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## **BREAD FROM THE KING'S TABLE**

**By C. O. Moulton**

Published by: J. W. Little Co.  
Publication date: 1903  
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## **SCRIPTURE**

"Then the king called to Ziba , Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. -- II Samuel 9:9-10

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## **INTRODUCTION**

"Of making many books there is no end" yet there are too few of the kind that like every good sermon "Grapple with the mind and produce conviction, with the conscience and produce contrition, with the will and produce resolution."

The book or the sermon that is of permanent value must do these three things. Much that is written and spoken, falls short of accomplishing the desired result that of leading the reader or hearer to will to do differently. The chapters in "Bread from the King's Table," are written with this thought in view. May they prove efficient and lead many to decide to repent make restitution confess and forsake all sin, and "walk in newness of life." May they then awaken the justified to a

sense of soul need, a discovery of inbred sin, and lead to an acceptance of Jesus Christ as sanctifier and the Holy Spirit as the abiding comforter.

While "Bread from the King's Table" is valuable, the reader must himself know Him, who said, "I am the bread of life." May the reader lose sight of author, chapters, book and all, and "see no man save Jesus only."

John Pennington  
Providence, R. I. July 24, 1903.

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## DEDICATION

To those who have left the homeland and at His bidding gone to the uttermost parts of the earth to publish the good news of salvation from sin and to "endure hardness as good soldiers of Jesus Christ," this book is lovingly dedicated by:

## THE AUTHOR.

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## PREFACE

While in missionary work on the island of Saba, Dutch West Indies, the burden came upon my heart to write and have published in book form some of the messages that had proved a help to the little flock on that lonely isle. The following pages are the result. A number of preachers and writers have been a help and blessing to me as I have written this book. It is sent out with the prayer that the chapters will prove real helps along the way to many a pilgrim, and be the means of leading wanderers to the "Way of Holiness." The profits from the sale of this book will be prayerfully used for the furtherance of this glorious message of Salvation.

C. O. Moulton

Providence, R. I., July 24, 1903.  
109 Friendship Street

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## Chapter 1 REPENTANCE

The subject of this chapter is not a popular one with the masses. Perhaps no doctrine is shunned more by the majority of preachers than this, and yet it is one of the most important ones. Real saving faith must be preceded by repentance. The jailer at Philippi was a real penitent when he was directed to believe on the Lord Jesus Christ. The command of Jesus as he came into Galilee was, "Repent ye and believe the gospel." Many today are trying to believe and marvel why they do not get an experience, when the trouble lies in the fact that they have never truly repented. It means much to repent, to right about face, to clean up the past life by righting wrongs and making restitution. The man that truly repents does not care to go through the ordeal twice; like the little girl that burned herself playing with the fire, and ever after kept away from it. So the man that confesses his sins and turns to God, will keep away from sin. Sin must be confessed.

The trumpet gives a no uncertain sound on this line. The message comes ringing down the halls of time, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Unconfessed sins never die. You cannot get away from them. You may leave the scene of your guilt and cross hills and dales, and when you arrive at your destination they will poke their grinning faces into yours. You may cross the ocean to a country where you know no one, and no one knows you, and as you go down the gang plank of the steamer to the wharf the first to greet you will be that unconfessed sin.

You may dupe men and even deceive that trusting wife, but you cannot blind the eyes of God of heaven. "Be sure your sin will find you out." What a picture of this is seen in that poem by Hood, entitled "The Dream of Eugene Aram." Aram murdered a man and cast his body into a river. -- "A sluggish water black as ink, the depth was so extreme." The next morning he wended his way to the scene of the crime.

"And sought the black accursed pool,  
With a wild misgiving eye;  
And he saw the dead in the river bed,  
For the faithless stream was dry."

"He then took the body to the woods and covered it with leaves, but the wind as it blew uncovered his victim and exposed his crime to the heavens' gaze."

"Then down I cast me on my face  
And first began to weep.  
For I knew that my secret was one  
That earth refused to keep.  
On land or sea though it should be  
Ten thousand fathoms deep."

He then prophesies his own discovery. He finally buried his victim in a cave and covered his body with rocks, but after years had passed his "sin found him out," and he was put to death.

Sins unconfessed will dog your steps until your body is placed beneath the sod, and your soul goes into eternal death the damnation of hell.

While this Bible truth is not popular with the masses today, it has ever been and now is the flaming torch in the hands of God's messengers to light men to heaven. John the Baptist was in the wilderness of Judea when the word of the Lord came to him. What was the message he faithfully declared? Listen as he stands before the country about Jordan. We hear but one message. He is preaching the baptism of repentance for the remission of sins. He has but one text. "Repent ye: for the Kingdom of heaven is at hand." The multitudes swarm about him, and he warns them to flee from the wrath to come, by bringing forth fruits answerable to amendment of life. To confess and forsake their sins.

One day he saw Jesus coming and he changed the text. What is it now? He has faithfully preached repentance; now he cries out, "Behold, the Lamb of God that taketh away the sin of the world."

John the Baptist is put in prison, Jesus has entered upon his public ministry, and we see him as he comes into Galilee preaching the Gospel of the Kingdom. As we listen we find it is the same message given John in the wilderness, "Repentance." The people gather about him. He takes his text, "The time is fulfilled and the kingdom of God is at hand. Repent ye and believe the gospel." There came a day when he called unto him the twelve and began to send them forth by two and two; and gave them power over unclean spirits, "and they went out and preached that men should repent." It was the same with the seventy that were sent out, they had the same message.

A number came to Jesus one day and told him of the Galileans whose blood Pilate had mingled with their sacrifices, and of the eighteen upon whom the tower of Siloam fell, and he answering them said, Suppose ye they were sinners above all because they suffered such things? "I tell you, Nay; but except ye repent ye shall all likewise perish." It made no difference whether they were the harlot in the street, or the religionist of the day, the conditions were the same: repent or perish.

Jesus had given the disciples a parting exhortation, and left them standing upon Mount Olivet, while a cloud received him out of their sight. Then they returned to Jerusalem and gathered in an upper room to await the promise of the Father. On the day of Pentecost we find Peter the preacher of the hour. Perhaps the crowd are asking each other if the message has been changed since their leader left. Perhaps some are wondering if the conditions are the same as they were when Jesus gave the message. Some of them ask the question, "What shall we do?" And as Peter replies "Repent," we find it is the same answer John gave; the same lesson that Jesus taught; the same text the twelve and the seventy used upon their evangelistic trip. It is the same Gospel, the same conditions. Perhaps some one says, "Yes, that was the conditions for the Jews, but are the conditions the same for the Gentiles?"

Paul one day, yet breathing out threatenings and slaughter against the disciples of the Lord, started toward Damascus, but was met in the road by the God of heaven. This meeting changed the whole future of his life. He is now a "chosen vessel of the Lord, to bear his name to the Gentiles." The message was the same as had been given to the others. He spent some time at Ephesus, and as he bids them goodbye, he says: "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." As he stood one day in the midst of Mars Hill, and preached to the men of Athens, it was on this same subject. He had seen the altar with the inscription "To the unknown God," and in calling their attention to it he said: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

God has commanded all men everywhere to repent. Dear reader, that takes you in. It is repent or perish. Why must you repent? "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The judgment day has been

appointed, God has put it upon the calendar. The hour is coming when Jesus will ride down upon the clouds, and somewhere in the vicinity of earth, heaven and hell, the judgment throne will be erected, and God will bring every work into judgment. Because this day is surely coming God has sent into the world the proclamation that all men must repent, or be lost. You must confess and forsake your sins now, and turn to God, and accept Jesus as judged for you, or else in that day go away into everlasting punishment.

"There is therefore now no condemnation to them which are in Christ Jesus." That means no judgment of punishment, nothing but a judgment of reward. To the man that has truly repented of his sins there is no judgment, if he keeps under the blood of Jesus, and in that day he will receive the reward through the merits of that blood. Few people really seem to know what repentance is. The god of this world has blinded their eyes to the nature of repentance. Perhaps we could better understand what repentance is, by considering what it is not. Some folks seem to think it is fear, and in the hour of peril call upon God for mercy :and when the peril is over, and their fear gone, they are the same as they were before.

The preacher may picture to the minds of his audience the awful doom of the damned; the very fumes of the burning pit may be in the air, and men and women feel themselves slipping into the lake that burns with fire and brimstone: and because of fear may weep and cry and it might appear like repentance, it might look like a real work; but it soon vanishes like the dew before the sun. The vessel may be sailing along with no danger in sight, the captain may be cursing the men who are engaged in a game of cards. But a storm comes on, the spars are swept away and the vessel seems doomed to sink. In their fear the men act like saints, begin to cry and pray. The vessel is towed into a friendly harbor and the anchor cast; the storm is over and the men are back at the old business of cursing God. They did not repent they were only afraid. Many men when death comes their way get frightened, but do not repent. Fear is not repentance. A man may be alarmed but not repent.

The men who fell upon their knees in the Eastern city the day the sewer gas exploded and blew up a portion of the street, did not repent, they were only alarmed. The evening of the same day they could be found in the haunts of sin.

Feeling is not repentance. A man may have a tremendous amount of feeling, and rush to the altar and weep and cry and confess himself an awful sinner and the next day go deeper in the vices of hell than ever. He may feel sorrow and yet not repent. The jails and state prisons are full of men who feel badly; they are sorry they are there and would like to get out, and when they do, the first thing is to go back to the same business that brought them there. That is not "Godly sorrow that worketh repentance," it is only feeling. Then some folks are waiting for some kind of a feeling to strike them; they come to meeting, and you ask them to repent, they say, "I have no feeling."

Well, repentance is not feeling. Again repentance is not remorse. Many a man has spent weeks of remorse for a night of sin, but has done the same thing over again. Judas had remorse, but did not repent. He threw the pieces of silver at the feet of the council, and then went out and hanged himself. That was not repentance. Remorse or despair is not repentance.

Penance is not, and does not produce repentance. Luther's burden did not lift with all his penance. The missionary met a gray-haired man who had been doing penance for years. He had walked many a weary mile and prayed in all kinds of positions, but the burden of sin was still upon his soul. He turned to God and the burden lifted. People are doing all kinds of penance, but it will never take the place of repentance.

Conviction is not repentance. Many have been deceived on this line. Because a man knows he is wrong, that is not repentance. A man may be convinced he is on the wrong train, that is conviction, but it is necessary for him to leave it and board the right one if ever he gets to his destination. Some folks think saying prayers is repentance, and every night say over the same prayer and ask for forgiveness for the sins they know that are going into the next day. I have in mind now a sinful worldly woman who never goes to bed without saying a prayer. But this is not repentance, and unless she confesses and forsakes her sins she will go to hell.

You may break off some sins, but that is not repentance. If the ship has half a dozen leaks and you stop them all up but one, it will not save the ship. That one leak will let in water enough to sink her. A young man listened to the truth, stopped drinking, smoking, swearing, came to service regularly, his outward life was very exemplary, but breaking off those sins was not repentance. It was only reformation. He did not "confess and forsake."

Well, some one says, What is Repentance? It is turning. It means action. Right about face. "Let the wicked forsake his way, and the unrighteous man his thoughts and turn unto the Lord." It is a change of mind. Jesus gives us a picture of Repentance in Matt. 21:28: "What think ye? A certain man had two sons, and he came to the first and said, 'Son, go work today in my vineyard.' He answered and said, 'I will not,' but afterward he repented and went." Here was action, something more than fear, feeling, remorse, penance, etc. He turned and went.

Another Bible picture of real repentance is seen in the case of Zacchaeus. He made restitution, listen to him as he makes his confession: "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."

The man that truly repents returns the stolen property, rights wrongs, and makes restitution. He clears up the old life as far as he is able. He not only washes, but heeds the exhortation of Isaiah: He washes and makes clean, he puts away the evil of his doings, he ceases to do evil and learns to do well.

Repentance puts men in a place where God hears them. The Psalmist said: "If I regard iniquity in my heart the Lord will not hear me." Sins unrepented of closes God's ear to the cry of a soul. If there were more genuine cases of repentance, there would be more candidates for the blessing of Holiness. It is either "repent or perish." You must "confess and forsake," or in that day, go away into everlasting punishment.

Away from parents, friends and loved ones,  
In that great judgment day  
Jesus will say, "Depart, ye cursed,"  
Forever go away.

There is a burning, yawning hell, that awaits the man that refuses to repent. Men may laugh at it but their conscience tells them that:

"There is a dreadful hell  
And everlasting pains,  
Where sinners must with devils dwell  
In darkness, fire and chains."

And the soul that harbors a sin unconfessed or unrepented of must spend an eternity there. Some one says, "Sir, you are too strict, you make it too hard." Would it be if you were on your death bed, if the death rattle were in your throat? Would you dare tell God it was too much to do? When Hulda Rees was on her death bed and about to cross over, she was asked by her husband, that mighty preacher of righteousness, Seth Rees, if they had made the truth too strong, or cut the line too close. And her answer was an emphatic "No, not strong enough."

Men may make excuses now, they may say it is not necessary to do this or that. But look! Jesus sits on the judgment throne. Why doesn't Judas step up and kiss him? Why does not Pilate condemn him now? Bob Ingersoll, why don't you walk up with a firm step, with head erect and look him in the face and say, "There is no Christ?" Men with your excuses, tell them to him that sits upon the throne. Tell him you can cover your sins and prosper. Tell him it is not necessary to repent in order to go into heaven. Tell him you were a nominal church member, and because of that you demand an entrance in. Why, what is the matter, why are you fleeing to the hills? Why do you try to hide yourselves in the dens and among the rocks of the mountains? Why do you call upon the mountains and rocks to fall upon you to hide you from the face of him that sits upon the throne? Why all this? And a wail comes as the answer: "My sin has found me out. I would not repent, now I must perish."

Dear reader, God help you this very hour to cross the Rubicon of Repentance.

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## Chapter 2 MIGHTY TO SAVE

As the first glimmer of the lighthouse on the rockbound coast brings hope to the storm tossed mariner so this promise 'Mighty to Save' brings hope to the sin sick soul.

Isaiah, the son of Amos, in the year that King Uzziah died, saw a vision that caused him to cry out, "I am undone, because I am a man of unclean life." But he came in touch with the God of heaven, and as the live coal from the altar touched his lips, his iniquity was taken away, and his sin was purged. A messenger was wanted to carry to the people the glad news of the Mighty to Save. The voice of the Lord said, "Whom shall I send, and who will go for us?" And Isaiah with a spirit of glad obedience answers, "Here am I, send me."

He is clothed with the garments of prophecy, he looks down through the ages and cries out, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." He looks again and the good news comes: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid upon him the iniquity of us all."

Again he looks and a strange sight greets his eyes, and the question bursts forth from his lips: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel traveling in the greatness of his strength?" And as we listen there comes back the answer with no uncertain sound: "I that speak in righteousness, Mighty to Save." Again comes a question, "Wherefore art red in thine apparel and thy garment like him that treadeth in the wine fat?" And the man of sorrows replies, "I have trodden the wine press alone; and of the people there was none with me. I looked and there was none to help; and I wondered there was none to uphold: therefore mine own arm brought Salvation."

"There was no arm to save, there was no eye to pity,  
Until Jesus our Savior from glory came down;  
He was mighty to save, he was strong to deliver,  
He has brought us salvation, a robe and a crown.  
Hallelujah! hallelujah, sing the triumphant strain,  
Hallelujah, for the blood, and Lamb that was slain."

The mighty to save is, "the Lamb slain from the foundation of the world." He that was typified in the accepted offering of Abel. The power of his shed blood upon Calvary, is pictured in the blood of the paschal lamb which was sprinkled upon the doorposts of the Children of Israel, which caused the destroying angel on that awful night of death and sorrow to pass over wherever the blood was sprinkled. He was typified in Moses who led the Children of Israel out from the bond-age of Pharaoh, a people of whom it was said: "Happy art thou, O Israel: who is like unto thee, O people, saved of the Lord." He was foreshadowed in Joshua who led Israel from her wilderness wanderings, into a land that abounded in corn and wine and oil; a land that was favored with God's peculiar smile. He is Jesus the God-man, proved so, by his mighty acts. Who is the Mighty to Save? He is the Conqueror of death and hell. The Lord of Angels. The master of storms. The God of battles, and the God of Victory, for he never lost a battle. He is the King of Kings and the Lord of Lords. The author of Eternal Salvation. For the "Son of Man is come to seek and to save that which was lost."

Jesus is the Mighty to Save, and right here some one may ask what does the scripture mean by the words "to save". Perhaps the majority of men in reading these words consider them to mean a salvation froth hell when the last breath of this life has been breathed. But this is only a part of the truth. "To save" means infinitely more than this. Jesus came not to put men into a state where they might be saved, but to put them into a saved state. Paul said, "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." The work of salvation saves man from sin root and branch.

God did not leave us in ignorance of what Jesus would accomplish when he came. Before he was born, the Father deputized an angel from heaven to announce the supernatural conception, who, when he brought the news said, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." When he came to manhood and was about to enter upon his public ministry, John the Baptist, his forerunner, looked out upon the multitudes around him and saw Jesus coming unto him. Divinely inspired, he cries out (pointing to Jesus), "Behold, the Lamb of God which taketh away the sin of the world." And years afterwards, John, the beloved disciple who "leaned upon Jesus' breast," when writing his epistle of warning against a sinning religion, in speaking of the "Mighty to Save," said: "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."

John the Baptist was a babe eight days old, his father, Zacharias, had been dumb for many a day; but this day his "tongue was loosed, and he spake and praised God." He "was filled with the Holy Ghost," and prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us."

How much this means, to be saved from the wiles and temptations of that arch deceiver, the greatest of all enemies -- Satan. This means victory over death, too; for the last enemy to be destroyed is death. The Mighty to Save has come, and in the hour of death the saved one crieth out, O! death, where is thy sting? O! Grave, where is thy victory? "To save" means to be saved from everything that is not clean. Ezekiel, as the mouthpiece of God, speaks of the blessing of the Mighty to Save, saying, "Ye shall be my people, and I will be your God. I will also save you from all your uncleanness." No more need we be bound down by unholy ambition, or abnormal and devil created appetites. The smoker and drinker may be delivered by the Mighty to Save, from the appetites which so long have held them chained.

There is salvation from that unclean thing, the Old Man, the carnal nature, and when this is accomplished away go envy, wrath, lust, pride, etc. He came to deliver us from worldliness. "He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." The Theater, Ball Room and worldly pleasure has no attraction for the saved soul.

"There's no thirsting for life's pleasure,  
Nor adornment rich and gay,  
I have found a richer treasure,  
One that fadeth not away."

Such is the language of every soul that has the blessings contained in these words "To save." John while on Patmos for the "testimony of Jesus" among other things was allowed to see all classes and conditions of men as they tried to hide themselves in dens, and then cried for the mountains and rocks to hide them from him that sat upon the throne and from the wrath of the Lamb.

The words "to save" not only mean from sin, our enemies, uncleanness, this present evil world, but mean a saving from the wrath of God. It means that the saved soul shall be able to stand in that "great day" of his wrath. "Much more then, being now justified by his blood, we shall be saved from wrath through him." This surely means: "A full, a free, an uttermost salvation."

But, says some one, how can you prove that Christ is "Mighty to Save?" Perhaps the strongest proof that can be brought forward is the fact that he has done it. He has saved men and women from lives of sin and shame; from the fear of death; from their uncleanness; from this present evil world. I think of a case that came under my personal observation. One evening when in Mission work in a large Eastern city, a woman came to me, her clothing ragged and dirty, her hair unkempt, she was partially under the influence of liquor; she was from the slums of that great city. The tears were coursing down her cheeks; she looked into my face and said: "Mister, I want to be saved." I turned to the companion who was with me and said: "Let's take her to Emmanuel" (a Mission in that city). He took one side of her, and I the other, and steadied her steps to the hall. As we entered the door the altar service was in progress. I walked down the aisle with her, and she dropped at the altar and began crying to God to save her. I saw her as she rose from the altar with a shining face, and began praising God for saving her, not under the influence of liquor now, but perfectly sober. One evening some months later, I attended some revival services that were being held in a church in another part of the same city. After the service was over a nicely dressed woman came and shook my hand, and as I was about to pass on she said: "You don't remember me, do you?" I replied: "No, I cannot just place you now." "Do you remember," she said, "the drunken woman you and Bro. M\_\_\_\_ carried to Emmanuel some months ago? Well, I am that woman." It did not hardly seem possible, the change was so great. From a harlot in the slums to a pure woman. He the "Mighty to Save" had done it.

Go with me if you will to those islands where but a few years ago the inhabitants were cannibals. Had your visit been then, you would have furnished an evening meal for some family, while your scalp would have hung at the girdle of the head of the family. What has tamed him, taken the scalps from his girdle, and caused him to lay aside his tomahawk? Was it education? Why, they would have eaten the schoolmasters as fast as they arrived. But the Missionary went to him with the story of the "Mighty to Save." He listened, his heart was touched, the tears coursed down his cheeks, and I see him as he falls upon his knees acknowledges his sins and asks for salvation: he arises a new man; he is now "clothed and in his right mind." Who has wrought this change and saved him from that beast life? I answer the "Mighty to Save," Jesus Christ.

And this is not all. Look and see the procession of saved ones as they march by. In their ranks the faultless religionist Paul. I see that awful sinner whose very blood was poisoned with sin, but Jesus saved him; he is now called "St. Augustine," and for nearly half a century he witnessed to the fact that Jesus was "Mighty to Save." In that procession I see the wicked Bunyan, the licentious John Newton, the drunken wharf rat Jerry McAuley. And as I look again, I see a woman whose body is so scarred you can hardly lay your finger on it without touching the scars which her life of sin caused. Who is she? It is Delia, known as the "Blue Bird of Mulberry bend."

Yes! Glory be to God, he saved them all and their lives were a living proof that He is the "Mighty to Save." He makes the harlot honest and sobers the drunkard and keeps him so. He makes the proud and haughty humble and loving. Will other doctrines do this? Does religion of which

there are over 400 kinds accomplish this end? Does signing a pledge do it? Do reforms do it? If men believe they will, why do they stand in their pulpits from January to December, year in, year out, and never see a changed life, never see an individual saved?

The Gospel of Jesus Christ is the "good news," because it tells of one who is "Mighty to Save." And wherever it is faithfully preached there are individuals whose lives have been so changed that they are proofs that he is able and willing and does save.

Christ is Mighty to save because of the infinite efficacy of his atoning blood. There is no heart so black but that the blood of Jesus can make white. He is able to forgive the sinner his sins, because he has satisfied the demands of Divine justice and been punished in his stead. This is made plain by an incident in the life of Mr. Spurgeon. He says: A poor Irishman came to me one day in my vestry and announced himself in this way: "Your reverence, I'm come to ask you a question." "In the first place," said I, "I am, not a reverend', nor do I claim the title; and in the next place, why don't you go and ask your priest that question?" Said he: "Well, your Rev-Sir, I meant. I did go to him, but he did not answer me to my satisfaction exactly; so I have come to ask you, and if you will answer me this, you will set my mind at peace, for I am much disturbed about it." "What is the question?" said I. "Why, this: You say and others say, too, that God is able to forgive sin. Now I can't see how he can be just and yet forgive sin: for," said this poor man, "I have been so greatly guilty that if God Al mighty does not punish me, He ought. I feel that he would not be just if he were to suffer me to go without punishment. How then, sir, can it be true that he can forgive and still retain the title of just?" "Well," said I, "It is through the blood and merits of Jesus Christ." "Ah," said he, "but then I do not understand what you mean by that. It is the kind of answer I got from the priest, but I wanted him to explain it more fully, how is it that the blood of Christ could make God just? You say it does, but I want to know how." "Well, then," said I, "I will tell you what I think to be the whole system of the atonement, and the essence of all the Gospel. This is why Christ is able to forgive. Suppose," said I, "you had killed some one. You were a murderer, you were condemned to die, and you deserved it." "Faith," said he, "yes, I should deserve it." "Well, her majesty is very desirous of saving your life, and yet at the same time universal justice demands that some one should die on account of the deed that is done. Now how is she to manage?" Said he, "That is the question I cannot see how she can be inflexibly just, and yet suffer me to escape." "Well," said I, "suppose, Pat, I should go to her, and say, Here is this poor Irishman, he deserves to be hanged, your Majesty; I don't want to quarrel with the sentence, because I think it is just; but if you please, I so love him that if you were to hang me instead of him I should be very willing. Pat, suppose she should agree to it, and hang me instead of you, what then? Would she be just in telling you go?" "Ay," said he, "I should think she would. Would she hang two for one thing? I should say not. I'd walk away, and there isn't a policeman that would touch me for it." "Ah," said I, "that is how Jesus saves. 'Father,' he said, 'I love these poor sinners, let me suffer instead of them!' 'Yes,' said God, 'thou shalt,' and on the tree he died, and suffered the punishment which all his elect people ought to have suffered; so that now all who believe on him, thus proving themselves to be his chosen, may conclude that he was punished for them, and that therefore they never can be punished."

"Well," said he, looking me in the face once more, "I understand what you mean; but how is it, if Christ died for all men, that, notwithstanding, some men are punished again? For that is unjust." "Ah!" said I, "I never told you that. I say to you that he has died for all who believe in him,

and all who repent, and that he was punished for their sins, so they shall not be punished." "Faith," said the man, clapping his hands, "that is the gospel."

Yes, Jesus is Mighty to Save because he suffered the just for the unjust. Some one may ask the question, when is he Mighty to Save? If we are to be "saved from wrath" we must be justified now by his blood. There is no time but the present. "Behold, now is the accepted time; Behold, now is the day of salvation."

Dear reader, repent of your sins now. Trust the blood now, and prove him the Mighty to Save.

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### Chapter 3 CHRISTLIKENESS

Christianity in these days is looked upon by a great majority of people as an institution; and in many cases the churches which should be composed of representatives of Jesus Christ are filled with joiners, thus causing them to be classed on the same level as secret orders, labor organizations and other such like institutions.

The day is no more when church membership brings persecution or ostracism; in fact, it is almost necessary in order to move in good society. But the reproach is still on the cross of Jesus Christ and real Christ ones are called upon to suffer persecution if they live godly in Christ Jesus.

The true representative of Christianity is like Jesus. John the beloved whose head was often pillowed on the bosom of the Christ, said: "Because as he is so are we in this world." In order to testify to a gainsaying world that the tragedy of Calvary was a success the walk must be "even as he walked." This was God's thought when from the foundation of the world the Lamb was slain. Jesus came to do the will of the Father. A few hours before the agony of Gethsemane, Jesus had gathered with his disciples in an upper room. He had told them of another comforter which he would send to them who would take the things of himself and show them unto them. He made plain to them what they must do to receive this comforter. Then lifting his eyes to heaven, he poured out his soul to the Father. His heart cry was for the sanctification of those disciples, and not only for them but for all who should believe on him through their word. From the very depths of his soul comes the cry, "As thou has sent me into the world, even so have I also sent them into the world." The true heart believer is like Jesus. They are living epistles, "known and read of all men." "A city that is set on an hill cannot be hid." The song says, "I shall be like him, when redeemed by his side I shall stand," and it is true. But it is also true that the believer shall be like him in this world. If God can get a people wholly yielded to himself he will make them like Jesus.

First in Relationship. He was a son, and the believer will sustain the same relationship. "For ye are all the children of God by faith in Christ Jesus," says the Word, not an intellectual faith, but a faith inwrought in the heart by the Holy Ghost when the Bible conditions are met, of separation from the world, and a touching not of the unclean things; of being not unequally yoked with unbelievers, for righteousness, or light hath no communion with darkness, or he that believeth

hath no part with an infidel. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father, unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Thus we see that in order to sustain this relationship, there must be a freedom from sin both as an act and as a principle. All past transgression must be forgiven, and the sin that dwelleth in you, destroyed. "The Son of God was manifested that he might destroy the works of the devil." John the Baptist said as he saw Christ: "Behold, the Lamb of God which taketh away the sin of the world." Not only must sins be forgiven, but the seed of sin must be cleansed from the heart.

In his farewell sermon to the disciples, after the Passover meal had been enjoyed, Jesus said: "The prince of this world cometh and hath nothing in me." Dr. Godbey says in commenting on this: "That it is a positive proof of our Lord's perfectly pure humanity, as satan really had nothing in Him. This is the standard of New Testament Christianity which all who get to heaven must reach. As Jesus says, we are to be like Him."

The soul that has reached this standard will find nothing in the heart that answers to the suggestion of satan, and having been made like him as a son, they will begin to develop the son's characteristics, some of which are so beautifully described in the 45th Psalm. Here we find not only the gentle side of the Christ but also the rugged characteristics. The 5th verse says: "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee," and in the 8th verse we read, "All thy garments smell of myrrh and aloes and cassia out of the ivory palaces, whereby they have made thee glad." These are to be so blended together, the lamb and lion natures, that at all times the truth will be spoken in love. Jesus not only looked with compassion on the multitudes, fed the hungry, and gave rest to those that labored and were heavy laden, but with a whip cord he drove the money changers from the temple, and pronounced a withering woe upon the Scribes and Pharisees who were hypocrites, even calling them serpents, the spawn of vipers.

There is today all over the land a lot of sickly sentimentality, a sort of molasses affair, that is mistaken for Christlikeness, but it does not bear the divine stamp. It fails to stand for truth without compromise. It says: "We must not say anything about this or that for it may hurt their feelings; and Jesus was loving, you know." Yes, He was loving, but he never failed to rebuke sin for fear of hurting any one's feelings.

In my early Christian experience, I was often severely criticized and once publicly rebuked by the pastor because of the decided stand I took in regard to suppers, entertainments, etc., in the church. Often I was appealed to on this wise: "Now there is Sis. A. and Brother B., see how Christlike they are; so good and kind, they never say anything against these things and they always come, and think they are needed to hold the young people." The world may say they are good and kind, and even Christlike, but measured with the Divine tape line it is found short for the "arrows are sharp in the heart of the King's enemy." Christlikeness does not palliate sin. On the other hand it is not harsh and critical, and while it will always rebuke sin wherever found, in church, home or state, it does not do it in a haughty proud or arrogant manner; but there is an odor about the

garments that smell of aloes, myrrh and cassia. A holiness evangelist was holding some special services in a mission in a New England town, and was invited to take charge of the Saturday night prayer meeting in a certain church, the pastor being away to conference. He took as his subject the charge to the church at Ephesus (Rev. 2). He was led out to expose some of the popular sins in the church and the truth was very cutting. After the service on the way home, the brother in whose home he was staying said to him: "Brother, I never heard you say such hard things, and I never heard you when you had such a sweet spirit." This was the two characteristics so blended together that the truth was spoken in love. Christlikeness in preachers will cause them to preach the awful torments of the damned with a heart bathed in tears, and make them so fearless that like John the Baptist they will uncover sin even if they do lose their head. Folks that bear the divine impress are not like the world. Paul says they are a "peculiar people, zealous of good works." The second verse of the above Psalm says: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever." He was not like the worldlings. He was fairer. As he was brought into the judgment hall and stood before Pilate, his accusers gathered around him with anger and hate depicted in their countenance, but His bearing was that of truth, meekness and righteousness; and upon his face was that holy glow of purity which brought from the lips of Pilate that mighty testimony, "Behold the Man." Some one has said: "It is not more men that we need, but more man." Christlikeness makes "man" out of men.

Some time ago a "man" moved into a New England town, and the street on which he lived was made beautiful by the green lawns which stretched from the houses to the sidewalk. On Sunday mornings the late sleeper was aroused by the click of numerous lawn mowers. This "man" erected his family altar, rebuked sin, and "lived in the sunshine;" and the lawn mowing process no longer disturbed the Sunday sleeper. But the lawns were mowed on Saturday evening. He was a faithful attendant at the Holiness Mission in the town. One Sunday afternoon, on returning from the mission, he found a neighbor mowing his lawn. Stopping, he said: "If you will put up that lawn mower, I will come around tomorrow and mow the lawn." A peculiar man but zealous of good works. He was "fairer than the children of men." Jesus loved righteousness and hated iniquity, therefore God anointed him with the oil of gladness above his fellows. Some people have an essence of gladness which comes out in the storm and only lasts while the wind and tide are in their favor; but when the tests and trials come instead of something that is lasting, they find their gladness rapidly evaporating. Christlikeness gives you the oil of gladness that retains its joy in the hard places.

Some time ago, a friend of mine left his home in P\_\_\_\_ for a distant city, intending to return by Saturday night. On the return trip the train began losing time and as he consulted his watch he began to fear he would not get to W\_\_\_\_, where he was to change cars, in time to make connection with the last train. It was not long before the train came to a hill and the speed slackened. Surely if the train had lost time on the level, it would going up hill, and he gave up hope of getting home Saturday evening, when to his surprise the train began to go faster up hill than it had on the level. On inquiring the cause he found they had an extra engine on behind. All lost time was made up and he got to W\_\_\_\_ ahead of time. This special anointing of the oil of gladness in the Christ life is the extra engine on behind that causes the possessor of it to make up time going up hill and will bring him home on time. It is only given to the soul that loves righteousness and hates sin. People today are compromising with unrighteousness and then wondering why they have not this special anointing of the 'oil of gladness.' The Psalmist not only had a table prepared for him in the

presence of his enemies but his head was anointed with this oil, and at another time as his faith gave a lead he cried: "I shall be anointed with fresh oil." There is a freshness about the Christ life that is refreshing because of this anointing. Isaiah said of Him, "He was oppressed and afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth." And when before Caiaphas they made accusation against Him and tried to make him answer, the Word says: "And Jesus held his peace." What a precious lesson to learn, the victory of silence.

This was brought very forcibly to my mind while in missionary work in the West Indies. I started one day from Saba for St. Kitts, some 40 miles distant, in a small open boat, with large rocks in for ballast. The only other passengers were three sheep. They were thrown down on the beach and their feet tied together, and then tossed into a small row boat and from that transferred to the ballast in the sailboat. They were tossed about for over 24 hours with nothing to eat or drink, but through all this they never murmured. I did not hear even a blat. The life hid with Christ in God does all things without murmurings or disputings; being cursed it blesses, it does good to all that hate it, and prays for all that despitefully uses it and persecutes it. It is not provoked: it endures all things, bears all things, and always hopes for the best. A great many people are easily discouraged, but not so the Christ life. As Isaiah caught a glimpse of the Christ he cried: "He shall not fail or be discouraged." God never discourages any one. All discouragement is of the devil. Sophie that marvel of grace whom God called to "scrub and preach", says, "Discouragement is the devil's visiting card, but I don't took it."

Christlikeness makes no provision for retreat or defeat; it crosses the bridges as it comes to them and burns them, and like the drummer boy in Napoleon's army, it has never learned to beat a retreat. The flag is nailed to the mast head, and will not come down at the demand to surrender. It never fails.

Thrones totter and decay, "the world passeth away and the lust thereof," but this life lives on forever. Among the types we have of Christ in the Old Testament is that of Sampson. The lion roared against him, but he rent it as he would a kid; and in passing later he found the carcass filled with honey. "And he took thereof in his hands and went on eating, and came to his father and mother, and he gave them and they did eat: but he told not them that he had taken the honey out of the carcass of the lion." The true representatives of Jesus Christ always has his "hands full of honey" taken from the carcass of some lion of trial or suffering, but the recipient of the sweetness knows not where it comes from. Everybody wants something good. I remember as a boy when a few pennies had been earned which had filled my pockets with sweetmeats, and in sauntering into the school yard munching the candy, the boys would flock around with the cry, "Give us something good." So the hands that are filled with honey will create a longing in hearts for the source of the supply. Being like him in relationship and character, we will also be like Him in work. He was an intercessor, he wept over the lost. One day in looking out over Jerusalem he cried: "Thou which killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." The individual that is like Christ is a soul winner, with a burden for the salvation of the lost, and like Moses of old will throw himself in the breach. Paul says: "Covet earnestly the best gifts: and yet show I unto you a more excellent way." And as he, guided by the Master hand draws the picture,

there appears to our vision Jesus, "The way, the truth, and the life." If you would be like Him, walk in the way, keep filled with the truth and then live the life.

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## Chapter 4

### THE MORE EXCELLENT WAY

One of the most blessed privileges that comes to the soul that has heeded the exhortation of the Master, "Strive to enter in at the strait gate," is that of walking in, "the more excellent way." Some have called it "the better way," others the "shining way." It was Paul who wrote to the Corinthians, saying: "Covet earnestly the best gifts; and yet shew I unto you a more excellent way."

It was Jeremiah who called upon the people to "see and ask for the old paths, where is the good way and walk therein."

Isaiah, as he caught sight of it, said: "The unclean shall not pass over it; for He shall be with them. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." They all agreed with the prophet of old that it was "the way of holiness."

Many have walked this way which has led them through the gates onto the streets of the New Jerusalem. Because they were on this way, the martyrs of old walked to the scaffold block and stake with a conquering tread.

Those that are on this way are divinely led. The light that leads to the way is the light that leads on the way. The promise says: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not."

This means a victorious journey. Eleazar said: "I being in the way the Lord led me."

The reason why there are so many spiritual dwarfs today, those with an up and down experience, is because they do not follow the light that leads to "the more excellent way."

The Psalmist said: "He leadeth me beside the still waters," or "waters of quietness." This means peace. It is a blessed thing to be in this way, above the turmoil and strife of this world. To have the "peace of God" garrison the heart and mind. This is the better experience of the better way. It is a good experience to have "peace with God." But he that walks the way of holiness has the better experience of the "peace of God" serving as a garrison, and keeping from his heart and mind all that does not tend to inward quietness. Isaiah in speaking of a people of old said: "The way of peace they know not; and there is no right in their goings, they have made them crooked paths: whosoever goeth therein shall not know peace."

Daniel of old walked in the "paths of peace," they led him to the lion's den, but such was his inward calm and repose, that he pillowed his head on the shaggy manes of the lions, and it was

the king, and not Daniel, that spent a sleepless night. Lion dens are but quiet resting places to those who are in this way.

You may have peace, but Isaiah tells us of something beyond that, it is perfect peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Sublime experience: no anxiety; no doubt; no fears; "simply trusting, that is all." How blessed to walk the Way of Holiness, your hand safely clasped by Fathers, while He guides and counsels.

H. T. Davis in his book, Perfect Happiness, tells this story which is a beautiful picture of trust: "Walking down one of the streets of a large city," said a friend, "I saw a little blind boy standing on the sidewalk, with his head bent forward as if eagerly listening. Stepping up to him, I said, shall I help you across the street my little friend?"

"O no thank you; I am waiting for my father."

"Can you trust your father?"

"O yes; my father always takes good care of me, leads me all the time, and when he has my hand, I feel perfectly safe."

"But why do you feel safe?"

Raising his sightless eyes, with a sweet smile, and a look of perfect trust, he replied: "O, because my father knows the way. He can see, but I am blind." He knows the more excellent way, and has promised saying "I will guide thee with mine eye."

Travelers on this way have learned the service of difficulties. Trials and testings are quickly harnessed to the chariot, and they drive on. The more difficulties they meet with in the way, the more horses they have to draw them.

Some people seem to think as some one has said that "Jordan is a hard road to travel," and their faces look the picture of despair. The God of the Bible who made the sun and the flowers, never sent out a book or men to proclaim such error as that. His book tells us to "rejoice in the Lord always." What then? "And again I say, Rejoice." The more excellent way is a way of joy. Those on it have the fullness of joy that Jesus spoke about. They are joy bearing agents to the world. True, the world has a joy, but it is a happiness produced on the outside, it is not lasting. Some one has said, "Worldly joy is like the songs which peasants sing, full of melodies and sweet airs. Christian joy has its sweet airs too, but they are augmented to harmonies, so that he who has it goes to heaven, not to the voice of a single flute, but to that of a whole band of instruments, discoursing wondrous music."

There are no misers on this way, they realize "There is that scattereth, and yet increaseth." And, so they go here and there distributing packages of joy. God puts the excess of joy in some in order that it may serve as an appetizer to those who are gloomy and despondent. Those in this way are to serve as harbor lights to the troubled mariner seeking the shore. The joy light will reach farthest out to sea. Even in your deepest griefs, rejoice in God, and you may thus guide some one

home. Do not talk about joy, and then fail to give out. A certain preacher said once: "He who selfishly hoards his joys, thinking thus to increase them is like a man who looks at his granary and says: 'Not only will I protect my grain from mice and birds, but neither the ground nor the mill shall have it!' And so, in the Spring he walks around his little pit of corn, and exclaims: 'How wasteful are my neighbors, throwing away whole handfuls of grain!' But, when Autumn comes, and while he has only his few poor bushels their fields are yellow with an abundant harvest." "The liberal soul shall be made fat.!! He that is liberal in scattering joy shall reap a hundred fold.

What is needed today is more sunshine Christians, more to walk the "shining way" where there is no darkness or heavy clouds. "Rejoice," was the old Greek's sunshine way of greeting a friend. "Laugh until I come back!" were Father Taylor's parting words to Dr. Bartol. Carlyle, when afflicted with dyspepsia, looked up at the stars and groaned, "Its a sad sight." But the little girl that looked at the same sight said: "Mamma, if the wrong side of Heaven is so fine, how very beautiful the right side must be!"

A minister father who had not found the shining way came into the house where his sick child lay, and in a discouraged tone called up the stairs: "How is the child?" "Peek as 'oo do when 'oo 're laughing," came back the reply.

Luther upon his sick bed said: "These pains and troubles here are like the types which the printers set, as they look now, we have to read them backwards, and they seem to have no sense of meaning in them, but up yonder, when the Lord God prints us off in the life to come, we shall find that they make brave reading."

God's purpose is to do some printing in this life and not wait until we are up yonder. It seems to me that the types that God sets of pain, trouble and sorrow, when printed off read: "Joy! Joy! Joy!" Was not this what Paul meant when he said: "Sorrowful, yet always rejoicing." That, that caused Habakkuk to rejoice when there was nothing in sight, is more real today in the hearts of those that are walking on the shining way.

When about to sing the song "Heavenly Sunlight." Andy Dolblow always exhorts his audience, "To open the blinds and run up the shades and let the sunlight in." Those that are walking this way have heeded this exhortation, they have taken down the blinds of disobedience and unbelief, and have had the curtains of sulkiness and disagreeableness removed and are giving to the world a life of joy and real sunlight.

It was Milton who said: "Love is the golden key that opens the palace of Eternity." Travelers in this way are in possession of this key which will open the gates of pearl to them at their journey's end. It is the perfect love that John said: "Casteth out fear."

Paul has faithfully described it in the 13th chapter of 1st Corinthians. Other gifts in comparison with it pale beside it like the stars beside the sun. Without it we are like the resounding trumpet and the echoing drum, simply nothing, and no matter what our good works may be, they will profit nothing. It is as Henry Drummond has said: "The greatest thing in the world." This love we find upon analysis has the ingredient of patience, it suffereth long. What does this mean? It means patience in pain and suffering, trial and testing. It is willing to be misunderstood,

for love understands and therefore waits. But this love is also active, it not only suffers long, but it is kind.

The perfect happiness, found in the walk on this way, is given in liberal measure to those in need. Yes! it is generous, for it envieth not. And, after it has done what it could returns from its labors, and hides even from itself. It says nothing of its achievements. Love vaunteth not itself, is not puffed up.

This love, "Doth not behave itself unseemly." You can take the most uncouth and untutored, pick them from the slums of the great cities, let God regenerate them, and let them become wayfarers on the way of Holiness, and this love of God that burns in their hearts, will make it possible to place them in the best of society, and they will not behave themselves unseemly.

Some people seem to think that perfect happiness is found in getting and having. Not so! It is only found in the perfect love that does not even seek that which is its own.

This love is not stirred to wrath, it loves its enemies, blesses those that curse it, and prays for them that despitefully uses and persecutes it. It taketh no account of evil, but it does hug the truth no matter how cutting or piercing it may be, and rejoices in it. Thank God that with this golden key in our possession, we can bear all things, believe all things, and endure all things. It will never get rusty or fail us, but will continue to live on forever, Hallelujah.

This way is trodden by those who are possessed of supernatural power, Holiness is power. "Ye shall receive power" said Jesus to the few on Olivet, and they stepped to higher ground, to Holiness Heights, and three thousand were converted the first day.

Pulpit and pew are devoid of power, because they are satisfied to walk on the lower plain, and are not willing to climb the heights to higher ground. .

Men and women that have walked in this Way have had this supernatural power. "It was this power," says A. M. Hills, "that caused Dr. Charles Pitman to be an Apostolic camp meeting preacher, the effect of whose preaching was felt in three worlds."

During his travels he stopped at a camp meeting in an Eastern State, and said to the presiding Elder in charge: "Brother, I have a message from God to deliver to this people, and I cannot get away from it, and if you will let me preach this afternoon, as I must leave tomorrow, I will deliver it in the name of God." As the service begun fierce lightning flashed over the sky, and the loud thunder rolled up into mid heaven. Dr. Pitman knelt before the God of the Universe with whom he was acquainted, and in whom he believed, and prayed with holy boldness. "O! Lord, God Almighty, Thou who hast sent me to preach to this people, hold back these threatening clouds for one hour, while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend upon both preacher and people, and let great good be accomplished this day in the salvation of souls." His audience was amazed, and held their watches while he preached just one hour with heavenly pathos and Holy Ghost anointing. "Now said he, go to your tents and fall before God." Again the pent up lightnings flashed and the thunders

rolled; the rains descended almost in a deluge. The people stood aghast and trembled. Sinners fell to the earth under the power of the convicting Spirit, and over five hundred souls were converted.

God has this same power today, and He puts it into the life and face and words of any one who is willing to surrender all, die out to everything, and walk with those who have been purified, made white, and tried on this "new and living way."

It is the power of purity. The unclean cannot pass over this Way. Thank God there is a way where we can walk with Him in white. Christ was possessed of this power. He stood in the presence of impurity, and men became pure.

Those in this Way have laid aside every weight and the sin which did so easily beset them, and are running with patience the race that is set before them, looking unto Jesus, the author and finisher of their faith.

Many since Abel's day have walked this Way, and in the hour of death have been able to say: "O! death where is thy sting. O! grave where is thy victory. This is the glory Way," and there is no dark valley, when the journey is o'er to go through.

Hulda C. Rees, the Pentecostal prophetess, was visited on her death bed by a minister whom she had known for years. As she looked into his face knowing her end was near, she cried out in the greatest exultation, "The Glory holds." She walked "The More Excellent Way." How different was the scene when Sir Francis Newport, who failed to walk this way came to the hour of death. As his mental distress and bodily disease was hurrying him into Eternity, he was asked if he would have prayer offered in his behalf. He turned his face and exclaimed, "Tigers and monsters! Are ye also become devils to torment me?" Soon after, his voice failing, and uttering a groan of inexpressible horror, he cried out, "Oh! the insufferable pangs of Hell," and died at once, dropping into the very hell of which God gave him such an awful earnest.

After a misspent life on the lower plain, John Randolph the dying statesman exclaimed, Remorse! Remorse! Remorse! While Rev. Jessie Lee, the apostle of New England Methodism, who trod the higher plain of Holiness, as the time of his departure drew near, suddenly in rapture exclaimed, "Glory! Glory! Glory! Hallelujah! Jesus reigns."

Let every reader make a perfect consecration of body, soul and spirit to God, and He will lead them a victorious journey along Holiness Heights, and give them a triumphant entrance into the New Jerusalem.

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## Chapter 5 THE ONE THING NEEDFUL

The church at Thessalonica was one of the first to receive an epistle from Paul. In writing to them he speaks of their "work of faith, labor of love" and "patience of hope" in Jesus Christ. They had "received the Word in much affliction, with joy in the Holy Ghost," and had "turned from

idols to serve the living and true God." Timothy had brought him word regarding their spiritual condition, and as he realizes their privileges in the atonement, he writes them that he has been praying night and day for them, that he might see their face and might perfect that which is lacking in their faith.

He exhorts them to 'Rejoice evermore, Pray without ceasing, In everything to give thanks, Quench not the Spirit," and as he concludes his letter the one thing that is needful for them presents itself to him and his heart breathes out the prayer. "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: Faithful is He that calleth you who also will do it!"

This that was needful for this early church, is the experience needed by the individual of the church today. The reason why it does not become so is due to the ignorance of the teaching of God's word.

Paul's prayer for the Thessalonians was that God would sanctify them, notice he prayed for God to do the work. We understand that to sanctify means to cleanse, to purify from stain, to make holy. To cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements and exalting them to a supreme love of God. Surely if this means anything it means Holiness. This then was Paul's desire for them which he expressed in the words, "Your whole spirit and soul and body be preserved blameless."

This blessing of Entire Sanctification, the Second Blessing, properly so called, the Blessing of Holiness, was the original purpose of God. Before this globe was swung into existence, God's thought for His people, who should dwell in it was that they should be a holy people, but in these "perilous times" when wickedness is waxing worse and worse, the majority of folk seem to have lost sight of what God's purpose was when He carried out His great creative design and made man in His own Image in the Garden of Eden.

Paul in writing to the Ephesians said: "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." God is unchangeable and His purpose then is His purpose now!

God's call is not to a nominal church membership, or to a code of ethics, or to some kind of a religion that merely worships Jehovah. The Jews had all that, but it was not His will or purpose for His people, "For God hath not called us unto uncleanness but unto Holiness." Says the Apostle, "This is the will of God, your sanctification;" His will has never been broken and is the same today.

Not only does the Bible teach us that Holiness was the original purpose of God, His call and will, but as we study the life of Jesus we find it His mission here on earth.

The gift of Jesus was a twofold gift to do a twofold work, God gave His Son for the sins of the world, Jesus gave Himself for the sin of the world.

Jesus' mission was to make men holy. The messenger from the throne announced "She shall bring forth a Son and thou shalt call His name Jesus, for He shall save His people from their sins." As he came to manhood and was about to enter upon His public ministry, John said of Him, "Behold the Lamb of God that taketh away the sin of the world."

Observe the two works: one for sins, the other for sin, one for the branch, the other to destroy the root, one for the act, the other for the principle.

A complete salvation from sin was the very heart cry of Jesus, not only for His disciples but for all who should believe on His name through their word. In His prayer for them at that last supper and for believers to-day, as He pours out His soul to the Father, His desire is voiced in the cry, "Sanctify them through thy truth: thy word is truth." That this might be accomplished, Jesus died. Yes! "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blame before Him we love."

Holiness was "the one thing needful" for that little band which had for three years gone hither and thither with the mighty Christ, and so important was it that He made it the theme of His last message. Gathered together on Mt. Olivet, about to leave them and ascend to the Father, He commanded them not to "depart from Jerusalem but to wait for the promise of his Father, which, saith He, ye have heard of me: for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

From His birth to His ascension we find in His life everything pointing to this central thought, Holiness; His life was a living embodiment of this truth.

As we look through the Old Testament we find God's command to Israel under the old covenant was Holiness. Their hearts were to be exalted to a supreme love of God. Listen to the command -- "Hear, O Israel! The Lord our God, is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and where thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

It was the same standard under the new covenant, Jesus said: "Be ye therefore perfect even as your Father which is in heaven is perfect?" again, replying to the lawyer's question as to the greatest commandments in the law we read: "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind; this is the first and great commandment; and the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The "one thing needful" is a holy heart that loves God supremely and one's neighbor as oneself.

Ezekiel prophesied of this blessing, saying, "And I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them; and ye shall dwell in the land that I gave your fathers and ye shall be my people and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn and will increase it, and lay no famine upon you; and I will multiply the fruit of the tree and the increase of the field that ye shall receive no more reproach of famine among the heathen." The tree of righteousness bears the fruit of the spirit, but the yield is multiplied by this blessing of Holiness.

Joel in speaking of this experience said: "It shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams; and also upon the servants and the handmaids will I pour out my Spirit in those days."

The disciples that heeded the parting message of the Master and gathered in that upper room at Jerusalem had the promise contained in this prophecy, fulfilled in their lives. When Peter was questioned about this unusual blessing he said: "This is that which was spoken of by the prophet Joel." Afterwards in speaking of it, he said: "Our hearts were purified by faith." God's original purpose was wrought out in their hearts and they were made without blame before Him in love."

This baptism with the "Holy Ghost and fire," this one thing needful" is only for justified people, those who have been saved from past transgression, who "love God, and keep His commandments."

Some one says "I will get sanctified in order to obey God." Not so! You will obey and love God to get sanctified.

Jesus said: "If you love me keep my commandments and I will pray the Father and He shall give you another comforter that He may abide with you forever, even the Spirit of Truth whom the world cannot receive because it seeth Him not neither knoweth Him; but ye know Him because He dwelleth with you and shall be in you."

The disciples who received their baptism were not sinners or backsliders, Jesus had said of them that their names were written in heaven. The world hated them and it always loves its own.

Jesus in John XVII prayed not for the world but for them, being separate from the world.

It was the same with the few at Ephesus. Apollos preached there knowing only the baptism of John, i. e., He was only justified. Aquilla took him home and "expounded the way of the Lord more perfectly unto Him." He taught him the way of Holiness.

There were some candidates at Ephesus who loved and kept God's commandments, when Paul came down he preached Holiness to them. The word says, "The Holy Ghost came on them; they spake with tongues and prophesied." It was the identical experience that the disciples received on the day of Pentecost.

God's original purpose is not wrought in the individual, nor Jesus' mission fulfilled until the "sin of the world" is taken away, the heart made holy by this "Baptism of the Holy Ghost and fire" as a subsequent work of grace after regeneration. It is then and then only that the purpose of Jesus death is fulfilled in the heart; it is cleansed and made "holy and without blemish." The effect of this blessing on souls today is the same as that upon the early church.

When the multitudes were amazed some mockingly said, "These men Are full of new wine." It is this "wine of the Kingdom" that exhilarates the soul and loosens the tongue. Peter said, "this is that" which Joel said would cause men to prophecy, the word in the original means, "to shout or to bubble up, and run over like an artesian well."

Some time ago I went unto the spring house of the Hawthorn Spring at Saratoga, N. Y. A number of preachers and Christian workers were in the company. As we neared the fountain where the clear spring water was bubbling up in a large glass tube, one of the company remarked: "This is how I felt when I got sanctified." A good old Methodist class leader was leading the nine o'clock prayer meeting on Sunday morning and as he read the Scriptures he came to the words: "Hitherto ye have asked nothing in my name: ask and receive that your joy may be full." The words seemed to have a new meaning to him, he read them again and realizing the "one thing" he needed, his faith touched the blood and the blessing came. He began "to bubble" and "to shout," as a result two sisters received the blessing and thus began a revival in that church.

It was this blessing that made Peter preach the sermons that reached men's hearts. When he had finished his Pentecostal message and charged home to them the murder of Jesus, "they were pricked in their hearts and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?"

Men today look at each other and say, "What can we do to bring about a revival?" The precedent of Pentecost replies, "Tarry ye at Jerusalem until ye be endued with power from on high."

This blessing took the timidity out of Peter and caused him with all boldness to speak the word.

The early church had no trouble about finance. As you read its history you cannot find where it was necessary to hold an entertainment, fair, supper, or anything of that nature to pay the pastor's salary or to take care of its running expenses.

The need of the church today is the Pentecostal baptism that will make folk liberal. That was one result of Pentecost, for they "sold their possessions and goods and parted them among all men as every man had need." A fully sanctified soul is a liberal soul.

There is today a great dearth of happy, joyful Christians. The majority of them look and act as though they were "enduring religion." They don't seem to ever see anything to praise God for. Why is it so? Because they have not the "blessing of the Lord" that as some one has said "happifies" the soul.

A brother preacher once told me of his going to a morning service in a certain church. During the service something was said to which he responded "Praise the Lord." The congregation looked at him in amazement and wonder.

Well, he had "the blessing," that the one hundred and twenty received at Pentecost that caused them to continue daily in the temple "praising God."

It was this fire that burned all the self seeking out of James and John, and placed Thomas beyond Doubting Castle.

Martha was one of those that worried and grew troubled about little things. She was of that number in the upper room, and from that day it was never said of her that she was "careful over many things." The blessing of Holiness takes the worry out of folks. The trouble machine goes and in its place is set up the praise machine, so that in everything we give thanks.

This is the blessing that will make you minute men so that like Isaiah of old no matter what the call, you will reply "Here am I, send me."

It was this blessing that caused Paul and Silas with bleeding backs and feet wedged fast in stocks to sing and shout at midnight and thus precipitate from those prison walls a revival that shook Jerusalem to its foundations.

If Paul had not had it he never could have talked about being "more than conqueror" when presented with tribulation, distress, persecution, famine, nakedness or perils of all kinds. Because of this none of these things moved him.

The individual that will give up all and take the lone way with Jesus from Gethsemane to the cross; that will be willing to go "without the camp bearing His reproach;" "He shall receive the blessing of the Lord and righteousness from the God of His salvation." God will put that within the soul that makes it "steadfast, unmoveable, always abounding in the work of the Lord."

This blessing is the "one thing needful" for without it the soul is unfit for heaven.

While justification and regeneration mean an accepted invitation to the marriage supper of the Lamb entire sanctification or the blessing of Holiness is the wedding garment necessary.

Knowing this, the 'apostle exhorts: "Follow peace with all men and Holiness without which no man shall see the Lord."

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## Chapter 6 THE REST THAT REMAINETH

"There remaineth therefore a rest for the people of God." How much that one word means. Rest, what a picture it brings to our eye. See yonder vessel, for days it has been tempest tossed, the

sails have been blown away, the rigging is a wreck, only one spar is standing. Days and nights have passed and the crew have toiled on without sleep. One morning they anchor in a friendly harbor, all is calm and still. The captain and crew are all sleeping soundly, all danger is past they now have found rest. The Apostle tells us that "we which have believed do enter into rest." This is the rest which only the sanctified know. Blessed assurance! There is no need of this life being a failure, or of being filled with unrest, gloom and despair. It is the privilege of every child of God to enter into the rest which He has prepared for them. There is a rest that remaineth. It is in the experience of Holiness, a heart cleansed from inbred sin. It is the Savior's precious legacy of peace, the "peace of God shed abroad in our hearts by the Holy Ghost."

It is a glorious rest, Isaiah said; "In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." The souls that have entered this rest are filled with glory. They have ceased from their own works as God did from His. Their wilderness wanderings are over, they have crossed the Jordan of unbelief and have entered fair Canaan's land. Isaiah said, "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength." The fully saved have entered this rest, and it has brought to them a confidence and strength they never knew before. No longer do the faces of old enemies, or the trials of every day life dim the assurance of our acceptance with Him. Neither does the step become laggy as we walk along the paths of service for Him. Jeremiah in exhorting Israel said, "Thus saith the Lord, stand ye in the ways, see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The rest that remaineth is the "Soul Rest." It is a deeper rest than comes to the justified soul, it is the second rest. Jesus made it very clear when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the rest that comes to the soul in regeneration, when the burden of sins committed is rolled away. But there is a deeper rest, a rest that remaineth, so He continued and said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the second rest. The hunger of the soul that has found the first rest, for the rest that remaineth" is expressed in the words of Charles Wesley thus:

Breathe, Oh! breathe thy loving spirit  
Into every troubled breast!  
Let us all in thee inherit,  
Let us find the second rest.  
Take away our bent to sinning  
Alpha and Omega be;  
End of Faith, as its beginning,  
Set our hearts at liberty.

The obtainment of this rest means liberty and freedom, "He that the Son makes free is free indeed." It is freedom from the hard bondage of the sin principle, the root of bitterness. Isaiah's prophecy of this rest was, "It shall come to pass in that day, that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage, wherein thou was made to serve." Glorious Promise! Rest from the bondage of the carnal mind. Well has the apostle said: "To be carnally minded is death; but to be spiritually minded is life and peace." Many a wilderness wanderer has crossed over, and found this rest, the more abundant life. Have you ever noticed the street urchin as he skipped gaily along? Now on this side of the street, the next moment on the

other, jumping first to one hitching post and then another. What caused it all? Surely not because of his shoes or hat, for his toes protruded from one, while the crown was gone from the other. It could not have been his clothes, for they were nothing but rags. It was not his money, for he had none. Why then is he so happy? It is because he has life. Jesus said; "I am come that ye might have life, and that ye may have it more abundantly." This abundant life is found, in the resting place, that remains for the children of God. Many a one today is in hard bondage, to this carnal mind, just when they want to be good and behave real nice and pretty, this "old man" as he is called upsets them. No wonder his acts have been called by some, the "upsetting sins." He is not subject to the law of God, neither can be. But there is a rest from his bondage. Glory be to God! He does not always act the same in everybody, but he is in the heart of every justified soul until they enter this rest.

Rev. H. T. Davis tells of a little girl who had a "naughty think," it was the old man who thus manifested himself. Everybody called her good, and she was to all outward appearances. One day she told her mother she was not good. "I am very sorry," said the mother. "And so am I," said the child, "but I have a very naughty think..... A naughty what?" said the mother. "My think is naughty inside of me," she replied.

"When I could not ride yesterday, I did not cry, or say anything, but when you were gone I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it, but God knew it, and He cannot call me good." Not only this little girl, but how many there are today who have this "naughty think:" their lives are not perfectly happy because of this bondage they are in. They cannot be a blessing to others because of the unrest caused by the suppressed anger, malice, jealousy and wicked thoughts; although they had never been brought to an outward manifestation.

Thank God for the place in this salvation where there is rest from the bondage of the carnal mind. Where the heart is filled with a great peace that nothing can offend. Where the heart and mind is garrisoned by the peace of God which passeth all understanding. There came a time in the life of George Fox, the famous Quaker, when he found this rest.

His testimony was: "I knew Jesus, and He was precious to my soul. But there was something in my heart that would not keep sweet, that would not be kind, that would not be patient. I asked God to take it away, and when I gave Him my will, the Lord came into my heart, and took out all that would not keep sweet, all that would not be patient, all that would not be kind, and He shut the door."

St. Justin, the martyr, knew about the experience of this rest. He said it acted like a skillful charm, expelling all corrupt and poisonous affection from the soul, and banished lust, the fountain of all evil; from whence enmity, strife, envy, emulation, and such like passions proceed, which being once driven out, left the soul enjoying a pleasing calm and tranquillity. Yes! the effect of righteousness is quietness and assurance forever, and the soul that will hearken to God's commandment will have peace like a river. Among those that John saw, that were to have their part in the lake of fire and brimstone, the second death, are the fearful. Thank God that the promise says, rest from fear.

Look at the King as he cringes under the stinging rebuke of the servant of the Lord, what excuse does he offer for his disobedience, listen to his whine: "I feared the people."

See the folk today that are in the place that Saul was; "they fear the people." Oh! this cringing and bowing, and scraping because of the opinion of the people. Preachers dare not preach the truth because of this fear. The men that have entered this resting place have been delivered from this fear. Oh that we had more of the Daniel and John the Baptist stamp, men who would not cringe or bow down, men who like Caleb of old, "wholly followed the Lord"; and were not afraid of giants, even if they were Kings or high potentates. Peter feared the world, when he should have been loyal to Jesus. But not so when he entered the resting place at Pentecost; from that day, he feared no one but God; and was bold in the denunciation of sin, and loyal in the proclamations of the truths he had once denied. Some people fear the criticism of the world, and because of it break God's command by conforming to the things of the world.

I was once asked in a home, at which I was making a call, to do an errand; that was, to procure a pair of shoes for a little girl in the home; the parents and grandmother were professing Christians; some time previous a cousin had died, and the family were dressing in mourning for him. I was told to get black shoes, and on asking if I should get brown ones if I could not get the black, the grandmother said: "Oh no! what would the world say if we did not dress our daughter in black." And that seems to be the question many ask, it is not, "Am I pleasing God?" but, "What will the world say?" They fear the opinion of the world and thus lose the smile of God.

The prophet declared that Christ should defend his people from the fear of man. Hear his words as he speaks of the arm of the Lord: "I, even I, am he that comforteth you, who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass." Some one has said: "Why fear a plug of mud six feet long?"

The dweller in the resting place has been delivered from fear. The apostle says: "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

Too many fear the lions that roar against them, they do not seem to realize that it is their privilege to "rend them as they would a kid," and then fill their hands with honey from the dead carcass. The prophet said, it was a rest from sorrow. This means a fullness of joy, Jesus said to His disciples, and he says the same to every disciple today, "Hitherto ye have asked nothing in my name, ask and receive, that your joy may be full."

The fully saved soul is often regaled with everlasting joy, and sorrow and sighing flee away. See the history of the apostles on the day they found the "rest that remaineth." The multitude that looked on said: "These men are full of new wine," and as we read the record of the early church we find that they were often "filled with joy and the Holy Ghost."

One day I received a letter from a brother, whose son, a promising young man, had just died. The letter read: "I am going through the greatest trial of my life, my precious boy lies asleep; funeral tomorrow afternoon. God wanted him and took him, he was ripe for heaven, thank God. I am in great sorrow but rejoicing." The dweller in the resting place has a joy that is not evanescent

in the hour of sorrow. The world cannot understand this. It is a rest from sorrow, such as only the sanctified know.

A brother preacher told me of the death of his little girl caused by that malignant disease, diphtheria. He held her in his arms until she breathed her last, then gently laying her little form on the bed, he looked up and said: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord;" and he rejoiced in the will of God. Because of the nature of the disease no friends came near, and the next day he followed her body to the grave; as they lowered the coffin, he read the burial service, and then rode home alone, yet not alone, for there was with him the presence of the Comforter. As he told me the incident, and of the rest he found in the hours of sorrow, his face was lit up by the beauty of the Lord.

Martha was cumbered about much serving, and was troubled with worry, for Jesus said to her: "Thou art careful and troubled about many things." There are many today who have the same disease Martha had, little things worry and trouble them and they are in a constant state of unrest. There is only one remedy for this disease, that is the "rest that remaineth." Jesus said, "One thing is needful." Mary had learned the secret, she sat (rest) at Jesus' feet and heard his word. Satisfaction and contentment can be found nowhere but in the Canaan of perfect love. The Psalmist said: "I shall be satisfied when I awake in thy likeness." The individual that "puts off the old man," and puts on the new, that becomes like Jesus in this world, has found the secret of the Lord, that satisfies their soul as with marrow and fatness. They have a continual feast, for they have learned in "whatsoever state they are, therewith to be content."

Why is it that so many today have not learned this secret; Why is it so many are living an up and down wilderness life? The apostles tell us the cause, "They could not enter in because of unbelief." This unbelief is disobedience, and so the apostle exhorts, "Let us labor therefore to enter into that rest, lest any man fall after the same example of disobedience."

Rebellion against God's dealings, murmurings and repining, has shut many a soul out from this land of rest.

What a sad picture of disobedience and unbelief in the prophet of Jeroboam's days. He had received his instructions from God, and in obedience to them he refused to eat or drink with the king, or to receive a reward, and he turned back by another way. Along came a man who claimed to be a prophet and said God says thus and so, and the prophet went back and ate bread and drank water and thus broke his covenant. They found him later by the wayside, the victim of a lion, and as they looked into his face they said: "It is the man of God, who was disobedient unto the word of the Lord." The carcasses of those that fell in the wilderness, once held a heart of unbelief.

Knowing this Paul said: "Take heed brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God." People are the same today, as they were in Moses' day, and as they were when Stephen said: "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye." They will listen to some wily old prophet that says: "I am a prophet also as thou art." They deliberately disobey and refuse to believe God, and their bones bleach in the wilderness.

Abraham believed God, he met God's conditions, the altar was built, on it was placed the heifer, ram, kid, turtledove and pigeon, and as the black birds of doubt came flying around to pick the sacrifices to pieces, he drove them away with his club. As the sun went down, and night came on, Abraham looked and saw a smoking furnace, and in the furnace a burning lamp. Down it came, and as it touched the altar, the sacrifice was consumed. Reader, would you enter this "rest that remaineth?" "Present your body a living sacrifice to God." This means, your eyes to look only on such things as will glorify Him. Your ears to listen to nothing that would grieve His heart, your tongue to be used only in praising Him, your feet to walk only in the paths of right and holiness, your hands to constantly do his bidding. If this consecration is made you will be able to "prove the will of God."

It needs but one step to pass from the wilderness life to this purchased rest. As you found salvation by faith, so you must find the "rest that remaineth."

Jesus' message to the churches was: "Behold I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him and will sup with him and he with me."

Faith opens the door that lets the Savior in, and His coming brings perfect victory, and a blessed triumphant life.

There is no more trouble with the "old man." The believing heart has entered the rest that remaineth for the people of God.

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## Chapter 7

### THE HEAVENLY TREASURE

There are many pictures that might be painted, and many a story told that would bring to the mind the thought of a treasure. The picture may be that of an attic room scant of furniture, perhaps nothing but a table with a dingy lamp thereon, a chair in which is seated a miser, a board has been removed from the floor and it reveals the hiding place of his treasure. It is gold. See him as he pours the shining metal upon the table and counts it over to see that none has been lost. See him as he gloats over it, how careful he is lest he loose it or some one take it from him. It is his treasure and he loves it; all there is of him is wrapped up in it. The story might be that of a grandfather with whitened locks who one day as he sat by the old fashioned fireplace, took from his pocket an envelope yellow with age, but it contained a treasure. We watch him as he opens the envelope and how carefully he takes from it only a curl of golden hair you say, but it is a treasure to him, it grew years ago on the head of his first born, who has long since gone to that better land. How the memories rush in upon him as he looks upon that curl. What a story it tells. Why has he been so careful of it these many years? Because it was a treasure.

How many there are that are seeking a treasure, seeking it here and there, yet never finding it. The wise man said, "There is a treasure to be desired." Paul says, "But we have this treasure in earthen vessels." The Lord said to Ananias who was fearful of going to see Paul after he had seen the vision on the great road to Damascus, "Go thy way for he is a chosen vessel unto me." Paul

exhorted the church at Thessalonica to get sanctified wholly, that they should know how to possess their vessel (themselves) in sanctification and honor. And in his epistle to Timothy, he speaks about men "purging themselves that they might be vessels unto honor, sanctified and meet for the Master's use and prepared unto every good work."

The treasure that these vessels should contain is, the promise of the Father, the Comforter, the Holy Ghost.

Jesus in speaking of Him to the disciples said: "If ye love me keep my commandments, and I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you and shall be in you."

The spirit of the Lord came upon certain men in the first dispensation and proved a treasure to them.

Samuel one day in obedience to the divine command, called at the home of Jesse the Bethlehemite to anoint a king. One by one the boys passed before him, but were rejected until finally the youngest was sent for who was busy tending the sheep. As he stood before Samuel, the Lord said "arise, anoint him for this is he." Then Samuel took the horn of oil: and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward. What a treasure it proved to this boy in his battle with the lion and bear and later in his conflict with that enemy of Israel, the giant Goliath.

There are four criteria that determine the worth of anything. Rarity, utility, duration and appreciation by the highest authority. Why is the Holy Ghost a treasure? First because of His rarity. There is no other way of knowing Jesus but by the Holy Ghost. "No man can say that Jesus is the Lord but by the Holy Ghost." Notwithstanding this fact, people are trying in most every way to know him, whom to know aright is life eternal. They try to know him by forms and ceremonies, by signing pledges and joining religious organizations. Some are trying to obtain this knowledge by a systematic study of theology. But all in vain.

There is only one way, by the Holy Ghost. A lady who had studied for years to know God, in nature, in the flowers, etc., was asked how much better she knew him after her years of study. "Why," she answered, "I do not even know him."

As Jesus talked to the disciples about this treasure he said: "He shall receive of mine and show it unto you." Without this treasure preachers and laymen are failures. How many there are today that are filled with doubts and fears, and often ask themselves the question: Am I His or am I not?

Flesh and blood cannot reveal it unto you. There is only one way of knowing; by the Holy Ghost.

As we read over the short history of Stephen, we find he was chosen because he was a man full of faith and of the Holy Ghost. A vessel filled with the treasure.

There came a time in his life when a gainsaying world gnashed on him with their teeth. "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing at the right hand of God." His persecutors and the crowd around him who nearly buried him with stones saw nothing. But Stephen because of the heavenly treasure was enabled to see the heavens open and behold the Son of Man.

There are those today possessed of this heavenly treasure, that are enabled to glory in tribulations, and count it all joy when they fall into divers temptations. Other folks see nothing to rejoice over and marvel at their victory in these trying times. The secret of it all is they are seeing Jesus.

Many a religionist today knows nothing of the things of Jesus Christ. They do not understand about "these things," that Jesus said had been hid from the wise and prudent, but revealed unto babes: Jesus said: "He shall receive of mine and shall shew it unto you." The vessel that is filled with the treasure is constantly receiving new things from the storehouse of heaven. "His mercies are new every morning.."

The Holy Ghost proves himself a treasure to the soul that will leave all to follow Jesus, because of his usefulness. It is he that inspires prayer in the heart, "For we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." How many prayers are there that are uttered which are devoid of power and sound like the click, click of machinery simply because they are not in the Holy Ghost. A young man went into a mission home one night to service, during the service a brother prayed; the next day in conversation the young man said, "I don't understand it, when that man prayed last night I was affected as never before, and I have not felt comfortable since." If we have this treasure we will pray when, where and as we ought, and the ungodly and sinners will be made to feel uncomfortable.

Jesus said when He came, who was the Spirit of Truth: "He will guide you into all truth." The honest soul filled with the Holy Ghost, is led along the path of truth, the highway of holiness finally into Glory. The reason why so many have made shipwreck of the faith and gone into error, is because they have grieved the Spirit of Truth, and thus lost their guide into all truth. Without Him we are like a ship without a rudder, and will soon be a wreck upon the shore. So many say they do not know whether they ought to do this or that. They say is it right for me to go here or there and they consult the preacher, or Sunday School teacher or some friend, and in many cases get the wrong advice. How much they need the Treasure, how useful he would be to them.

He is faithful and will convince of sin and unrighteousness. On your knees with an open Bible before you and your heart open to receive the light, He will convince you what is right for you to do, and be faithful in warning you of sin and unrighteousness even when covered over by satan, and at a glance made to appear all right. "There is a way that seemeth right unto a man but the end thereof are the ways of death." Many get on this way, because they have not Him. who would warn them of the peril of this wrong way and lead them in the way of life.

The church today is crying for power; money does not give it to her. Fine church edifices have not given to her the power she feels she needs. She has added to her machinery in the shape of societies, etc., and has made for herself more work, but less power. What is the trouble? Why! power does not lay in these human methods, but in Him the heavenly treasure.

The Tragedy of Calvary was over. Joseph's new tomb had failed to hold him; He was now the risen Lord. He had gathered a few times with the faithful few, this time for the last time; it was upon Mt. Olivet He was giving them a parting exhortation ere He ascended to the Father. It must have been a very important one, for it was the last time He would talk to them face to face. He knew what awaited them as they went out into the world. Listen, what do we hear him say? "Tarry at Jerusalem until ye be endued with power from on high." For said he: "Ye shall receive power the Holy Ghost coming upon you." And as we look upon that early church we find it a powerful church, because its members were vessels filled with the treasure.

Today when a deacon is to be chosen his qualifications must be business ability, money or some other worldly considerations. But then, they chose men possessed with the heavenly treasure, for "they chose Stephen, a man full of faith and the Holy Ghost."

Sampson was a powerful man until he put his head in the lap of Delilah and lost his locks.

When bound with green withs, the Spirit of the Lord came upon him and his bands were as burnt flax. The man possessed of the Spirit of God cannot be bound by Satan, though he may try it, they will be as nothing but burnt flax. So many are bound by pride, public opinion, fear, temper, etc. If they were but possessed of this heavenly treasure their bonds would melt away like the iceberg under the tropical sun. The heart in which the Holy Ghost sheds abroad the love of God has power to love, obey and be faithful. There is nothing that will so unite people as this Heavenly Treasure.

Fire is used as a type of the Holy Ghost, and it is a well known fact that iron which has been broken when heated red hot in the fire and welded together, will break anywhere but in the weld. When hearts receive this heavenly treasure, Jesus' prayer is answered and they are one even as He and the Father are one. A beautiful picture of unity caused by fire is brought out by an incident said to have occurred during the boxer trouble in China. The refugees in the legation had been divided into different squads to attend to different duties. Among them was a fire squad. One day the legation caught on fire from some sparks from other burning buildings. The fire squad was called out and a line formed to pass buckets from the water supply to the burning building. In the line were all classes. The wife of the American minister was in position and by her side was a Chinese coolie woman; in that hour they were all one, high and low; the fire had made it so.

So the heavenly treasure lifts up the low and brings down the high, and they are made one. He takes the high church Episcopalian, and the blue stocking Presbyterian, and the shouting Methodist and the "broad-brimmed" Quaker and the "hard-shell" Baptist and lines them up together and, so unites them that you can't tell "one from the other."

"The Kingdom of God is righteousness, peace and joy in the Holy Ghost." The vessel that is filled with this treasure has no sympathy for a long faced religion, but realizes like the lame man at the beautiful gate that it is joy in the Holy Ghost, and like him leaps and praises God.

A noted infidel said the reason he was led into infidelity was because when a boy, they took him to church nearly all day Sunday, and when not at church he was not allowed to hardly move about at home, and the services were long, dull, and dreary, and then they sang, "Every day will be Sunday bye and bye." So he did not want to go to heaven, and they preached Hell so hot and awful that he did not want to go there, so he went into infidelity.

The Apostolic Church were continually in the Temple praising and blessing God, and how often do we read of them as "being filled with joy and the Holy Ghost."

The soul that is possessed of the Heavenly treasure is enabled to "rejoice evermore" and "in everything give thanks" and to "glory in tribulations." It cries out and shouts, because it is an inhabitant of Zion, and great is the Holy One of Israel in the midst of them. The Scripture says that he will "abide forever." He will never leave an honest trusting heart. He will never fail. Other things fade away, they are like morning dew that vanishes in the presence of the midday sun. He was with the martyrs of old, and caused them to walk with a conquering tread to prison, block and scaffold. He was with Paul through all the changing scenes of a quarter of a century. When the sentence of Nero was about to be executed and he was led to the block to be beheaded, with a confidence begotten in his heart by this heavenly treasure he says: "I am ready to go. I know there is a crown awaiting me."

We have no higher authority than Jesus, and His appreciation of the heavenly treasure is very marked. In the last days before He finished His work upon earth, the burden of his heart seemed to be that the faithful few would do nothing until they were filled with the treasure; and almost his last words were "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This heavenly treasure is a gift. On the day of Pentecost when the multitudes were pricked to their hearts at the preaching of Peter and began to cry out, "Men and brethren, what shall we do?" He said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And this promise was to as many as the Lord God should call.

Repent of your sins; rest in the atoning merits of Jesus blood for pardon, then clean out the vessel of everything that does not glorify God. As the blood cleanses the temple, His Holy Spirit will take up his abode in your heart; and in your life you will find Him, the executive of the Trinity, The Heavenly Treasure.

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## Chapter 8 THE SPIRIT OF JESUS

The truths of the Bible, whether brought in the written article, or sermon, or exhortation, are treated by the reader or hearer as nothing but good advice. They fail to realize that in taking

this view they are being deceived, that instead of being good advice which they can take or not, as it may please them, it is law with a penalty attached and unless their lives are found true when tried with the plumb line (for God has said: "Behold I will set a plumb line in the midst of my people Israel"), the penalty for disobedience must be administered in that great day when everything will be made plain, and we will no longer "see through a glass darkly, but then face to face."

How many there are in these days who are professing Christians, that are manifesting almost every kind of Spirit but that of the Master. A gainsaying world looks on and demands, and has a right to, that if we profess to belong to Christ, that we possess the spirit of Jesus, and that it be demonstrated in our every day life, in the home, shop, store, counting room, etc. How often is heard the cry, I know I ought to but, and this excuse and that is brought forward. How foolish to risk our eternal destiny in an excuse which never will stand the white light of the judgment. What bar of justice will accept an excuse for disobedience to the law's demands? Why even ignorance of the law will not excuse you. Can a God of infinite justice do less than a civil court? No! a thousand times no! "If ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

The successful navigator takes his sight at twelve o'clock, and by utilizing the sun, his instruments and the chart, he knows just where his vessel is. Reader, you may take your sight, and under the search light of the Holy Ghost, by consulting the chart, be able to determine where your vessel is, and discover if you are on the right course for the Glory Land. Where are you today? To whom do you belong? Does the answer come, "I hope I am on the way to Heaven. I trust I belong to Christ." Well, let us take the sight and consult the chart, what does it say? "If any man have not the spirit of Christ, he is none of His." I may say, I trust I belong to Him, but the word tells me, and it cannot be broken, that if I have not His spirit I am not His.

As we look into the life of Him who was a friend of publicans and sinners, we see a spirit of glad obedience. He was obedient to the will of the Father, became obedient to the death of the cross. One day, footsore and weary, he sat down on the well, and while the disciples went on into the city to buy food, a woman of Samaria came to draw water. He talked to her of spiritual things; even using the water which she came to draw as a type of the Spirit. As she goes away rejoicing to tell of her finding the Christ, His disciples urge him to eat; but He replies, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me." His obedience was not a forced one, seems to me I hear him say over and over again, as he talked with the Father during that whole night of prayer, and even in the agony of Gethsemane, "I delight to do thy will, O my God! Yea, thy law is within my heart."

We see in Abraham of old this spirit of implicit obedience. It was only for the word to be spoken and he obeyed. When commanded to leave Haran, although an undertaking of great difficulty and labor, to move such an establishment as his, consisting of thousands of sheep and goats, oxen and asses, hundreds of camels and scores of servants, with tents, furniture and implements to correspond. Yet "he went forth, not knowing whither he went."

Another beautiful picture of obedience is seen in Moses when at the divine command, he marched three million of people, with their cattle, into the heart of the wild desert of Sinai, a

desert which he knew well. He knew there was not a week's provision for that host throughout its whole length and breadth. Suppose the people should ask for water? He did not trouble or worry, it was for him only to obey, and leave the rest to Him who had issued the divine command. How many like Saul of old have lost their kingship, because they have not realized that "to obey was better than sacrifice, and to hearken than the fat of rams." Some are willing to go part of the way, they have a spirit of obedience when it is popular, but when reproach comes, and the garden of Gethsemane is to be explored and its agonies endured, they halt and draw back.

Some folk make me think of a little girl, who used to cut up paper to amuse herself. When she would get tired of the play, her father would say, "Daughter, go and pick up the paper you have cut up." And with a cheerful "all right, papa," she would begin to pick up the paper. But she would always leave some behind, and when called back to finish clearing them all up, would cry and whine, and say she was tired, or sick, or some other excuse, and often it became necessary to punish her to make her pick up the last piece of paper. How many there are today who fail to pick up the last piece of paper. They will willingly do this, that or the other, but when God says, through his word or by his spirit do this, they will not yield a glad and happy obedience. The spirit of Jesus always answers a cheerful "All right, Father," to every divine command.

And, although the pathway may be rugged and steep, and seem lonely, and the treading of it may mean a crucifixion of the heart's elections, yet it looks up and says: "Not my will but thine be done." People all over the land are saying, "I can't, I can't. I can't pray in public; can't have family worship; can't find time for secret prayer; can't look for the lost sinner; can't give my tenth." And so they go through life with "can't" always at their tongue's end. Yes! they are professing Christians, but they are none of His, for they have not that obedient spirit of Jesus, which always says gladly I will. And it is "the willing and obedient that shall eat the good of the land."

The spirit of Jesus is resigned and trustful. It is perfectly adjusted to the will of God. It was this spirit that caused Job to say in the hour of affliction, when the news was brought him of the loss of his children: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." And later in his life when everything seemed lost, and everyone was against him, and a sense of the presence of God was removed from him; in his resignation and trustfulness he cries out: "But He knoweth the way that I take; when he hath tried me, I shall come forth as gold."

The American poetess who lost her only son, at the age when he was just budding into manhood, from the depth of her sorrow and anguish cried: "God's time and will are beautiful, and through blinding tears I would give him praise." It was the spirit of Christ that caused her to be resigned and trustful in that dark hour, and caused her heart to say, "Thy will be done." It was this spirit of Jesus in that King's son, "Billy Bray," the Cornish miner, that caused him when his wife died to jump and dance about the room, exclaiming, "Bless the Lord! My dear Joey is gone up with the bright ones! My dear Joey is gone up with the shining angels! Glory! Glory! Glory!" He was resigned and trustful, he did not rejoice because his wife was dead, but did rejoice in God's will concerning him.

When his child was taken sick, David fasted and prayed, but when the news was brought him that the child was dead, "He arose and washed and anointed himself and came into the house of the Lord and worshipped and rejoiced. Not because the child had died, but in God's will."

God's will comes to us in daily circumstances, in little things as well as in great. If we have the spirit of Jesus, we can meet them bravely, be at our best always, be trustful and rejoice in His will concerning us.

On an island of the sea a mother was watching for the return of her boy, who had been away a number of years. He was expected at a certain time with a cousin. When the time came, the cousin arrived and brought the sad news of her boy's loss at sea, when within three days of his journey's end. The mother cried, as the news was told her: "My God, make me submissive to thy will."

The spirit of Jesus is submissive and in the hard, places says "Thy will be done." Jesus was faithful. How much it means to be faithful. Because of his faithfulness He drove the money changers and sellers of doves from the Temple with a whip cord. He denounced the Scribes and Pharisees as a generation of vipers, and without fear or favor uncovered their sinful practices, even likening them to the whited sepulchers, which indeed appear beautiful outwardly, but within are full of dead men's bones, and of all uncleanness.

This faithful spirit of Jesus in the preacher does not cause him to make people think they are all right and thus deceive them, but does cause him to preach the truth in love, uncover and rebuke sin and vice wherever found. And, like John the Baptist of old, make them fearless but faithful, even though they lose their head in taking a stand for the truth. There is too much bowing and scraping to money and position in these days by many a preacher, and because of their faithlessness, many a church member is today in hell, and like Dives of old, are surprised that they got there. Many a convert has backslidden, because he has not been faithfully dealt with by pastor, class leader and Sunday School teacher.

"He that is faithful in that which is least, is faithful also in much." The spirit of Jesus is faithful in the little things, and it is "the little foxes that spoil the vines."

It was this spirit that made Joseph faithful in every position he was placed in. Because of his faithfulness God could trust him. Daniel was faithful and God trusted him to sleep with the lions. So many people today defile themselves with the king's meat, shut up the window that is open toward Jerusalem, when the decrees are made, and then wonder why they cannot sleep in the lion's den. It is not so much whether we can trust God, as whether we have the spirit of Jesus that makes us faithful so that He can trust us. There are so few that can be depended upon. They are not faithful in their attendance upon the preached word, they shirk their responsibility in Church and Sunday School. They never do just what they say they will, yet they are professing Christians.

What is the trouble? Why, they lack the spirit of Christ that will make them faithful. How often we hear the cry, "I was tempted beyond endurance." One day while in Mission work I hastily turned the corner of a lane in a town where I was laboring, when a little girl nearly ran into me. Behind her was a woman, a professing Christian, her face livid with rage and a stone in her hand. Calling her by name, I said: "What is the trouble?" Her first words were: "I was tempted beyond endurance." It seems that the girl had been aggravating her for about half an hour, she could stand it no longer, and gave way to her passion. Not so the Spirit of Jesus. When tempted in the wilderness

Christ resisted. He was a victor, and angels came and ministered unto Him. And when aggravated and accused by chief Priests and Elders, He answered nothing, and when Pilate repeated the accusation, "He answered him to never a word; insomuch that the governor marveled greatly."

The Spirit of Jesus resists temptation, and when it is prolonged and the test great, it is long suffering and patient, it knows that no temptation shall overtake them, but that He will provide a way of escape. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

It was the suffering Spirit of Jesus that caused the Martyrs of old to go rejoicing to the dungeon, stake and block. And because of this spirit Paul and Silas with their backs bleeding from the lashing which they had received, their hands and feet in the stocks of a Roman dungeon, were able to sing and praise God, and pray down a revival in which the jailer was the first convert. This was the spirit Patrick Hamilton had when he went rejoicing to his suffering at the stake. The fire burning slowly, his sufferings were long and dreadful, but the spirit of Jesus was only more fully displayed thereby. And the smoke of his funeral pile opened the eyes of many a Scotchman to the Gospel.

The compassionate and self denying spirit of Jesus is manifested in the life of every true child of God. He looked upon the multitude with compassion. He wept over the city of Jerusalem. This spirit in men's lives causes them to deny themselves in order to be a blessing and help to others. Not long ago a woman died in New York, a hall bedroom had been her home, her possessions could all be put in a small trunk. But her life of self denial had enabled her to give \$30,000 to Mission work. Sophia was only a German scrub woman, yet with the self denying spirit of Jesus from her small earnings she educated a missionary in Japan, and sent a teacher to the South.

It is the humble praying spirit of Jesus that has brought about great revivals, and men of this spirit have fathered the great movements of the years gone by. Because Knox had this spirit, Mary Queen of England feared his prayers more than the armies of Scotland. Luther, Fox and Wesley's success as pioneers and soul winners was due to their humble prayerful spirit of Christ. "God resisteth the proud, but giveth grace to the humble." As we look into the life of the lone Galilean, we see from beginning to end a wonderful spirit of love manifested. It is not human love, it goes leagues beyond that, it is divine love, a love that is patient, kind, generous, courteous, unselfish, guileless, sincere; it is always in good temper, it beareth, believeth, hopeth and endureth all things. It never fails, but is always the same, in sorrow or joy, health or sickness, wealth or poverty, failure or success; no matter what the test or trial, it never wavers or grows cold.

Reader, have you got your bearings? Do you know where your vessel is? Measured by the plumb line, are you true? If not, trust no longer in yourself or a hope so, but fly to the blood, it alone can make you right.

Would you be whiter, much whiter than snow?  
There's power in the Blood;  
Sin stains are lost in its life giving flow,  
There's wonderful power in the Blood.

Yield your body, soul and spirit to Him. Walk in the light as He is in the light, and the Blood of Jesus Christ His Son, will cleanse your heart from all sin. Being then cleansed from all corruption, He will take up His abode in your heart, and manifest the Spirit of Christ in your life, and you will then testify to three worlds that you are one of His.

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## Chapter 9 HINDRANCES

"Hinder me not," said Eleazar, the chief servant of Abraham, he "that ruled over all that he had." He was on an important mission. Abraham had said: "Go unto my country and to my kindred, and take a wife unto my son Isaac." In this Bible incident, we have a picture of the Holy Ghost, on his mission of calling out and equipping, with the wedding garments, the bride of Isaac's great antitype, God's only son, Jesus Christ. In the first dispensation, that of God the Father, we find here and there men, who were controlled and guided by the "Spirit of the Lord;" and while thus yielded, their lives were successful ones and they never were defeated. The Psalmist in speaking of such a man said: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." The man that is controlled by the Holy Ghost is a "prosperous man."

Read the history of Joseph, there is no defeat in his life; he was a successful and prosperous man, even his ungodly master saw that the "Lord was with him," and "that which he did the Lord made it to prosper." There came a day when a man was wanted to fill an important position of trust, that of being next to the King, and to rule over all the land of Egypt; the appointment was about to be made and Pharaoh as he looked over his wise men found none that were capable until Joseph was brought to his notice, then turning to his servants he said: "Can we find such a one as this is, a man in whom the Spirit of God is?" And he was given the appointment. Joseph's success was due to the fact that he did not hinder the Spirit's workings. Not so with Samson, there were times when the Spirit of the Lord moved upon him and he did exploits, but there came a time when he put his head in the lap of Delilah, and thus hindered the work of the Spirit. True, he went out and shook himself as aforesaid, but the Lord had departed from him. In this life we see what might have been "victory", "defeat", what might have been "success", "failure", because he hindered. Many a strong man has been rendered weak and powerless by hindering the Holy Ghost, in placing their heads in the lap of a Delilah. The work of Eleazar's antitype, the Holy Ghost, is persuasive. He never uses force, He persuades men to abandon lives of sin and shame, and to take advanced steps in the Christian life. The means that he uses is truth. He operates as a guide, "Howbeit when he, the Spirit of truth is come, he will guide you unto all truth", as a teacher, "but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And as a friend, "And I will pray the Father and he shall give you another Comforter, that He may abide with you forever." Paul, in writing to the Ephesians, said, "Grieve not the Holy Spirit of God." The Holy Ghost is represented as a dove, and as such is easily frightened, grieved and thus hindered. It is pertinent that we should notice some of the things that grieve and thus hinder Him in His work today. How often do we hear people say, "Resist the

devil, and he will flee from you." But they fail to quote the first part of the verse that says: "Submit yourselves therefore to God." Perhaps one of the greatest hindrances is a lack of submission to the truth. They sing:

"Perfect submission, all is at rest,  
I in my Savior am happy and blest."

But they refuse to put into practice the truth. Jesus said: "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven." The article is read and then they say, "I must send that to Mrs. B\_\_\_\_, it just fits her case," and thus they hinder the work of the Holy Spirit in their own lives by failing to make the truth read an integral part of their character. Why are there so many spiritual dwarfs today? Twenty year old babies that still need a nursing bottle, and must be tended on a pillow? Because they have rejected light, and hindered the work of God in their lives, and the same suit that fitted them years ago will do today. Their growth has been retarded by a lack of submission, they have been willing to do the easy things and say yes, while it was plain sailing, but when the hard things came, and the wind blew a gale, they became stubborn. Many a one has like Saul of old, been rejected from being King because he would not kill Agag, because he wanted to save some sheep for sacrifice, because he feared the people. Nothing but perfect submission will leave the way clear for the Executor of the Trinity to work. The smallest details must be fulfilled or he will be hindered in his work. It was only a fly in the grease box that hindered the flow of oil on the journal and thus stopped the whole train, on the western prairie. It was only a little fly of rebellion that hindered the oil of the Holy Ghost from lubricating that life, and the Christian walk soon came to a standstill.

He was a power, and his life a blessing to all with whom he came in contact, but one day he failed to submit to the guide, it was a hard thing to do, it meant the loss of his reputation, and he said no, and then became a Samson shorn of his locks: the Lord had departed from him. Look at the wrecks on the shores of time, who have gone to pieces on the rocks of stubbornness and rebellion. Wrong cannot be covered up without hindering the work of the Holy Ghost. Those articles buried beneath Achan's tent caused the defeat at Ai. Many a defeat in the Christian life has been caused by that, that was covered up by the floor of the tent.

Under the search light of truth some unrighted wrong has been revealed, the Gospel plow has turned up the green sward of profession, and dug out the root of some unconfessed sin, which has been hastily covered over, thus again grieving and hindering the work of the Holy Ghost in that life. Many by defending error and false doctrine have grieved the Spirit, and from a beautiful, Christly character have degenerated into harsh, morose and critical religionists with a form of godliness but no power. Some men in their zeal have argued for truth until they have hindered the work of the Spirit, and thus defeated what they were trying to accomplish.

The work of the Holy Ghost in hearts and lives is hindered by violating conscience in the use of anything forbidden by the Word of God. Young lives have been wrecked, because they have gone contrary to truth and married unconverted men. I was once entertained in the home of a woman, who before her marriage was a power for God, but she married a man who was a churchgoer, but was not converted, and thus she lost her experience. She kept up the form of going to church and occasionally testifying; one morning after prayer in her home, she unburdened her

heart to my wife, and confessed that she had grieved the Holy Ghost, and hindered His work in her life by marrying contrary to the word. I call to mind a man who was soundly converted from an awful life of sin, and was used of God to lead souls to Christ. He was a user of tobacco, and the light came to him to "cleanse himself of the filthiness of the flesh." He refused to walk in the light, and it was not long before he was back in the old life of sin. Light rejected hinders the work of the Holy Ghost. It makes no difference what the light is, it must be walked in to keep the blood cleansing. It may be an ungodly companion, a worldly friend, perhaps an outward adornment that does not become one professing godliness, whatever the obstacle is, it must be removed, if not the Spirit cannot work. One look may mean sure defeat; a look will turn the switch, and run the train on to a side track, in many cases to sure destruction. Because he looked toward evil the man after God's own heart, David, after many signal victories, was defeated, and he fell. How true it is, a look, a fascination, a fall. The eyes that are fixed upon Jesus lose sight of all other things, but the moment the gaze is turned from Calvary, the darkness comes on.

One of the greatest hindrances to the work of the Holy Ghost is summed up in the little word neglect. The reading of the Word is neglected. The morning paper must be read, for some say, "We must keep abreast of the times." The "morning watch" is not kept, folk read their letters from friends before they get God's morning letter to them. Those who are being led by the Holy Ghost look into the face of their Heavenly Father before they see the face of man, and are thus strengthened for the duties of the day. Hudson Taylor had been absent from his family several years in China. He reached home in the early morning and went to the cot where his little daughter lay asleep, he stood by her side waiting until she should awake. She turned, opened her eyes and gazed on the face of "papa." What a moment! What joy for the child! The God of Heaven stands by the bedside of every one of His children, how His heart of love must grieve if they neglect to notice Him when they first awake. It has been my privilege to spend the night with a number of saints, and their first words were notes of prayer and praise even before they wished me "Good Morning."

The neglect of the family altar has hindered the work of the Holy Ghost in many a heart. Many a boy or girl would never have gone astray in bye and forbidden paths, had father and mother been faithful and not neglected the family altar.

The heart that does not pray cannot love. Some folk's growth in the things of God has been phenomenal. The secret of it has been that they have not neglected the secret place, the closet has often been occupied. The storehouse of Heaven has often been opened by this golden key, and supplies equal to every need have been received.

Neglect of the appointed means of grace, brings on a spirit of indifference, and thus acts as a hindrance. Appointments with God should be kept punctually, the work is often hindered by those who are habitually late to service. You wonder why you were not blessed and helped in the service; you thought it a dull meeting. Well, the trouble was with you. Had your mind been on the things of God, instead of the secular things that had happened during the day, the work of the Spirit would not have been hindered and you would have gone home with a blessing, and to bless others. A spirit of criticism always defeats God's best purpose for man. The sermon has been criticized and pulled to pieces around the dinner table until the unsaved ones have thought there was nothing in it. Prayers and testimonies are criticized, methods and manners are censured, the Holy Ghost is

grieved and the heart becomes hardened and unfruitful. I have seen people who acted as though they had conferred a favor upon God by letting Him save them. This kind of a spirit retarded their spiritual growth. Others are never contented, the sermon was too long or too short, it was either too hot or too cold, nothing seemed to be done right, and their spirit of discontent has stopped the flow of the joy fountain. The wise man has said: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty, the liberal soul shall be made fat." Withholding from God retards the spirit's progress.

Many a man would have more if he gave more. The world says, "Get all you can and keep all you can." But God says, "Go sell that thou hast and give to the poor." The reading of such books and papers that do not tend to the glory of God, blocks up the thoroughfare over which the Holy Ghost would travel. The Apostle exhorts, "Let no corrupt communication proceed out of your mouth." A failure to heed this will bring leanness into the soul. Evil speaking is not a good fertilizer for soul soil. There are no life giving properties in a dinner of jealousies and evil speaking. The heart that is filled with malice can never be filled with the Holy Ghost.

There is a tendency in these days, among young people especially, to lightness and chaffy talk. A number of young people gather together and the things that are talked about are in most cases detrimental to Christly character. Gatherings of young people that do not hinder the Holy Ghost, are pervaded by an atmosphere of prayer and the conversation generally leads to "those things" that Jesus said "were hid from the wise and prudent, but revealed unto babes." Anything that retards spiritual growth, or weans the heart from God, must be put away or it will eventually wreck the soul. It is the "little things" that must be looked after. Satan says, "Oh! it does not matter," but it is the little leak that sinks the ship if not stopped up. A few drops of oil will cause the machinery to run smoothly, which if not applied will bring wreck and ruin. The captain of the coasting vessel, the "Banshee," gave orders to make the vessel all ready for sea as in a few days they would receive their sailing orders. One had to caulk the timbers, another to put a veil of paint over the boat's dirty side, a third to wash out the bunks, a fourth had to oil the davits from which swung the small boats carried by every seagoing vessel. They all went about their respective work. The fourth man started with his oil can, and oiled pulleys here and machinery there, finally coming to the life boat. As he started to oil the davits he found his supply of oil had been exhausted, looking at the boat he said: "Well, we have never had to use her yet, a few drops of oil more or less will not matter," and he did not obey the captain's order. A few days later the "Banshee" left port well loaded. A couple of nights out and she was run into by a liner, and cut nearly in two. Quick came the order: To the life boat! All hands rushed to the boat, one hauled and another pulled, but it was of no use, the lack of a few drops of oil on the pulleys prevented her turning out, she was immovable. In a few moments the vessel sank and all on board were lost. Such a little thing, but such a big mishap! "A little thing is a little thing, But faithfulness in little things is a very great thing."

These things that hinder the work of the Holy Ghost are like the lack of a drop of oil on the pulleys of the life boat which will eventually prevent it swinging out from the wreck to land you safely. Be careful of the little things. Dignify the smallest summons by the greatness of your response. Do not hinder the Executor of the Trinity, and He will guide you into all truth, teach you the things of the Kingdom, and abide with you forever.

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## Chapter 10 PERFECTION

When the subject of perfection is introduced it always arouses mental antagonism. It is a very common thing to hear men say, "You can never be perfect in this life," and yet the same people demand perfection. If a piano is to be purchased for the house no one wants an imperfect one. When the horse becomes lame or out of fix, how often the owner says, "I can't use that horse any more, I must get me a perfect horse." The skilled artisan demands perfect tools with which to do his work.

The people in towns and cities elect a man annually for the office of sealer of weights and measures. Why is this officer needed? Because the government demands perfection. It is this office holder's business to inspect the weights and measures and see that none but perfect ones are used. Many a house wife will use nothing but absolutely pure baking powder. If man expects perfection in the tools that he uses, the food that he eats, and the house that he lives in, is it too much for God to expect of His children when He furnishes the power and has promised to make them so? Jesus in that wonderful sermon on the mount said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Not in quantity but in quality. God's standard for His children is perfection. The Psalmist said, "Mark the perfect man and behold the upright for the end of that man is Peace."

The epistles are full of this thought of Christian Perfection. A heart made perfect in love. The Bible teaches three kinds of perfection: the perfection of the glorified state, a perfection which comes to us through suffering. "For it become him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings." And then there is the perfection that Jesus spoke of when he the command to be perfect as his Father was.

It was this perfection that Paul desired for the Corinthian church who had become dislocated and out of joint. He says: "For we are glad, when we are weak, and ye are strong: and this also we wish even your perfection." And as he was about to close his second epistle to them he said: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." In writing to the Romans this same desire was breathed out in the words, "I long to see you that I may impart unto you some spiritual gift, to the end ye may be established."

The Galatians were like many people today, they began in the Spirit but tried to become perfect some other way. Paul said to them, and the same exhortation comes to the same class today: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" He exhorted the Colossians to put on love, which is the bond of perfectness." To the Thessalonians he wrote: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." And his prayer for them was, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body he preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." He writes to Timothy telling him that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

for correction, for instruction in righteousness: that the man of God may be perfect throughly furnished unto all good works."

The exhortation that came from James is to "let patience have her perfect work that ye may be perfect and entire wanting nothing." While Peter says: "But as he which has called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." In writing to the Ephesians Paul said: "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." And that this might be the experience of their lives, God "gave some apostles and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints." God's purpose for us is that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In writing to the Philippians he urged those that were perfect in love, to forget the things that were behind and to press on to the perfection of the glorified state. Paul knew that the standard that had been raised up for God's people was Perfection, and knowing this he urged the early church and the exhortation comes to every justified soul today, to leave "the principles of the doctrine of Christ and go on to perfection; not laying again the foundation, of repentance from dead works, and of faith toward God."

People today want to go on to almost everything else but perfection. As a convert, instead of being urged an to perfection, I was urged on to be Sunday School Superintendent, President of Epworth League and local preacher; but when God, through a few humble saints, urged me on to perfection and I received the blessing of Holiness, I was not wanted in the above named positions.

Some people never go on, they seem to be satisfied to remain infants in swaddling bands and in a great many cases they have to be tended on a pillow; they have to have rattle-boxes and rubber rings to amuse them. While others have to be fed with milk continually.

When first entering the ministry and while in charge of a work in a town in New York state, I was advised by an old preacher "if I found anyone with a nursing bottle to smash it." In the congregation was a sister who had failed to go on, and was always being slighted. Sister So-and-So did not shake hands with her, or the Preacher called on some one more times than on her, and so it went, first one thing and then another, and the more she was noticed the worse she got. I finally paid no attention to her, and one day she "died out, put away her childish things," and went on to Perfection.

We read that Noah was perfect in his generation; and was thus enabled to stand alone in those days and faithfully declare the word to a wicked generation. No doubt he was laughed to scorn, and called crazy and fanatical, but the blessing he had lifted him above it all, and made him a victor. Job was another one of those in the early days who "feared God and eschewed evil." God's testimony was, that he was "a perfect and upright man. Was his life a flowery bed of ease? We think not. God allowed Satan to do his worst, the tests came thick and fast; his possessions and children slipped away, it seemed as though everything was gone. But through all the tests "Job sinned not nor charged God foolishly." Even when urged on by his wife to "curse God and die," he said unto her, "Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hands of God, and shall we not receive evil?" And through all the tests he was made more than a conqueror. The Word says "Ye are complete in him." Perfection means completion or

finishing. It means getting to a place where you can grow in grace. While you can never grow into grace, the soul that has been made perfect in love, is instantly placed in grace where he can begin a real growth on towards maturity. Potatoes placed upon the cellar bottom will send forth sprouts and it may look as though they were growing, but there is never any increase in the yield until they are taken from the cellar and planted in the ground. Some people seem satisfied to be potatoes on the cellar bottom, all sprouts, no real growth. But when they leave the "first principles" and get rooted and grounded in love, there is an increase in the yield; they grow in grace.

How many there are who have failed to finish their toilet. They are talking about going to the wedding, but they are only half dressed, they need the robe of perfection, the wedding garment, in order to sit down at the marriage supper of the Lamb.

The oil in their lamps is almost gone, their lamp is going out, they have failed to take oil in their vessels. And without the oil of perfection they will be shut out in that day. The finishing touch causes men to see clearly. At the first touch the blind man saw men as trees walking, but when touched the second time he saw all men clearly. The second touch, is the finishing touch that reduces giants to grasshoppers. The soul with this blessing knows that nothing can be against them for God is for them. This blessing not only perfects the sight, but brings perfection to the other spiritual senses of touch, hearing, smelling, feeling and taste. A perfect heart does not go pouting and growling when fresh light comes, it has a good taste and covets new light.

Perfection is the inward adornment of the heart. "Man looketh upon the outward appearance, but the Lord looketh on the heart."

The choice did not fall to Eliab, although from outward appearance he looked like the Lord's anointed; but it fell to David whose heart was right. Man is not always what he appears to be. "As a man thinketh in his heart so is he." I was invited once by a pastor in a New Jersey town to preach for him one Sunday. I arrived on Saturday afternoon, and was driven to the pastor's home where I was to be entertained. After supper he invited me to go with him to call on one of his "stand-bys," as he put it. We were not long in arriving at the little cottage of a humble fisherman. Walking through the gate we entered the house by a side door which opened into the living room of the home. Seated around the table were a number of the family including the "stand-by". As I shook his rough hand, made so by the tar with which he preserved his nets, and looked into his honest, weather beaten face, a beautiful smile played upon his features as he bade me welcome. The outward appearance of this saint to some perhaps would have been repulsive, but he had the inward adornment of perfection. I sat and listened to him for half an hour while in childlike simplicity he told me of God's dealings with him. It was not a tale of defeat but one of victory, "all along dat line," which was his favorite expression. I was humbled and tears of joy and blessing coursed down my cheek. He was only a fisherman, uneducated, with a rough exterior, but as I left that home I knew I had been in the presence of one who knew God, and had been made perfect in love; and the fragrance of that visit lingers with me still. I know I am a better man for having come in contact with this saint with the inward adornment.

A sad fact today is many are much exercised about the outward adornment, they seem to forget that "the King's daughter is all glorious within."

A picture dealer gave a college boy a picture of the Christ. He took it to his room and hung it on the wall where pictures of ballet girls and horse races were hanging. It was not long before the other pictures came down and only that of Christ adorned the walls. Perfection enthrones Jesus on the citadel of the heart, and all affections and desires bow allegiance to his will. Thank God for this blessed experience, the war over and peace and quietness the natural state of the heart.

The blessing of Perfection makes folks peculiar. A preacher who opposed this experience once said to me: "You holiness folks are peculiar, you are not like the rest of us, you all talk and act alike." Yes, this is the blessing that makes folks a unit, makes them one. A father who was dying called his seven sons to his bedside, gave them each a stick and told them to tie them in a bundle, and when this was done he gave the bundle to each one respectively, asking them to try and break them. It was impossible. Untying them he gave them each one stick and at his command they were easily broken; by this he meant to teach them the lesson of unity. This blessing binds us into a bundle of love that Satan and all the forces of Hell cannot break.

Perfection makes folks aggressive. David who was chosen because his heart was right, when in his battle with Goliath did not sit back and say, "Let him come on." No, he was aggressive. "He drew near the Philistine, finally he ran toward the army to meet him."

Some time ago a cyclone that carried nearly everything before it swept over a western town. Cars that were standing upon the tracks were lifted from the rails and carried some distance; but a passenger train; going at a speed of 60 miles an hour was not harmed but rode right through the cyclone. This blessing takes you through the cyclone of doubt and discouragement, while folks who are not in possession of it are swept from their foundation. Do I hear some one say, "I never saw any one that was perfect?" This experience of Christian Perfection cannot be judged by the act. It is not a perfection of act, but of motive. A mother sits sewing on a dress for her little girl, she is anxious to finish it. In the afternoon some visitors call and mother is obliged to lay down her work and go to the parlor to entertain them. The little girl seeing the unfinished dress desires to help mother, so she picks up the needle, and begins to sew, first a long stitch, then a short one; it is imperfect sewing, but the motive in her heart is perfect and the mother recognizes this as she praises her little girl for her help, although it is necessary to rip out all her stitching and do it over.

It is thus that God looks upon our imperfect acts. Then again the act may be misjudged by the onlooker. A preacher once used this illustration: Suppose I am preacher, I don't believe in Sunday drives' and all that sort of thing. Suppose I am preaching down here and as I am through some one comes driving down here and says, "I know you are very exhausted, but my grandmother has heard of you, and she is very ill, and will not live till morning, and sends a request for you to come and see her." I jump into the carriage and he takes the whip and whips up the horses, and away we go. Now some jockey has a fast horse out on the road, and we come upon him and are anxious to pass him, and just as we turn out he whips up his horse and away we go abreast for a rod or two. Well, someone sees me there and says, "Why, I saw your holiness preacher out trotting his horses on Sunday, and if that is your holiness I don't want to hear anything of it." There was no difference in the appearance of the act. The jockey, however, was bound to bring out his horse ahead and feed his pride, while I was hurrying to get to the death bed of a saint to say a word for my master that would make sweeter her last moments.

The act does not always make the motive plain. Remember we are not told to be perfect before man. God said to Abraham, "Walk thou before me and be perfect." It is a perfect heart that God demands. No heart is perfect until it is perfectly obedient to every ray of light that God sheds upon its pathway.

Some one has said: "No individual has perfection that has not a willingness to say 'Yes' to all the known will of God in his case. No individual has perfection that is not willing to suffer all the will of God. No individual has got perfection that is not willing to do all the will of God, and no individual has got spiritual perfection that is not willing to wait on God's will before he makes a pathway of his own. No individual has any business doing anything that he has not orders to do.

Some one asked my mother once what this new doctrine of holiness was, she replied, Why, it is perfect obedience to God.

Perfection involves three things: perfect obedience to God, perfect confidence in God, and perfect love for God. He takes away the sin and makes this possible. For he has promised, saying, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." Thank God the command to be perfect carries with it the promise that he will make it so. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

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## Chapter 11 THE RISEN LIFE

Paul in writing to the Colossians said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We see by this scripture that in order to rightly seek heavenly things we must be risen with Christ. To be risen with Christ, there must be a death in Christ: no death, no resurrection. Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." When this principle is wrought out in the individual, that soul enjoys a perpetual Easter. "For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. The great trouble with the professed church today is, that individuals who are members of it have a form without the power, because they are trying to seek the things that are above without first being risen with Christ. Large numbers today are lazily sauntering along toward the judgment bar, one eye towards God, the other on the world, holding religion in one hand and some pet sin in the other. The sad fact is, that some day they will run into God's grist mill and find they are only chaff which the wind bloweth away.

This death in Christ involves a death to sin. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" It cannot be so, Christ died to sin once; and the individual who desires to seek the things that are above, will "likewise reckon himself dead indeed unto sin but alive unto God through Jesus Christ

our Lord." You must go out of the sin business if you would enjoy this risen life. Some folks go out of the sin business like some business men go out of the shoe business.

How often we have walked through the business street of some large cities, and in passing a familiar shoe store have seen a large sign stretched across the building notifying us that they were going out of business, that the stock and fixtures were for sale, everything to be sold regardless of cost. But in passing the same place a few months afterward, we found the sign taken down and they were still in the shoe business.

This is not the way to reckon yourself dead to sin. Some one has said that the proof that you are going, is that you have gone. If you go out of the shoe business, the next time we pass the building the show window will not be filled with footwear, but perhaps a fine display of confectionery may greet our eyes. If you have gone out of the sin business you are no longer dealing in the works of the devil, but the show window is filled with the fruit of the Spirit.

Sin is bound in Regeneration, but is killed in entire sanctification. It is not only necessary to be dead to sin as an act, but also as a principle.

Some time ago I listened to a sermon delivered by a young man who was just graduated from one of the theological schools. Among other things he said that the death to sin broke the power of sin over the individual. In illustrating his point he called attention to the Civil War, Said the back of the rebellion was broken by the victories of Chattanooga and Vicksburg, but the war went on for some time afterward; and so it was with an individual who reckoned himself dead to sin, the back of the rebellion would be broken, but there would still be a Civil War going on until death. But a death in Christ involves more than this: it is more than Chattanooga and Vicksburg (justification and Regeneration) victories. It is a, complete surrender at Appomattox (entire Sanctification) when the Civil War ceases. At this complete surrender worldliness gets a death blow, and like Paul you cry: "God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." This is more than church membership. Paul and Wesley were members of the popular churches of their day, but did not enjoy this risen life until they had gone through the death process. It is not a question of whether your name is on the church roll, or whether you have been baptized, or how you have believed, but is your pride, lust, temper, unholy ambition, love of money, etc., dead. Are you:

So dead that not a thought will rise  
To appear as good or great or wise,  
In any but the Savior's eyes?"

If this is your experience (and it is if you have gone with Jesus from the Betrayal to the Cross), you are in a position to "seek those things which are above." In the risen life with Christ the soul seeks heavenly things.. First, because they pertain to our true home the New Jerusalem and includes the Vision of Christ. Jesus said in that wonderful prayer recorded in the 17 ch. of St. John: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

It is a well known fact that the invalid on the sick bed has for a moment forgotten the pain as they have admired the beautiful flowers, or have studied the picture sent in by a friend, or have listened to the sweet music of the song bird in the tree beneath, their window. So the soul that is risen with Christ forgets the trials, sorrows and apparent discouragement as they behold the vision of Christ and his glory, and listen to his voice which says: "Fear not, I am with thee." And like Stephen of old, when the stones of ridicule, misunderstanding and affliction, nearly bury them, while those around about them may not see anything to rejoice over, they will be able to look up and see the heaven open and behold the glory of God. The enemies of Polycarp and the proconsul before whom he was brought saw nothing to rejoice over, but he had an inward vision of Christ that filled him with confidence and joy; and the serenity of his heart beaming forth on his face filled his enemies with astonishment.

It was this inward vision that caused Paul to endure trials and tests for a quarter of a century without a murmur and record his triumphs in a Roman dungeon. As they beheld the glory of God the three Hebrew worthies were able to rejoice in the midst of the furnace that was heated seven times hotter than was wont, and caused them to stand true and not bow allegiance to the wiles of Satan.

It was this special revelation received at Pentecost that caused Peter and John to speak with such boldness that they took knowledge of them that they had been with Jesus. We will not only seek the things above because of this vision of the Savior, but because there is nothing else worth our serious thought or consideration. Things that are above are certain, while the things of this world are uncertain. John exhorts us to "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that are in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Ephesus was a large city of 600,000 souls. The great temple to Diana of the Ephesians was there, which took them 120 years to build. Today it is no more. The streets in which the converts from idolatry burnt over 30,000 worth of books that did not tend to the risen life are now nothing but cow paths. Surely the world passeth away and the lust thereof, but Paul who sought the things that are above went out of this life rapturously shouting, "Henceforth there is a crown laid up for me." He abideth forever. Men have scoffed at "these things." They have denied the possibility of the risen life, books have been written in which they have endeavored to tear to pieces the Old Book, but today they are no more, their books have been relegated to the five cent counter of some second hand bookstore, while the truths they denied are marching on victorious, and the book they endeavored to destroy never was more alive than today.

Earthly things come to naught, while the things above will live on forever.

By fixing your eyes on the things above you will be kept from anxiety about the things of this life. Paul who enjoyed this experience said: "I have learned in whatsoever state I am therewith to be content. I know both how to be abased and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." And as

the possibilities of this risen life swept over him he cried out in exultation, "Why, I can do all things through Christ which strengtheneth me."

Like Joseph of old you will be as faithful and rejoicing seated behind the prison bars as upon a throne. It will make no difference whether your abode is a lonely hut, or a spacious mansion, the song of your soul will be: "Where Jesus is, 'tis Heaven there."

Praise will not puff you up nor criticism discourage. You can have or go without. And through all the changing scenes of life, whatever comes be it sorrow or joy, poverty or riches, failure or success, and though your path may be strewn with roses or paved with thorns, you will be able to look up and say:

"Thou art the worker, I the frame,  
Lord, for the glory of thy name,  
Perfect Thine image in the same."

In this trying time as your eyes are fixed heavenward, there will be a stability given you that will even surprise a gainsaying world. Look at Paul, after 25 years of trying times, in perils oft by land and sea, in perils of robbers, in perils of his own countrymen, in perils by the heathen, in perils in the wilderness, in perils of false brethren in weariness and painfulness, in hunger and thirst, in cold and nakedness, in stripes above measure and in prison frequent, because of this risen life he is able to testify to three worlds whose eyes were on him, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." And as he looked ahead to the possibilities of tribulation, distress, persecution, famine, nakedness, peril or sword, he cries: "In all these things we are more than conquerors through him that loved us."

Some years ago, while living in the city of Providence, R. I., it was necessary in going to and from my work to pass the large bronze statue of ex-Mayor Doyle, which had been erected at the junction of Westminister and Weybosset streets. I have passed the statue in all kinds of weather, fair and rainy, hot and cold, but it was always bright and stood on its pedestal.

I remember going by one night, it had been snowing for some time, and although nearly buried beneath the white flakes, yet you could discern the outlines of his form still at his post.

So the soul, that seeks the things that are above, is made "steadfast, unmoveable, always abounding in the work of the Lord." No matter what the circumstances or atmospheric conditions are, even if completely snowed under, when the Sun of Righteousness arises and the snow begins to melt, that soul is found still standing faithful and even glorying in the tribulation.

It is not only blessed to serve him without fear in holiness and righteousness before him all the days of our life, but even the thought of death will be pleasant in anticipation, and as we contemplate the heavenly things, there will come into the heart an indescribable longing to see Him face to face; a feeling of homesickness to see Jesus will creep over you, and as you gaze into the clouds the language of the soul will be: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

St. Justin, one of the early martyrs, while yet a heathen philosopher, was powerfully affected by the fearlessness with which the Christians encountered death in the blackest shape. And their triumphant deaths which he witnessed convinced him of the truths of Christianity. He reckoned himself dead indeed unto sin, and this risen life which became his experience enabled him to refuse to sacrifice to idols, and to rejoice and bless God, while they scourged him and then while his body was torn and bleeding from the cruel treatment he had received, he, still rejoicing, was beheaded. Jesus said: "I am come that they might have life, and that they might have it more abundantly." This risen life is the life more abundant, that makes us more than conquerors, and causes us to bring forth much fruit; and will give us an abundant entrance into heaven, and like Alfred Cookman we shall be able to go sweeping through the gates into the New Jerusalem, and there through the endless ages of eternity, praise Him for "The Risen Life."

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## Chapter 12 THE FOWLER'S SNARE

Perhaps no other Psalm has become the personal property of real Christians to such a degree as the ninety first. How often as you pick up the Bible of some student of the Word, over this Psalm you will find written the words "My Psalm."

In the third verse of this Psalm, we find one of the most precious promises of the whole book. With what cheer comes the announcement, "Surely He shall deliver thee from the snare of the fowler," to the child of faith as he realizes that the fowler is a wily foe and means if possible to catch him in one of his many snares.

It was a knowledge born of experience that enabled David to testify to God's deliverance, not only from, but out of the snare of the fowler. He was hunted like a partridge upon the mountains; he said: "In the way wherein I walked have they laid a snare for me," and at one time we find him praying, "Pull me out of the net that they have laid privily for me, for thou art my strength."

Because his expectation was from God, he was never disappointed. He, knew God was true and was thus able to testify: "This poor man cried and the Lord heard him, and saved him out of all his troubles." The same fowler that laid snares for the feet of David is at the same business today.

Some people see to think it is a new devil running the business, while others have voted him out of existence:

Men don't believe in a devil now,  
As their fathers used to do;  
They forced the door of the broadest creed  
To let his majesty through.

There isn't a print of his cloven foot,

Or a fiery dart from his bow,  
To be found on earth or air today,  
For the world has voted so.

But who is mixing the fatal drought  
That palsies heart and brain,  
And loads the bier of each passing year  
With ten hundred thousand slain?

Who blights the bloom of the land today,  
With the fiery breath of hell,  
If the devil isn't and never was--  
Won't somebody rise and tell?

Who dogs the steps of the tolling saint,  
And digs the pit for his feet?  
Who sows the tares in field of time,  
Wherever God sows his wheat?

The devil is voted not to be,  
And of course the thing is true,  
But who is doing the kind of work  
The devil alone should do?

We are told he does not go around  
Like a roaring lion now;  
But whom shall we hold responsible  
For this everlasting row.

To be heard in home, and church and state,  
To the earth's remotest bound,  
If the devil by a unanimous vote,  
Is nowhere to be found?

Won't somebody step to the front forthwith,  
And make his bow and show,  
How the frauds and crimes of a single day  
Spring up, we want to know.

The devil was fairly voted out,  
And of course the devils' gone;  
But simple people would like to know  
Who carries his business on.

-- Alfred J. Hough

He is the same old fowler, only a little more polished, a little more wily, and much wiser perhaps than in David's day.

He adapts his snare or gin to the bird he wishes to catch. He knows he cannot catch a robin with the same trap that he would a rat, and so he sets his traps accordingly. The wise man said, "The fear of man bringeth a snare." This is a much used trap of the King fowler; with it he snared Peter and thus he denied his Christ. Many since that day have been caught in the same snare. Thank God there is that which will break this net and allow an escape; for, says John, "Perfect love casteth out fear."

There are those who cannot be caught in this snare, and so he uses the tongue as a trap. They speak unadvisedly with their lips and are thus, caught, "A fool's lips are the snare of his soul."

Talkativeness is a snare of the fowler that seems to be in constant use. This is the leak through which many a man's spiritual power has run out. Some one has said, "It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous."

Unless we guard our speech as a sentinel does a fortress, we will be caught in this snare. Times will come when you will have to withdraw from company and cease from conversation in order to escape the trap set for you. John Wesley said he could not engage in conversation for more than an hour, without getting away to pray.

Some people talk "to make things agreeable for the caller," they say, not realizing that the fowler is thus weaving around them a net.

Satan is a wise fowler. He knows that "Surely in vain the net is spread in the sight of any bird." He covers the trap very skillfully so that when you think him farthest off he is then nearest.

In a certain place where they hunt wild ducks, the hunters hold before their mouths a piece of turf, so that the smell of their breath may not betray them to the birds who are always on the alert for danger. Satan understands this trick and when you cannot discern any fumes of the pit, and perhaps feel perfectly at ease, he may be about to hurl one of his fiery darts which only the shield of faith can successfully ward off.

Not many seem to realize that lukewarmness which creeps upon the soul in such a respectable way, has the odor of the pit about it. While other snares have caught hundreds, this well covered snare has caught thousands. It is the bait of carelessness that has caught so many in this snare, they become careless about attending the means of grace, negligent in reading the Bible and in private devotions, and soon are entangled in the meshes of the net. Now and then the fowler finds the trap of pride well filled with game. "A man that flattereth his neighbor spreadeth a net for his feet," many have been caught in this well spread net. The fowler has a number of these pride traps, one is the pride of spiritual experience, how often are these nets baited thus; "what a good prayer you made," "that was a telling testimony," "that sermon was a masterpiece," and with a snap the victim is caught. Others are proud of their generosity and boast of their kindness and good

works to others. Then there are others caught with humble pride, many a man who belongs to the \$5 class, is trying to hide away in the \$1 class.

The rich young man of the Bible was caught in the snare of prosperity. He had kept the commandments from his youth up, but failed to heed the Master's exhortation to "sell all." The barns of a rich man could not hold the harvest, and he built larger, and was about to take his ease, eat, drink and be merry, but the demon, who had ensnared him in the trap of prosperity, that night required his soul.

Very often, like a wise fowler, Satan uses a decoy to draw others into the snare. Some day with a gray-haired man in one of the states prisons. He told me he had been converted under the labors of B. Fay Mills, and was an enthusiastic admirer of his. When Mills denied the faith Satan used him as a decoy to snare this convert of other days, who is now serving a long sentence for forgery. The example of others is often used by the fowler to snare those weak in the faith.

A fowler in setting his snare very often scatters around it some tempting seed with which to allure the bird to its certain death. In the man's case, the fowler, Satan, uses some tempting bait of pleasure, he says, "no harm in it, only a little innocent amusement." It may look harmless and innocent, but be careful the end is destruction. The asp which caused the death of Cleopatra came to her in a basket of figs. The prettiest flower or glossiest berry is often of a deadly poisonous nature.

There are several that have been caught with the tempting bait of something to their profit or advantage. Business ventures have presented themselves; in them they see a possibility of increasing their earthly store, having set their affections on the things' of this world, they have possibly reached the heights of fame and riches, but at last death steps in, and on their death bed they realize that the tempting bait had but lured them to their doom.

Unholy alliances have proved the snare to many a young person. In speaking about the other nations on this line, God's command was, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for it will be a snare unto thee." Light hath no communion with darkness. Because this is true the secret lodge has proved a snare, used by Satan to catch some. Often compromise is used by the wily old fowler, a conference on the plain of Ono means sure defeat. Nehemiah refused to come down. The soul that stays on the heights of "Oyes" will escape this snare.

Satan will try to catch folk by slandering and lying about them, and then trying to get them into the controversy.

Amanda Smith was thus caught, and spent a whole day in chasing a lie, came home at night nearly exhausted; she escaped out of the net and promised the Lord that it was the last lie she would chase.

David said of Shemei, "If the Lord hath given him commandment to curse, let him curse."

I know a preacher who has been slandered and lied about, but while others are busy writing him up, and slandering him, he like his Master, opens not his mouth, but continues to pull men and women out of the fire, and weeps and prays because men are going to hell in platoons.

This method of Satan is like that which the fowler uses when he goes a hawking. Hawks are trained to fly into the air and bring down their prey. You can escape the slanderous and lying hawk as the little birds do, they just fly up, thus preventing him from swooping down upon them.

Old Master Quarles says:

"The close pursuer's busy hands to plant  
Snares in thy substance, snares attend thy want;  
Snares in thy credit; snares in thy disgrace;  
Snares in thy high estate; snares in thy base;  
Snares tuck thy bed; and snares surround thy board;  
Snares watch thy thoughts and snares attack thy word;  
Snares in thy quiet; snares in thy commotion;  
Snares in thy diet; snares in thy devotion;  
Snares lurk in thy resolve; snares in thy doubt;  
Snares lie within thy heart, and snares without;  
Snares are above thy head, and snares beneath;  
Snares in thy sickness, snares in thy death."

Like the Psalmist of old, you will find the way wherein you walk laid with snares. The trap room of hell is full of all kinds of gins, snares and traps which the fowler adapts to all classes and conditions of men. Thank God there is deliverance from the snare, and also, out, of it. The Psalmist said, "Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped." God uses different ways of deliverance. Often He sends trouble as a means of our deliverance. It was the death of my precious father whom I loved dearly, that opened my eyes to the fact that I was caught in the meshes of the Hell net. Praise the Lord, he broke the snare, and I escaped. I remember, when a boy at school, a story in our reading book, of a painter, who was working on a high scaffold in a cathedral, painting a picture on the wall, he became so engrossed in his work that he forgot where he was standing. As the picture was nearly finished he began stepping backward to view it from a distance, utterly regardless of his position. The young man who was working with him saw his peril; another backward step and his body would be dashed to pieces on the pavement below. Instead of calling to him which would have alarmed him and mean certain death, he threw the paint brush in his hand against the picture. The artist rushed forward to save his picture and was thus saved from death, although his picture was ruined. God often spoils our fairest pictures as He delivers us from the fowler's snare.

It was a spirit of courage and faithfulness, given him by God that delivered Joseph from the snare set for him and caused him to say with determination, "I cannot do this great wickedness and sin against God."

Peter says, "The Lord knoweth how to deliver out of temptation." Those that spend much time in meditation and secret prayer, get from God some secrets, one of which is discernment

which reveals to them the hidden snare from which they are delivered. It is a blessed thing to be delivered from his snares, but if you are overtaken in a fault, if you get snared, do not be cast down because you have sinned. "He delivers out of the snare." If you are now in one of his many traps, take courage, look up. He will surely break the snare and you may escape.

Mr. Spurgeon tells the following incident which illustrates this point of deliverance out of the snare: "A young lady who belonged to a church in the city of New York, married a young man who was not a Christian. He was a merchant engaged in a lucrative business, the golden stream of wealth flowed in upon him, until he had amassed a large fortune. He accordingly retired from business and went into the country, purchasing a splendid residence; fine trees waved their luxuriant foliage around it, here was a lake filled with fish and there a garden with rare shrubbery and flowers. Their home was fashionably and expensively furnished; and they seemed to possess all that mortal could desire. Thus prospered and plied with an interchange of civilities among her gay and fashionable neighbors, her piety declined, and her heart became wedded to the world. It is not to be wondered at that her children as they grew up imbibed her spirit and copied her example. A severe disease demands a severe remedy; and this God soon applied. One day the intelligence was brought her that her little son had fallen into the fish lake and was drowned.

The mother's heart was pierced with the affliction, and she wept and murmured at the providence of God. Soon afterwards, her only daughter, a blooming girl of sixteen, was taken sick of fever and died. It seemed then that the mother's heart would have broken. This new stroke of the rod of a chastening Father seemed but to increase her displeasure against His will. The only remaining child, her eldest son, who had come home from college to attend the funeral of his sister, went out hunting one day soon after, in climbing a fence he put his gun over first to assist him in springing to the ground, it accidentally discharged and killed him. What were then the mother's feelings? In the extravagance of her grief she fell down, tore her hair and raved like a maniac against the providence of God. The father, whose grief was already almost insupportable when he looked upon the shocking spectacle and heard her frenzied ravings, could endure his misery no longer. The iron entered his soul and he fell a speedy victim to his accumulated afflictions. From the wife and mother her husband and all her children were now taken away. On the return of her reason she was led to reflection, she saw her dreadful backslidings, her pride, her rebellion; and wept the tears of deep repentance. Peace was restored to her soul, and she could now lift her hands to heaven saying: "I thank thee, Father, the Lord hath given, and the Lord hath taken away, blessed be the name of the Lord." Thus did her affliction prove the means God used as a deliverance from the fowler's snare.

We often sing that beautiful hymn of Mrs. Morris' "I know God's promise is true," and realize that there is more than sentiment in it, it is the truth, for "the Scripture cannot be broken." God cannot lie and He has promised to deliver out of the snare of the fowler.

"God is able," Satan hear it!  
In his might we shall prevail,  
On his promises relying,  
We can never, never fail.

"God is able," God has promised,

On His word my soul relies,  
He delivers, Hallelujah!  
Fully saves and sanctifies.

Jesus said: "Heaven and earth shall pass away, but my words shall not pass away."  
Deliverance is certain because He has declared it. Paul wrote to Timothy exhorting him "in meekness to instruct them that opposed themselves, for God peradventure would give them repentance to the acknowledging of the truth;" thus enabling them to recover themselves out of the snare of the devil, who had taken them captive.

Reader, are you in the snare? Repent and acknowledge the truth, and thus escape. Are you walking in the king's highway a free man? Then thank God, yield him implicit obedience and trust Him to deliver thee from the "snare of the fowler."

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THE END