prompt us *when* and *where* to give them out, and thus save us from casting our pearls before swine or wasting the precious seed.

CHAPTER XXXVIII

HINTS TO GOSPEL WORKERS

1. Always respond promptly to the dining-room bell. Carelessness here frequently causes those who serve to be late to meeting, and besides, sometimes becomes quite a trial.

2. Be careful not to throw waste paper, fruit rinds or peanut hulls upon the floor where you are stopping; and do not disarrange things in the room, but keep them neat and orderly. Lady workers should always care for their own rooms.

3. Do not allow yourself to become inquisitive about other people's private affairs. Often before workers have been in a home twelve hours, they have inquired into things from a to z—"When the man and his wife were married;" "Where they were born;" "How old they are;" "Whether the farm was clear of debt or not;" and so on. All such questions are entirely out of place and should be avoided.

4. When invited to dine, never ask for anything that you do not see on the table. What is more embarrassing to a housewife than for the guest to ask for something which she happens not to have?

5. When at the table, be sure to keep your *likes* and *dislikes* to yourself. If you do not drink tea or coffee or eat pork, you need not tell the people so; just go ahead and eat what you can, and leave the other things for those who like them.

6. Do not pray too loud or too long at the family altar, and do not exhort until the breakfast is cold. Be quick and to the point.

7. Always avoid being burdensome to the people with whom you are stopping; also beware of talking too much. We have had workers in our home who did not seem to know when to stop talking.

8. Beware of having too much to say to the un-saved members of the family on the subject of religion. It is very unwise to speak too frequently to people on this subject. It has a tendency to harden them. Sinners are frequently incensed against the way of the Lord, simply because some unwise worker constantly nagged them with the subject.

9. Do not leave your suit cases in the front hall or parlor, and do not lay your wraps on the couch or chairs.

10. Do not soil or wrinkle the bedspread, and do not leave the gas or electric light burning all night.

11. If you arise to pray during the night, pray to yourself in secret, and do not awaken every one with a loud, long prayer.

12. Avoid sitting upon the edge of the bed, also putting your feet upon the chairs. They are not the place to polish your shoes.

13. Be very careful to wipe the mud from your feet when entering the house.

14. Be sure to keep out of the kitchen. No housewife likes to have a preacher sitting around the kitchen.

15. Beware of jesting and becoming *common*

with the members of the family where you are stopping. Such conduct has killed many a one's influence.

16. Beware of getting into arguments or discussing politics with those with whom you are stopping. Your chief and only business is to save souls.

17. If any of your unsaved neighbors should call on you, do not begin to talk on the subject of religion the first thing. Also carefully avoid all insinuating remarks, and deal with them tenderly and wisely.

18. Endeavor to be kind and friendly toward the children where you are stopping. On the other hand, be careful not to influence them to violate any of the rules of the home. Company usually spoils small children and babies.

19. Above all other things, beware of giving way to the spirit of begging and soliciting money, household goods, vegetables, fruit, quilt-pieces and such things *for yourself*. So many workers have unwisely hurt themselves at this point.

CHAPTER XXXIX

HOW TO INSTRUCT SEEKERS

We have before us, in this chapter, the most important phase of gospel work, namely, altar service. No doubt, hundreds of earnest souls have been sidetracked at this particular point. The preaching may have been straight and doctrinal, but the defect was in the instructions received at the altar. This sad state of affairs is true not only at popular revivals, but also at some meetings conducted by the more pious people. Therefore, for this reason, I here submit the following suggestions for the earnest consideration of those who labor in the vineyard of the Master:

1. The first thing workers should do after a seeker reaches the altar, is to find out *where* he is spiritually, and *what* he came forward to seek; for quite frequently, a person who is backslidden, or who has never been converted, comes forward as a candidate for sanctification. Hence, what he receives and brands as "*holiness*," is nothing more than conversion or reclamation. The altar is the proper place to set a person right on these lines; if he passes this station and is wrong, the chances are, he will always be wrong.

2. The second thing he should be exhorted to do, is to lift up his head and pray out boldly to God. By so doing, his conviction will deepen, his desire will

be intensified and the spirit of prayer will fall upon both seeker and worker. On the other hand, if he comes to the altar and buries his face in his handkerchief, the conviction will lift, the spirit of prayer will leave, and a dumb spirit will take possession of the entire service.

3. It is not well for too many workers to talk to the seeker at the same time, one telling him to "*surrender*," and another to "*believe*," while another exhorts him to "*confess*," and still another exhorts him to "*claim it*." Such conduct has confused and discouraged many an honest soul.

4. We have also found it a greater hindrance than help, to speak to a seeker about dress when he has received no light upon the subject. It is so new and strange to him, that it entirely upsets him before he has prayed through.

5. Again, we sometimes make a great mistake by keeping a seeker at the altar too long. When we notice that the spirit of prayer is being lifted, we should let him retire. When an altar service is prolonged after the spirit of prayer has lifted, it generally results in *one of two* things. The seeker will either grow tired and disgusted, and never come to the altar again, or else the workers, because they are tired and faint, will persuade him into a dry-eyed profession of religion without any witness of the Spirit.

6. Still another way of confusing and hindering a soul at the altar, is for workers to jerk and pull him around. Of course, this may sometimes be permissible, when some individual worker is burdened

for them, and feels prompted by the Spirit; otherwise, it is exceedingly hurtful.

7. The victory has been lost at many an altar service through the workers losing interest and visiting with different ones in the audience.

8. To sing an appropriate song occasionally during an altar service, to stimulate the faith of the seeker, is perfectly right, but to do so too frequently drives away the spirit of prayer. We must ever bear this thought in mind—we can not sing souls through, but must pray them through.

9. It is very, very unkind, as well as unwise, for a worker to reveal a secret entrusted to his care by a seeker at the altar. There is nothing that will more quickly destroy confidence and breed contempt.

10. Every worker should strictly avoid manifesting the least degree of partiality when laboring with a soul at the altar. He should manifest the same degree of interest in the sons and daughters of others that he does in his own. To do otherwise, evidences the fact that he needs to get saved himself.

11. It is also very imprudent for workers to contradict or cross-fire each other in the presence of seekers. It has a tendency to destroy the seeker's confidence in both persons.

12. No one should be allowed to work around the altar whose life is not upright and circumspect before God and man; if such a worker is not right with God, it will destroy the influence of every good man and woman in the meeting.

13. Workers should also avoid taking hold of, or holding up the hands of a person of the opposite sex.

Such conduct is hurtful and has, no doubt, paved the way to ruin for many a soul.

14. It is very imprudent for workers to have frequent private interviews with a seeker of the opposite sex. For the lack of proper precaution here, many preachers have crippled their influence and grieved God.

15. Confessions that are of a delicate nature should be made to persons of the same sex. Thousands have been led into sin and shame through "*Itching Ear Gate.*"

CHAPTER XL

THE URIM AND THUMMIM

“And thou shalt put in the breastplate of judgment the Urim and Thummim” (Exod. 28:30).

There are various ideas among the Jewish doctors as to what these were. “Some say that the Urim and Thummim were two little golden figures, which were shut up in the breastplate of the priest, as in a purse, and which answered, with an articulate voice, to all such questions as were put to them by the priest. Whether this be true or not, they were singular pieces of divine workmanship, however, which the high priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers.”

The Urim and Thummim were instruments provided by the Lord through which to give the priest a *clear, unmistakable answer on short notice*.

We are glad to say to the reader, that where God has done away with the ancient Urim and Thummim, He has also provided a more perfect method whereby we may all (since we are all priests [1 Pet. 2:9]) obtain a *clear, unmistakable answer on short notice*, at any time of the day. It is the gift of the Holy Ghost. John 16:13. We are sorry to say, however, that there are only a few of God's people who accept this wonderful Guide. Quite frequently we meet those who are undecided and perplexed as to whether God

would have them go here or go there, do this or do that. They spend much of their time in changing and retracing their steps, hence, by the time they do find out what the will of God is, the opportunity is lost and the game is gone.

Let us more narrowly observe the Urim and Thummim and notice how they had to be operated and also how the priest had to conduct himself to obtain a clear, unmistakable answer from God; for the conditions which brought an immediate reply in those days will bring it to-day.

1. The Urim and Thummim were only to be worn by the high priest, that is, by the supposed *holiest man in the world*—one who walked in all the commandments and ordinances of the Lord, blameless. Luke 1:6. Notice! It requires just such a holy soul to-day to obtain *immediate* answers from God. This, of course, is the privilege of all Christians; therefore, it is high time they are awaking to this fact; for if they lived in the Spirit as they should, they would not have to pray over a matter two or three days to find out God's will, but would receive a *clear, unmistakable* answer in five minutes. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). The blessed Holy Spirit enters into such union with wholly sanctified souls and gives them such a clear revelation of God's will, that they almost know what He likes and dislikes before asking Him. Their perceptive powers are so keen, that, like the bloodhound, they can scent God's will on the coldest track and under the most confusing circum-

stance. They are also like the medium, who lives in such close touch with the underworld that she can obtain communication with satan in a moment of time.

2. The Urim and Thummim are to be worn upon the heart of the priest. God never did and never will accept half-hearted service. Notwithstanding this being true, there are professed Christians in the church to-day who no more have the work of God at heart than the cattle that graze in the field. Reader, be honest, have you the work of God at heart? Do you take the same interest in it that you do in your family and business affairs? Show me a person with a white motive and a single eye to the glory of God, and I will show you one under the same hat who can send up a prayer and receive an answer in the same moment. Isa. 65:24. If you are not living at this place, reader, it is no marvel that it takes you several days to get your prayers through and to pull down fire from heaven.

3. When the Urim and Thummim were to be consulted, the high priest stood in the holy place *with his face* towards the ark of the covenant. The thought suggested here, is he had to get his eyes off everything else and fix them wholly upon God. So is it to-day, if we would live where we have constant communion with God, we, too, must get our eyes off public opinion, honor, fame, popularity, wealth and every created thing and fix them upon *Jesus only*. A soul who thus fixes his gaze upon the Son of God, can see His face on the darkest night, hear His still, small voice in the loudest storm, and

sing the doxology in the fiery furnace. Oh, hallelujah to the Lamb!

4. We are told by one writer that the Lord sometimes answered the high priest by shedding a peculiar light upon the twelve stones set in his breastplate. If the answer was "yes," the light reflected one color; and if it was "no," it reflected another. The spiritual application is this: When a soul is in perfect tune with the Holy Ghost, the Spirit plays upon the soul's spiritual sensibilities and inner consciousness and causes it to feel the surrounding conditions and circumstances just the way He feels them. This is what Jesus meant when He said, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19), namely, whatsoever the Holy Ghost prompts you to *countenance* and *indorse* on earth is likewise indorsed in heaven. If we are thus in tune with the Holy Ghost, when we bring a matter to Him for decision, and the thing has His approval, He immediately stretches forth His sceptre and makes us feel *light-hearted and restful*, and we also have a sense of gladness; on the other hand, if what we are praying about does not meet with His approval, He causes us to feel inwardly *burdened, perplexed and uneasy*. This, of course, means "no," while the other condition means "yes." Those who thus live in touch with the Holy Spirit do not have to travel in a wrong direction for weeks and months before discovering that they are out of divine order. What man is he who, accustomed to having the machinery of his soul run smoothly,

is too dull to realize in an instant when it clogs up or when his spiritual sun goes into eclipse? He may cling to a empty profession and deceive others, but he can not deceive his own heart.

5. The high priest was not to consult the Urim and Thummim except on *solemn* occasions, and not for trifling matters. The spiritual lesson taught here is this: In directing our prayers to God they must be void of all *insincerity* and *vain repetitions*. There are a number of persons who simply pray because they are requested to, but who do not pray from the heart. This class do not expect any answer, and should one be received they would be utterly surprised. They do not seriously weigh matters or carefully direct their words but thoughtlessly rattle out whatever comes to mind. When we engage in prayer, we should carefully and seriously take aim like a man preparing to shoot a rifle, and by so doing we will hit the mark every time.

6. Lastly. The priest, when preparing to consult the Urim and Thummim, had to be careful to put on *all* of his uniform. In other words, he had to *technically* comply with all the rules involved in *that* ceremony. Too many times we fail to achieve victory and hear from God, because of slackness in complying with the conditions laid down in God's blessed old Bible. We are far from being as technical in conversation, in paying tithes, in observing the Sabbath and in our devotion, as were the ancient Jews. We take too many things as "*a matter of course.*" The ancient Jew, when expecting a great blessing and divine visitation, found it necessary to make

some special preparation in the way of washing his clothing, bathing his person, fasting, etc. But God's people, nowadays, think nothing of starting a revival or camp-meeting without even spending one day in fasting or a single night in importuning prayer. They are no longer careful to search the camp for sin, before going to battle, nor careful to unload the brass-mounted hypocrite. What else can we expect but failure and dire defeat? An experience of many years has convinced the writer of the fact that whenever there is an Achan in the camp, defeat is certain.

Oh, brother, sister, let us be more *technical* in complying with the conditions laid down in the Bible; for then, and not until then, will the primitive fire and power return to Zion! Amen and amen!

CHAPTER XLI

TAKING THE LORD'S SUPPER UNWORTHILY

“Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord * * * For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body” (1 Cor. 11 : 27, 29).

Since this passage deals with such a vital subject, and since it is also very explicit and clear, it will pay us, as eternity-bound travelers, to look into this matter.

The question, no doubt, arises in the mind of the reader, “What constitutes taking the Lord's Supper in vain?” One way of doing this is to do it irreverently and insincerely. The apostle seemed to indicate in verse twenty-one that there were those who had been taking it after this manner.

To take it when there is condemnation resting upon our heart, is another way (according to our judgment) of taking it unworthily. It is to be remembered that a great deal of care is to be exercised right here, for sometimes when a soul is in heaviness through manifold temptations, the devil will try to make the soul believe it is under condemnation for sin. However, this can be quickly settled by reflecting, and by calling to mind the thought, that sin is a wilful transgression of a known law. In other words (generally speaking), no sin is committed

without the consent of the will. Therefore, if when tempted at this point, we can look over the field of past conduct, and can see no place where we have wilfully transgressed the law of God, we may take courage and go forward.

A third way of taking it unworthily, is to do so when we are *rejecting* and *backing* up on light. This does not mean honest, conscientious souls that see a great deal of new light ahead and that are pressing forward with all their might to measure up to the light, but it means those who are opposing and rejecting the light they have already received.

Yet another way of taking it unworthily, is to do so while cherishing ill will and malice towards some brother or sister. We are told in 1 John 3:15, "*Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*"

To take it with an unforgiving spirit, is also another way of taking it unworthily. "*For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*" (Matt. 6:14, 15).

A final way of committing this awful crime and putting ourselves in line with lost souls, is to take the Lord's Supper while practising dishonesty or deceit of any kind. Let us all examine ourselves and see whether we be in the faith.

CHAPTER XLII

THE VALUE OF DREAMS

“For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That He may withdraw man from his purpose, and hide pride from man” (Job 33:14-17).

It will take nothing less than eternity to reveal to us the fact that God has made dreams a great blessing to the human family. The reader, no doubt, can now reflect upon and thank God for some dream or vision given in bygone days.

We frankly admit that all dreams are not to be relied upon; some are the result of a perplexed brain; some arise from an overloaded stomach; and some come from satan. While this is true, yet we will all have to admit that there are some dreams that come direct from the Lord. Generally the dreams that are *impressive* and *lasting* are from Him. Let us hurriedly notice a few of the many ways in which God makes dreams a blessing to mankind.

First. Through dreams He warns men of coming events. He warned the wise men not to return to Herod to inform him of the infant Jesus. He warned Joseph in a dream to flee into Egypt.

Second. Through dreams He shows good men decay and decline in their religious experiences, without hurting their influence. At midnight, upon his

pillow, many a man has heard a more impressive sermon than he could hear in any church, no matter where. Hundreds have received a greater reproof from God during their midnight slumber than from any priest or prophet that has ever lived.

Third. Through dreams God also checks men, when pursuing a wrong course. "*And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad*" (Gen. 31:24).

Fourth. Through dreams and visions God sometimes reveals the false pretender to his servants. "*And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick * * * for it shall be, when she cometh in, that she shall feign herself to be another woman*" (1 Kings 14:5).

Fifth. Through dreams God also gives men a foretaste of heaven and hell. Benjamin Abbott, before he was saved, dreamed that he was in hell, and that he was being thrown into a lake of fire and brimstone by a company of devils. Fletcher, when unsaved, dreamed that he was in hell forever. Others, while in their midnight slumber, have dreamed that they were in the paradise of the blessed. Jacob dreamed that he saw a ladder extending from earth to heaven, and that the angels were descending and ascending upon it.

Sixth. Through dreams, sometimes, God gives people who are yet upon earth, a glimpse of the whereabouts of their departed loved ones—whether they be in heaven or hell. He gave Boyle a hurried glance

of the whereabouts of his old chum Maxwell. He saw him in hell, borne along in incessant movement, mocked by the creations of his frenzied mind, as if intent on pursuing the headlong chase. "Stop, Harry, and rest a moment!" cried he. Scarcely had the words been breathed from his faltering lips, when his terror-stricken ear was stunned with a wild yell of agony, reëchoed by ten thousand voices, "There is no rest in hell!"

There is no doubt about it, that God has surely made dreams and visions of the night some of the most powerful preachers the world has ever known.

CHAPTER XLIII

WHAT TO DO WHEN TEMPTED

We have frequently noticed signs giving instructions in what to do in cases of fire, sunstroke, snake-bites, fainting spells, etc. In this chapter we wish to give some instructions on what to do in seasons of temptation, for there is no one upon earth who is beyond temptation. However, there are times when we are more easily tempted than others. They are as follows: When we are sick and afflicted; when we are persecuted and misunderstood; when we are destitute of the necessities of life; and when we are spiritually depressed. Notice a few things that it would be well to keep in mind.

1. Do not think you are a backslider and on this account cast away your confidence. The Bible says, "*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it*" (1 Cor. 10:13).

2. Beware of turning to eyes at this point, and of criticizing and finding fault with others.

3. Take special time and care to answer every one gently, and in the Spirit. It is one of the easiest things in the world to speak sharply and quickly, when we are tempted and pressed.

4. Never carry out a resolution that is formed

when you are tempted or under pressure. Always wait until you get your bearings; if not, you may have to do some back-tracking and apologizing.

5. Do not think that God is not with you because you are spiritually pressed and are having a hard pull. He says, "*I will never leave thee, nor forsake thee.*" What godly man has ever lived who did not at some point have a hard pull? Paul said, bonds and afflictions awaited him in every city.

6. Remember, the darkest night is followed by a bright morn; and the most violent storm, by a calm. The Word says, "*We shall reap, if we faint not.*"

7. Remember, Esau's foolish decision when undergoing temptation. The Word says, "*He found no place of repentance, though he sought it carefully with tears.*"

8. When you are grievously tempted over the faults and shortcomings of others, remember also that you have many that have to be borne with.

9. In the hour of temptation, always be careful to talk little and pray much. The prophet, when speaking of Jesus, said, "*He was oppressed, and He was afflicted, yet he opened not His mouth.*"

CHAPTER XLIV

HOW TO FAST TO THE BEST ADVANTAGE

We frankly admit that the above mentioned means of grace has been greatly abused by cranks, fanatics and extremists. Notwithstanding that fact, it has been a means through which God has conveyed great blessings upon His people in every age of the church. Moses fasted, Elijah fasted, Nehemiah fasted, Daniel fasted, Jesus fasted, and all the saints in every age fasted. Jesus said, some devil went not out but by prayer and fasting. Mr. Wesley said, "A man who never fasted was no more on the way to heaven than one who never prayed."

Now, for the benefit of God-fearing, conscientious souls, I herewith give a few hints on how to fast to the best advantage.

1. As far as possible, devote one certain day of the week for this pious employment, whichever one that would be the most convenient.

2. What we mean by the word "fasting," in this sense, is total abstinence, namely, eating no food nor drinking any water until your fast is ended.

3. As far as possible, it should be done in secret. We should not tell it broadcast, but do it privately; God will then reward us openly.

4. When fasting, we should arrange our toilet just the same as usual by washing our face, combing our hair, cleaning our teeth, etc. We should, by all

means, keep our teeth clean and our breath from being offensive to those around us.

5. If in the morning you intend to fast until midday or evening, and if in the meantime you see food, become hungry and break your fast, remember that you have not sinned, but that you will not reap any benefit from that fast. You have yielded to the tempter to that extent, and lost the victory you might have won.

6. On your fast day you should refrain from talking any more than is absolutely necessary. Do not mistake my meaning and think that you are not to go to your employment. You are to work just the same as on any other day. To stay home and lie in bed, would be to take away part of the cross from the fast.

7. God may sometimes lay it upon your heart to fast two or three days; if so, you will have to go through with it. You can not get around it and keep blessed. The difficulty in undergoing a long fast, is to get through the first and second day.

8. When breaking a long fast, one should be very careful not to eat too heavily. Milk and crackers or soup and crackers or some other light diet, are sufficient for the first meal.

9. When absent from home or going on a long journey, it might be wise to defer fasting until you return home. We should be careful and not get in bondage or under a strain. We should not consider ourselves backsliders because we are too busy or feel too feeble in our bodies to keep the fast day.

10. It is not using good judgment to try to fast

on Sunday. It puts one under too great a strain, and handicaps one for the services.

11. It is a very unwise thing to mince or partly fast every day. This sort of conduct has caused many a good worker to break down with stomach trouble. When we are *fasting* we should *fast*, and when we are *eating* we should *eat*.

12. Experience has long since taught the writer that to take a heavy preaching service on an empty stomach, did him more harm than good. It is all right to fast before the service, but it is better to eat something light before entering the pulpit. God will assist us just as much in delivering the message, if not more. At times, we have found ourselves so faint in the pulpit, while undergoing a fast, that we were almost exhausted before we delivered God's message.

O Lord, give us sufficient wisdom to know how to serve thee to the best advantage!

CHAPTER XLV

SUGGESTIONS FOR THE OPEN-AIR MEETING

A street meeting is one of the best ways of getting the gospel to the unsaved that we know; yet we have seen many an unwise thing done in it by overzealous workers. For this reason, therefore, we offer the following suggestions:

1. Every worker should be so prayed up before going to the meeting that there will be no need of prefacing the meeting with a long prayer service. *One* prayer is sufficient.

2. It is not wise for every one who speaks to exhort. One or two red-hot exhortations are a great plenty. Let the other workers give a clear-cut, definite testimony. Often this will accomplish more than a sermon.

3. Do not testify in open-air meetings on the subject of dress, tithing and other things which will confuse the minds of the hearers, but in all cases aim to adapt your testimony to the class of hearers present.

4. We have not only discovered the fact that it was unwise to denounce churches in the open-air meeting, but have also found that it was very hurtful. It often closes the people's ears to our after-message, and besides fills their hearts with prejudice.

5. It is generally not the best thing for one person to talk too long. One's messages should be quick

and to the point; a long, dry talk drives away listeners.

6. It is not wise to permit strangers to take an active part in such meetings. We once did this in a Sunday evening open-air meeting, and after the stranger had finished testifying and exhorting, we discovered that he had been peddling fish all the forenoon.

7. There is nothing wrong in lifting an offering in such meetings, yet it is not always the best thing. If it is done, it should be conducted with prudence and great precaution.

8. In giving an exhortation in the open-air, great precaution should be used in not mentioning the name of any church, denomination or nationality of people. It is likely to stir up strife and confusion.

9. It is not wise to hobby-ride any one text or passage of scripture. We knew a brother, who, nearly every time he testified in a street meeting, quoted Matt. 1:21, namely, "*And she shall bring forth a Son, and thou shalt call His name Jesus: For He shall save His people from their sins.*" The theme, "living without sin," is all right, but we should not hobby-ride it every time we testify.

10. It diverts the attention of the people for workers, while the meeting is in session, to pass out tracts to the immediate bystanders. It prevents them from catching what is being said by the speaker. By no means should tracts be distributed to the immediate bystanders until after the meeting has been dismissed.

CHAPTER XLVI

HOW TO GET TO CHURCH ON TIME

We have met but few persons who are strictly conscientious about getting to church on time. The majority of them are from ten to thirty minutes late almost the entire year.

We have watched some of the large department stores and factories where thousands are at work. As a whole, those employed are not an hour late in six months; but when it comes to attending church on Sunday, ninety per cent of these very same persons are from ten to thirty minutes late nearly every Lord's day. This ought not to be.

In the following lines we shall attempt to offer a few suggestions on how to get to church in time on the Lord's day.

First. As far as possible, do all that can be done on Saturday, namely, polishing shoes, bathing, shaving, brushing the clothing, sweeping and dusting, laying the fire, and setting the table.

Second. Cook and prepare that class of food on Saturday that can be easily warmed and served on Sunday. Get out the Sunday clothing for yourself and children so that it can be easily put on after breakfast.

Third. Do not lie in bed any longer on Sunday morning than you do week days, but get up and get the breakfast out of the way so that you can dress

yourself and the children and get to church at least five or ten minutes before the service begins.

Fourth. Unless it is strictly necessary, do not try to wash the dishes on Sunday. Of course, the following out of this suggestion depends on circumstances.

Fifth. If you have company, do not stain your conscience nor grieve God by staying away from church to cook and to entertain, but take them with you to the service; if they decline, you can politely excuse yourself and go to meeting. So many pious people have dried up in their souls by staying away from church to entertain worldly friends.

Sixth. Our advice is, move as near to the church, as is possible, so that you will not have to ride on the cars on Sunday. Riding on the street-cars on Sunday mars a good conscience.

Seventh. It is quite unfair for husband to dress himself and then sit down, or walk off to church and leave wife with three or four children to get ready. This is surely one place where the exhortation, "*Bear ye one another's burdens,*" should have a prominent place.

CHAPTER XLVII

AARON'S ROD

“And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom * * * And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron * * * was budded, and brought forth buds, and bloomed blossoms, and yielded almonds” (Num. 17:5, 7, 8).

The Bible is a wonderful book from the fact that it contains something that fits every phase of Christian life. In the lesson before us, there seems to have arisen a dispute among some of the workers as to which of them were divinely appointed or chosen for that specific work. As the matter was of too great importance for Moses to decide, the Lord took it in hand and settled it as narrated above.

If men, to-day, were put to a divine test and laid on the shelf a few months, in the tabernacle of witness, before they were licensed and were pushed out into the ministry, the pulpits of our country would not contain so many skeptics, so many infidels and so many men not called of God. No person should be admitted into the ministry who has not received a *clear, definite* call. To-day, in the ministry, are hundreds who are in it for the loaves and fishes, and who are no more called to preach the gospel than they are called to create worlds.

Let us direct our attention for a few moments to

the *budded rod*, and take notice of the similarity existing between it and a God-called man or woman. Remember, the proof was not, which was the *longest*, *straightest*, or *smoothest* rod, but the proof was, which bore the indisputable, supernatural mark. It is not sufficient evidence that a man is not called of God to preach the gospel, simply because his manner is rude and uncultured, or his literary attainments ordinary. One may be in possession of all of these things, and yet not be called of God. Notice how verse eight reads: "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron * * * was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17:8). This gives a brief outline of the *Three* divine earmarks that every God-called preacher should bear. Observe them in order.

First. "*The rod budded.*" Buds are sometimes used to symbolize life; hence, it will do no violence to use them here as such. A small bud bears a greater mark of the character of God than a mountain, for the simple reason that it contains life. No matter how gifted or talented a man may be, if he has never been born of the Spirit, he is no more fit to preach the gospel than a statue. Nicodemus was highly accomplished and influential, but was far from being acquainted with the new birth, namely, the divine life. All of the manufacturing establishments in the world can not make one grain of corn, neither can all the seminaries upon earth make one *live* preacher. The all essential is *divine life*. The preacher's sermons may be orthodox, logical and in perfect accord with

the rules of homiletics, yet they will be as powerless to awaken sinners and edify believers as sawdust would be (when sown) to produce a crop of wheat. He must also be a recipient of this life to properly feed the flock of God and to keep a spiritual church. One of the present day curses is an overstock of lifeless preachers who have no more power and unction to awaken souls than a hen has to hatch chicks from a batch of glass eggs. They are cursed with that "*itching palm*" disease; hence, their chief pursuit is the mighty dollar. The clink from the money-box is sweeter music in their ears than are the strains from an instrument of a thousand strings. Would to God they were routed off their feathered nests and sent to Texas to herd cattle or to Georgia to pick cotton. Such a transformation would, no doubt, cause joy in heaven, and grief and consternation in hell, besides hasten the coming of Jesus. Oh, this cursed brood of deceiving, religious cutthroats that are flooding the land like the locusts of Egypt!

Second. "*The rod bloomed blossoms.*" This, of course, symbolizes God-given gifts and abilities. We have never yet seen a man or a woman whom God had called into the work, notwithstanding their lack of education, who were not in possession of some marked, God-given talent and ability that made them soul-winners everywhere. Sometimes it was the gift of faith, sometimes the gift of discernment, sometimes the gift of prayer, the gift of song, the gift of personal work or the gift of persuasion. God never sends out His soldiers unqualified, but makes them "Equal to angels, astonishing to men, and mighty to

devils." This is what he did for the disciples and also for thousands of others throughout the civilized world.

Third. "*The rod yielded almonds*" (fruit). The surest proof that a man is called to preach the gospel, is in the fact that he is successful, not only in raising money and building churches, but also in getting sinners converted and believers sanctified wholly. There is no greater proof. If he is barren here, we are forced to believe that he has missed his calling.

CHAPTER XLVIII

THE STATE OF AN EXTREMELY SPIRITUAL MAN

“I was in the Spirit on the Lord’s day” (Rev. 1:10).

To casual readers the above text seems to infer that the apostle simply felt a measure of the Spirit of God, but to reflective and spiritual readers it carries the following thought: “I was *overwhelmed* with the Spirit.” There are but few people nowadays who live where they are frequently overwhelmed with the Holy Ghost. They think themselves doing remarkably well to receive a small shower of blessing at camp-meetings and revivals; but, dear ones, it is the privilege of every child of God to live where he is frequently overwhelmed with the power and presence of the Holy Ghost.

Reader, how many times in the history of your Christian experience have you received an old-fashioned overpowering or drenching blessing of the Holy Ghost? If this is not a frequent occurrence in your life, you are not only living beneath your privilege, but you are also sadly lacking somewhere in your Christian experience.

In ancient times, it was a common occurrence, both among the Methodists and Baptists, for scores to lie upon the floor, overcome by the power of the Holy Ghost, while others shouted and screamed, being almost blessed to death, so to speak.

Nowadays, when people see a soul frequently

overpowered with the Holy Ghost, they either brand him as a fanatic or form the opinion that he is one of God's favorites, and that the blessings which he enjoys are not for every one. But if the whole truth were known, there is a line of *self-denial* and *strict devotion* underlying the life of that soul which surpasses that of all of his brethren. St. John was a man of this type. He lived on piety's high hill where the choicest fruits abounded. It must be remembered that there are three stages or zones in the sanctified life: First. "*Border-land*," namely, those just entering into the experience of the sanctified. They are as thoroughly cleansed and filled as any one; but owing to their small degree of light and lack of development, they have not gone as far away from the border-land of Egypt as those more advanced in the divine life.

The second stage is the "*Plains of Canaan*." This is the place where the generality of holiness people settle down. They are conscious of the fact, beyond a shadow of doubt, that their "old man" has been crucified, and they are in possession of the experience of entire holiness; therefore, they make themselves contented. They think they are doing remarkably well to keep the witness of the Spirit to their sanctification from one special meeting to another without having to go to the altar.

The third stage is the "*Highlands*," namely, Mt. Hebron—Caleb's inheritance. Josh. 14:14.

I shall endeavor in the following lines, 1, to call the reader's attention to the spiritual zone that all sanctified people should reach, or in other words,

the state of an extremely spiritual man. The first noticeable feature about this zone is the lofty height to which it lifts the soul. It brings it into a realm of unclouded day, where it never loses the inward witness, not for a single moment, during the remaining days of pilgrimage upon earth. Isa. 60:20. There are times when the soul undergoes temptations, trials and great pressure, but through them all it retains a clear, sky-blue witness to the experience of entire holiness. It is also to be admitted that while passing through the "warfare" period, namely, the "Plains of Canaan," the soul is often bereft of all *feeling*, and caused to *walk* and *fight* by naked faith; but the soul which, through much prayer and self-denial, presses its way to the highlands, reaches a clime where it never has a single cloud, and where the golden lamp of holiness burns in its sanctuary, day and night forever.

2. The next high-class blessing the soul inherits in this zone, is un-thought of fellowship with Jesus Christ. St. John had spent months and years in close contact with the Savior, but had never before realized such fellowship and sweet communion as while thus in the Spirit. Jesus not only was life, but also infused new life, new hope and ineffable joy; He not only was light but also was enlightened; not only was glory but also was glorified; not only was power but also was impowered; not only was beauty, but also was beautified; not only was immortal, but also was immortalized. Therefore, when a soul thus lives in the Spirit, it finds but little time for human companionship, creature consolation and

created things. It retains a fellowship with Jesus akin to that of angels. Oh, hallelujah to the Lamb!

3. In reaching the high plane, the soul continually abides under the meridian blaze of perfect love. St. John was so filled and so thrilled with perfect love in the latter part of his experience that his watchword was "Love." We notice while reading his short epistle of five chapters that he used the words "*love, loved and loveth*" forty-four times. He was so brimful of love that it seemed to escape with every breath. Many of God's dear children are made to stagger when reading the seemingly high standard of love set up by the Apostle Paul, in the thirteenth chapter of First Corinthians; but to those who thus live in the Spirit, it is but the rudiments of love. The souls who live under the meridian blaze of perfect love not only are in possession of that degree of love which "is not provoked, thinketh no evil * * * beareth all things, believeth all things and endureth all things," but also are so filled with the pure love of Jesus that they could cheerfully lay down their lives for the brethren, if necessary. 1 John 3:16.

4. Still another benefit to the soul who thus lives in the Spirit, is that its faith and confidence in God become so steadfast that it never worries or feels an atom of *anxious care* regarding what it shall eat and wherewith it shall be clothed. It has reached the clime spoken of by the Son of God when He said, "Take no thought for your life," etc., consequently no worry, fret or uneasiness ever enters the realm in which it lives. The poet expresses its sentiment in the following lines:

“What have I to dread, what have I to fear,
 Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
 Leaning on the everlasting arms!”

5. This crystalline atmosphere also brings the soul into a state where it transmutes the most trying circumstances and darkest condition of life into seasons of praise and rejoicing. It has learned to say with holy Job, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” It always says with the Prophet Habakkuk, “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation” (Hab. 3:17).

6. Again, as the soul continues to abide in this ethereal clime, it receives for its reward the “*Benjamin's Mess*”—anointing, namely, *great grace, extraordinary high-class unction, power and glory*. Therefore, it is no marvel that such a soul is frequently overwhelmed with the power and blessing of God. Neither should we be at all surprised that it prays and preaches with such mighty unction, or that its labor is attended with such marked success.

I shall now proceed to give a few brief hints on how to reach this high spiritual plane:

(a) Keep in perfect tune with heaven. We are all acquainted with what it means, during revival times, to pray into a place where we feel in perfect tune with God and the angels; where our soul, body,

and spirit are all aflame and our whole existence tingles with heavenly electricity. Notice, if it is possible to pray into this blessed state during a revival, why is it not possible to continue therein every day of the year? However, we are willing to admit that to do so requires no small amount of fasting, prayer and careful living.

(b) By the grace of God and the assistance of the Holy Spirit, strive to bring your entire life into perfect conformity with that of the Son of God. Let your words, actions, and entire deportment be a copy of His. Do not be contented with simply bringing your external life into conformity with His, but see that no temper, passion, or propensity abides in your heart that was not in the heart of Jesus Christ.

(c) Always live under the strictest care and discipline of the Holy Spirit. It is true, at times, He may appear to be unreasonably strict with you and slack with others; but do not give place to this temptation for a moment, for He is striving to lead you to higher planes. Therefore, never worry about the liberties or privileges of others, but keep your eyes upon Jesus and continue to *closely follow* and obey the Holy Spirit.

(d) Never trifle with anything that is of a doubtful nature or that has ever brought a sense of heaviness or a shadow of condemnation upon your soul. "In all cases of doubt take the safe side." It is true you may be frequently criticized and called a fanatic; nevertheless, keep true to every ray of light and conviction that you have ever received from God. It matters but little what men think and say about

you, but it matters a great deal what God thinks about you.

(e) Keep your affections free from every earthly entanglement. God's people are more lame at this point (no doubt) than at any other we could mention. It is to be borne in mind that husband, wife, children, and loved ones are God-sent blessings when kept in their places, but when they become rivals to God and vie with Him for our affections, they sever our heavenly connection and put the soul in bondage.

“Nothing between my soul and the Savior,
Naught of this world's delusive dream;
I have renounced all sinful pleasure,
Jesus is mine; there's nothing between.

“Nothing between like pride or station,
Self or friends shall not intervene;
Tho' it may cost me much tribulation,
I am resolved, there's nothing between.”

(f) Never permit a harsh, cruel or unkind word to escape your lips, and never give way to a complaining, murmuring spirit; also keep a strict watch against all forms of scolding, loud talking, loud laughing, arguing and the use of many words in buying or selling. All of these things are hindrances to the spiritual life and should be avoided.

(g) Be punctual and regular in all phases of your devotion, strictly regarding the secret-prayer hour, the fast-day, the all night of prayer and the time for meditation and deep reading. The writer has learned, by sad experience, that all such neglect and slackness, even though they be accompanied by

a flimsy excuse, bring some loss and leanness to the soul.

(h) Beware of tame religious meetings and superficial holiness literature. Hundreds of choice, holy souls have suffered great loss by not being careful at these points. These two phases of compromise are extremely hurtful to souls who possess high-class convictions, advance light, sublime aspirations and the "*Peculiar Anointing*."

Oh, where can we find a soul, in this age of compromise, who will thus live in the Spirit?

CHAPTER XLIX

A SOUL AT HEAVEN'S GATE

“Well done, thou good and faithful servant * * * enter thou into the joy of thy lord” (Matt. 25:21).

Since the text is a brief form of the commendation, congratulation and welcome received by redeemed souls as they enter heaven, I want to talk about some of the things they will experience and realize on their arrival just inside the gates of pearl. No human tongue can tell, no pen delineate, and no finite mind conceive the joy and satisfaction felt by redeemed souls as they arrive at this point. There are many noted and remarkable places in this world, namely, battle-fields, birthplaces, death-beds and graveyards, but there is no place in all creation compared to this place.

“It is a place where those who meet shall part no more,
And those long parted meet again!”

Now, in order that our faith may be strengthened, our courage renewed, our love rekindled and our hope inspired, let us, in our imagination, place ourselves at this point.

Let us first take a hurried glance at our meager, fever-scorched, disease-ridden frame as it lies upon a couch, with life and vitality rapidly ebbing away. At last, the appointed moment arrives when our long-imprisoned spirit is set free, and, as quick as

thought, leaps up to the city of fadeless day. Oh, wonderful thought! Let us next quietly listen to the soul's soft soliloquy as it stands, amazed, just inside the gates of translucent pearl.

“And am I, then, in heaven? Is this the land
To which my yearning heart so often turn'd,
Desirous? This the paradise of saints?
And is it I, myself, who speaks? the same
Who wandered in the desert far astray,
Till the Good Shepherd found me perishing,
And drew me to Himself with cords of love?”

Let us briefly observe some of the joyous experiences and some of the things realized by the soul at this place.

1. He, now, for the first time in all of his experience, realizes that ALL conflict is FOREVER PASSED, and the victory FOREVER WON.

2. He next realizes that death's dark valley, death's chilly stream, death's goblin form and resistless spear, are forever passed. The thought of dying, the peculiarity of death, and the mystery which interlinked eternity and time have also vanished, and the soul is home at last.

3. The next experience the soul will undergo at this point, will be the awakening from the *slumber of ignorance*. He now understands more astronomy and science, in a second of time, than he could have learned on earth in a billion years. He now sees and understands the great God—“The Invisible, Incomprehensible, Immortal One who made heaven and earth; who walks upon the wind; who holds the waves in the hollow of His hand; whom thunders

wait, whom tempests serve, whom flaming fires obey; who guides the circuit of the endless years, and sits on high and makes creation's top His footstool." Not until now, did the soul fully realize what a stupendous sacrifice and condescension Jesus made in going to earth and dying for the human race. Now, all shadows have vanished, and he knows as he is known; all is clear. He fully realizes why God led him this way and that way; why He refused him this and that; why He reprov'd him here and afflicted him there. He now realizes that it took all of this to get him to the glory land.

4. Not until reaching this elevated point did he fully realize the necessity of "*holiness.*" But on beholding a holy God, holy angels, holy saints and a holy heaven, he realizes that it would have been absurd to think of entering such a place without being sanctified wholly. Heb. 12: 14. He also awakens to the fact that holiness was absolutely necessary to qualify him for *enjoying heaven.* He now sees that if one should get into heaven without holiness, he would be like a blind man in an art gallery, a deaf man at a recital or a limbless man at a dance.

5. His next new delight at this point, is drinking his first cup of *unmixed joy.* All of his previous joy has been mixed with small grains of suspense, fear, temptation, test and disappointment; but now, on reaching this world of day, and after inhaling the buxom air that fans the tree of life, he drinks his maiden cup of unadulterated joy. Second. He, at this point, experiences his first moments of *cloudless bliss.* The moment of his conversion was a grand

one, and the moment when he was sanctified wholly was yet more glorious. He also had many happy hours in the service of the King, during his enamored walk with God. But all former glory fades and is swallowed up like starlight in the blaze of the sun. For, as he beholds the argent fields, the fadeless flowers, the gushing springs, the placid lakes, the evergreen trees, rich with ambrosial fruit, and also sees the billions of blood-washed saints by love's strong magnet drawn, he falls down prostrate on the gold-paved street, while torrents of waveless peace sweep over his soul. Oh, hallelujah!

6. His next realization at the gates of pearl, is that trials, hardships and temptations were only instruments used by the divine mechanic to tune, capacitate and qualify the soul to *fully* enjoy heaven.

7. His next stupendous discovery, is that his *own* soul was a finer musical instrument and contained more music than any other instrument he had ever beheld upon earth. However, it required the united praises of the saints, the vibrations and the melodious sounds of angelic harps, and also the light, sportive breezes of heaven to properly operate it.

8. He finally realizes the fact that all the good desires, well wishes, holy intentions and dormant graces of his soul, have taken on new life, and, like rosebuds beneath the summer sun, were bursting out in amaranthine bloom.

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