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PUBLICATION INFORMATION IN THE PRINTED EDITION

The Third Revised Edition
A Comprehensive Treatise
On Religious Subjects Embracing
Seven Very Interesting Chapters
By Rev. W. G. Ketcheson Of
Methodistic Faith And Thirty-Seven
Years In The Christian Ministry

This work is suitable to any home or any religion whether Protestant or Catholic. It has been especially prepared for general use in all denominations. Everything controversial or sectarian has been avoided. It is intended to bless the reader's soul, with no argument about his religious ideas.

This Edition Brings Us To Our Previously Contemplated Thirteenth Thousand
Author's Permanent Address:
Light And Life Religious Press
Winona Lake, Indiana

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This book can be secured by writing the Author or any of his agents; it can also be secured from any of the following publishing houses:

The Light And Life Religious Press
Winona Lake, Indiana, U. S. A.

The Nazarene Publishing House
2923 Troost Ave., Kansas City, Missouri, U. S. A.

The Revivalist Press
1810 Young St., Cincinnati, Ohio, U. S. A.

The Pentecostal Herald Publishing House
Louisville, Kentucky, U. S. A.

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PREFACE

By A. M. Hills,
Teacher Of Theology
In A College In
Pasadena, California

"Our brother, Rev. W. G. Ketcheson, has hereby given to the world a wonderful work under the title of THE PILGRIM'S GUIDE. I am sure it will live to bear much fruit."
"It has the stamp of God's approval on it and He will come for His own. I feel it an honor to have my name connected with such a noble work. The author shows himself to be a man of wide reading, deep piety and sound Christian judgment.

"There is not a dull page in the whole contribution, and scarcely a paragraph that is not replete with inspiring suggestions, kindly warnings and wholesome. It is a veritable treasury of theological advice, wisdom and sane Christian counsel.

"I do not wonder that a Methodist Bishop endorsed it, for it is just such a fountain of Divine wisdom as any noble Bishop would want his young ministers, and all Christians, to drink from and profit by.

None can read it without receiving great spiritual help.

Given For Second Edition

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01 -- INTRODUCTION

In the first paragraph of this volume we hereby kindly request our purchasers to read the contents from cover to cover. To simply peruse the work in spots, reading just a little here and there, does not do justice to yourself, to the book, to the author, or to the cause of God which it has been published to bless.

The first edition of this work was published in Canada in 1910, the same year that our only child was born.

My ministerial brethren advised me not to publish the book, as the cost would be so high that I would never get clear on it; also there was a general dearth on the book business at the time. But to the surprise of myself and others, the contribution sold itself; it created a surprising demand, in spite of the stalled condition of books in general. A great many people have borne testimony to the spiritual benefit they have received.
We have greatly enjoyed: the blessing and presence of the Lord while arranging this composition; and now as the third edition is being presented to the public, we trust and pray that the reader may enjoy a Divine inspiration corresponding with that of the author in writing.

While we do not represent it as an exhibition of literary talent and accomplishments, glittering with rhetorical finish and elegant composition, still we trust it is sufficiently so as to make it pleasant reading for all classes of people.

This work is not sectarian; no particular creed is eulogized or condemned in its pages. While we believe in churches and organized religion to combat organized sin, the objective of "The Pilgrim's Guide" is of greater importance than the stressing of ecclesiastical signatures and sectarian polities.

We have tried to exercise charity in our writing, and we invite our friends to have a corresponding charity in reading this book. If there is one thing you do not agree with, and a hundred articles you sanction, just pass over the one, and give your attention to the hundred. Do not allow a contracted prejudice to rob you of the spiritual benefit of the many items you approve of.

I would suffer a great loss if I turned down all of John Wesley's writing, just because he did not encourage lady evangelism, as possibly I would. The same could be said of Dr. Adam Clarke; while I do not stand with that noble man of God in condemning pork-eating, from a religious standpoint, I would never think of discarding his (shall I say, Commentary of Commentaries?) just because we do not agree on some minor subjects.

We fully believe that any one chapter in this work will repay our patrons for the small outlay in the purchase thus made. This is a spiritual contribution; and what is more beneficial than the exposition of truths which will help us to God and Heaven?

Any good book is a fortune in itself, as it costs but a trifle, and may be the gleanings and writings of a minister's whole lifetime. We say it is a fortune; and that is just what many people are looking for, but do not realize it as such because of its spiritual nature.

"The Pilgrim's Guide" is the notes, writings and gatherings of a third of a century of the author's ministerial activities. It is the concentration of thirty-seven years of devoted study in the things of God. While the publication of such an edition as this costs not only into the hundreds but into the thousands of dollars, along with the best of one's years in study and pastoral experience still the benefit of all is obtained in the purchase of one individual book, which costs only about the quarter of a day's work for a laboring man.

There is a power in literature that many do not realize; every successful movement gives attention to the power of the press. Dr. Talmage preached in Brooklyn to five thousand people -- but the press carried the same messages to thirty million weekly.
Then too, a book's message lasts, while most oral sermons spend their lives at birth. They give one thrill and are largely forgotten. Also the written message is accurate; you have the author's discourse word for word, and that for years to come, even after he has passed away. But in regard to the oral discourse, the words cannot be correctly repeated, and very often the meaning is unintentionally perverted, even though the address was delivered but yesterday.

John Wesley was converted by reading "Taylor's Rules and Experience of Holy Living and Dying;" his conversion has blessed the world now for two centuries, and will continue to do so until the end of time.

From the first, this volume has been generally considered a distinguished work for the study of ministers; it is full of pulpit points and suggests many sermons that are new to most clergymen.

In Canada, a Presbyterian minister on a country charge purchased one; and although his private library ranged into the thousands of volumes, he singled out this work, placing it in his traveling valise with his Bible and hymn book, thus using it for constant reference in visiting his people and in preparing his discourses. He could not speak too highly of it, and said it was more to him than all the rest of his library.

As our two previous books, "The Prodigal Son" and "The Pilgrim's Pilot," are now out of print, we have hereby compiled "The Pilgrim's Guide" from both of them, with considerable revisions and with the omission of all controversial subjects. If we, in the providence of God, should be spared a few years, we hope to be able to publish a doctrinal volume of this work.

As we present this contribution to the public, we trust and pray that it will be a spiritual uplift to many readers. We have no desire to produce a book of dry reading; many are too dry.

Once a minister loaned a sermon book on theology to another minister to read, and the latter thought it so dry that before he returned it he wrote on its flyleaf the following:

"If Noah's flood should come again,
Ye to this book would fly;
And though the world should be submerged,
This book would still be dry."

A Canadian Bishop Writes His Testimonial As Follows. -- "The author of this book undertook much when he started to make a companion for pilgrims from the foot of the cross to the Pearly Gates. He has kept close to pilgrim all the way and has shown him the narrow road.

"It is an excellent chart for those who have started for the Eternal City. The pilgrim who will follow it will not have trouble finding his way. There will be times and places where it will be necessary for him to pray much.

"The author has not failed to make it known to the reader what he must do to reach the haven of eternal rest."
"Every Christian should hail with joy and delight the publication of such a book in this age, when there is so much fiction and light reading matter in circulation. Those who will read this work will have a stronger mind and will receive much light and inspiration to help them on their way.

"Men who write and publish such books should have the sympathy of the Christian public to such an extent as to secure to them, at least, an extensive sale and a wide circulation. It means much to circulate good books where the ground is so completely covered with trashy, fictitious matter. All Christian people should help, as none are justified in being indifferent about the distribution of wholesome literature."

Rev. C. W. Trotter writes (regarding the second edition): "After a careful perusal of this volume we can confidently recommend it as a valuable accession to any person's library. The sincere soul will appreciate its wide resources of reliable information. We are persuaded that no individual can devotedly read these pages without feeling a deep sense of indebtedness to its author for producing such a publication in contradiction to much modernistic speculation and demoralizing fiction so prevalent today.

"The poetess has admirably expressed the merit of the present volume in the sentiment of the following composition.

"It holds to the holy faith, built on the living Word,
Faith that has stood the test, through dungeon, fire and sword;
Faith that made saints to shine, martyrs and witnesses true,
Willing to die for Jesus sake, gladly His will to do.

"It stands for the triune God; stands for atoning blood,
And for the witness clear, the Spirit and the Word;
It stands for the holy power given at Pentecost,
That came upon them from on high, the blessed Holy Ghost.

"It stands for the Word of God, written by holy men,
Moved by the Holy Ghost, inspiring thought and pen;
Heaven and earth will pass, His Word can never fail;
Firmly it stands through every test, though earth and hell assail."

John W. Goodwin (regarding the second edition) says, -- "The author has covered a wide range of subjects with very helpful explanations. I bespeak a wide reading for this book."

Rev. John Gould, business manager of C. N. R. (college) states (regarding the second edition): "Of the making of many books there is no end -- but 'The Pilgrim's Guide' is different from all. The many subjects are treated in such a practical way that no one will be disappointed on any phase of evangelical truth. It should prove a great blessing to home and family life, and is worthy of a large circulation."
From the Free Methodist Publishing House (regarding the second edition): "This book is filled with good things from cover to cover. Every essential doctrine of the Bible is treated, and almost every subject relating to Christian character and life is discussed in a practical way. The book is spiritual and orthodox. A preacher could obtain suggestions and illustrations for many a sermon from this volume."

Rev. C. W. Butler, states: "As I briefly reviewed the manuscript of the chapter, 'The Prodigal Son and Wonderful Father,' I thought how much good such a work will do; only eternity will reveal the full results."

* * *

An Autobiographical Sketch Of The Author's Life And Christian Experience

I was born in Consecon, Prince Edward County, Ontario, Canada. My mother died when I was an infant, leaving three little boys, of whom I was the youngest. From her funeral, I was taken to the home of mother's aunt, where I remained until I was eight years of age; at which time father had remarried and brought the family together, except one brother.

This great aunt that reared me was a strict, old-fashioned Quaker (properly called Friends). Under her guardianship I was daily instructed in the things pertaining to my spiritual welfare. How vividly I remember the never failing daily lessons she gave me! She would sit down and have me stand at her knee, where I listened to Bible stories such as those of Joseph, Daniel, Job, Moses, etc., until my tears were dropping on the floor at my feet. Along with this, I was carefully instructed concerning all the prevalent sins of the day, particularly those of my environment, and how to avoid them by living a careful, prayerful life.

I was mischievous and often erred in those youthful days. At the age of five I was started to school -- but graduated in a day. I misbehaved so on the first day that my aunt would not permit me to go back again for two years. That first day in school was the first of unrestrained liberty that I had ever had, and I certainly took every advantage of it.

Along with my mischief, I always had a prayerful disposition. I was deeply concerned about my soul, and keenly felt that God was watching everything in my life, and that I would have to answer to Him at the judgment for every wrong thought, word and action, unless I had prayed and found forgiveness. In doing wrong, I could not content myself to remain under condemnation, but would devote myself to prayer until I knew I was forgiven. I had a secret prayer place which I selected in a large cluster of wild plum trees; here no person could see or hear me, for the noise of the thousands of black birds which built their nests and made their habitation there. To this secluded spot I always resorted for prayer after doing wrong, and continued the devotion until I felt and knew that the burden was lifted from my heart and the guilt removed.

Between the age of five and six years I reached a very satisfactory religious experience, where I was as truly converted as any person could be. At times I would spend a half day mostly in prayer and meditation in my plum-bush prayer chamber. There was no "Friends" Church in
our locality; this bluff was my church in those days, and all my activities there were entirely secret. I thought and acted for myself, saying nothing to any person.

One day in this place, while feeling happy and blessed of the Lord following a season of prayer, the Spirit's voice seemed to speak to me telling me that I was to testify to other people and let them know what the Lord was doing for my soul. This was something new to me, and it had never crossed my mind that such would be required of me. I was naturally very timid, and in my youthful shyness I pondered over the question too long, and finally declined to obey the Lord. This brought me into spiritual darkness, where I remained for about nine years until reclaimed at the age of fourteen.

I can remember distinctly back to when I was three years old, and I have the happy consolation of never having passed a day from then until now without praying; even when I knew I was not a Christian, I was never so irreverent that I did not pray some, at least, every day. I was never one of the class that could live contentedly in sin and not care at all for the soul's welfare. In my unconverted condition, there were two prayers in particular I daily offered: first, that some minister or some person might be sent to me who would give me the needed instruction and spiritual help; second, that my life might be spared until restored to the favor of God. In happiness today, I realize that through the gracious goodness of the Lord both of these prayers have been answered.

A Methodist revival was held in our community when I was twelve years of age. During this meeting I was under very deep conviction, but yielded to my fears and failed to give my heart to God. Soon after this I was thrown from a horse on which I was riding and narrowly escaped death. As I lay some weeks in a private hospital, suffering from a broken collar bone and a punctured artery, I had sad reflections on my spiritual condition and felt my accident was both a warning and a judgment to me from the Lord; consequently, during my affliction I made the Lord many promises, and my good resolutions were not a few. I passed two more years in this dissatisfied state of soul, after which another Methodist revival of very deep spirituality was conducted in our community, in which meeting I found courage enough to give my heart to the Lord.

The evangelist engaged in these special services was a very deep man in God, and Spirit-filled. He seemed to me to be the first person I had ever met who measured up to the apostle Paul in real godliness. The great spirituality of this preacher brought me just the light and help I then needed; still for a few weeks I battled with the matter of my salvation and yielded to my man-fearing spirit, but finally I made the surrender. It was at a Sunday afternoon service in March, 1893, that I made the start. The sermon was finished, and an invitation was being extended to seekers for pardon to come and kneel at the mourners' bench. With a broken heart and contrite sigh, I started up the aisle. I was going to the altar to seek salvation, supposing it would take me about three weeks to find it. But to my great surprise, the moment I stepped out of my seat into the aisle to go to the altar, I stepped right into the kingdom of God. Instantly my guilt and condemnation were all gone, and my whole soul was lit up with the glory and with the presence of the Lord within me. As to the witness of the Spirit, my entire being was radiant with it. When I reached the altar, I knelt with both hands uplifted and said, "Thank God, it is all over
now." There was a twofold scene in which it was "all over:" first, the start was all over; second, the blessing of the Lord was all over me.

The building and the people now all looked different. All creation now, as far as I could see, had a new beauty. How I gazed out the window, as soon as the benediction was pronounced, beholding nature as it seemed so radiant with Divine glory! Our home was a mile distant, and ran most of the way, being so anxious to see what our home looked like. When I reached it, there seemed to be the same charming beauty to it that everything else had, since my soul had passed through open doors into the Christian's paradise. I was so satisfied I could not have complained of the weather or anything else, no matter what the circumstances might be.

Our family consisted of thirteen members, and I was the first to take religion into the home. As I was but a child, and had to stand alone, my crosses and trials were heavy; but God so helped that by the space of two years later we had a family altar in the home, where four of us followed each other in prayer: father, mother, my eldest brother, and myself.

At the time of my conversion I was not much of a theologian. "I had then almost everything in theology yet to learn; but as the fleeting years crossed my pathway and rolled into the eternity of the past, the Spirit and the church taught me considerable, particularly regarding deeper experiences in grace, and the destruction of the carnal mind, which is "enmity against God," the destruction of which results in the soul's being made clean through the blood of the Lamb.

I had great lessons to learn regarding the exercise of faith. I had to learn how to connect it to the promises of God, and by faith appropriate those promises to the needs of the soul.

In the early stages of my Christian experience, I tried to walk by feelings and sight, rather than by faith, but encountered much difficulty. I had to learn that feelings are no safe guide to any person -- neither to the saint in living a Christian life nor to the sinner in seeking the pardoning favor of God. In the spiritual realm, we will get nowhere by listening to our feelings and fears.

I entered the Christian ministry in 1900, the same conference year that D. L. Moody and Bob Ingersoll died.

I was ordained a ministerial Elder in 1903. Six years later, with the help of the Lord, I wrote the first edition of this work, then called "The Pilgrim's Pilot."

At this writing, we have been thirty-seven years in the ministry, of which we served for eight consecutive years as District Superintendent.

The following is a brief sketch of our traveling life:

My first trip was taken when I came away from my youthful Quaker home, previously mentioned. It was a forty-mile drive, in those old-fashioned days, to the village of Moira, Hastings County, Ontario, Canada. At this time I was eight years of age. Moira is where
Grandfather Ketcheson lived, and many more of father's near relatives. My eldest brother was living in that community at the time, and my other brother was within visiting distance. I remained in that vicinity a few months.

Next it was arranged for me to take a two-thousand mile trip west to Deloraine, Manitoba, to my father's farm home. How I sized them up on my arrival, as I had never seen my step-mother, nor the two small half-sisters now of the home; neither had I any recollection of father, only as I had once seen him perfectly, one night in a dream. When I met him, his appearance soon reminded me of the dream I had had a few years previous.

The journey was made by train, except the crossing of Lake Superior by steamboat. As a boy I was reared very religiously; and in crossing this lake I felt sure the ship would sink before we could reach the other side, due to the fact that four men on it were playing cards. I thought that to be the boldest piece of wickedness I had ever seen, and perhaps it was. I feared that the judgments of God, on account of this, would not permit us to have a safe landing. However, we reached the shore, and I made the entire trip, by water and land, safely. My eldest brother soon followed me, and our companionship was now restored to our own home.

This western prairie country was, at that time, white with buffalo bones, as a result of the white people taking the country from the Indians, and killing off all the buffaloes. The Indians now lived in reservations made by the government. Quite often these Indians would gather in town, and have an old-fashioned "pow-wow."

Wild geese and ducks were there by the millions. I knew one man to shoot forty-two geese in one day. I once shot fifteen in a day.

Generally in the fall or spring the country would be swept by prairie fires. The people protected their buildings and grain stacks by plowing fire-guards around them. At this time most of the barn buildings, and some of the houses, were made of sod.

The prairie gophers were very numerous and were always ready for the wheat crops; they had to be poisoned annually. Badgers and prairie wolves were quite plentiful.

Ten years passed in which we had plenty of labor to do and considerable hardships to endure especially in the cold winter blizzards, when snow was deep and the thermometer registering very low. The coldest I have seen there was sixty-one below zero. I was out with a team that day hauling feed for cattle.

Six more children were born to the home, of whom I named five. They were Sidney, Ralph, Norman, Walter and Eva. When children were born, we named them quickly to prevent father from giving them what we thought were very homely names.

At the age of twenty, I left the farm and attended high school seven months at Deloraine. Then I returned east, locating at Ottawa, Canada, where I attended a Bible School of two terms, after which I continued traveling the circuits in the itinerant work of the ministry.
At the age of twenty-nine I married; the ceremony was solemnized on Christmas day. The next day wife and I started for Belfast, Ireland, and arrived at the Belfast quay (dock) January 5, 1909. This trip was made due to the General Conference appointing me some duties there.

We crossed the Atlantic Ocean on the "Empress of Ireland," which collided with another ship on a dark night, May 29, 1914, in the Gulf of St. Lawrence, and sank in eight minutes, with the loss of 1,479 lives, leaving 452 survivors. Most of the crew (with whom we were so well acquainted) perished. Many Salvation Army people and officers lost their lives at this time.

The Irish people and their customs were surely strange to us. Having no stoves and only fireplaces, it seemed to me at first that it would be impossible to live there more than a month at the longest; but after I became adjusted to their customs, I did not mind it at all.

We had good services there. Drunkenness is the besetting sin of the land, and often it is badly mixed with religion. Dr. H. C. Morrison, once upon returning to America from Ireland, quite properly expressed the situation there in saying (as a bit of pleasantry), "The people of Ireland had more religion when they were drunk than Americans have when they are sober."

On our way to Ireland, we enjoyed a restful stop at Liverpool, England. Personally, I have a dislike for traveling by water, and it was a consolation to me to get my feet on solid ground again, or on something that was not moving.

We found Liverpool very smoky and foggy. But the outstanding feature of the city was that it had thirty-two miles of dock, and most of the time ships were waiting out in the ocean for a place to land.

After six months in Ireland we returned to Ottawa, Canada, and have continued in pastoral and evangelistic work on this continent most of the time since.

I crossed the Atlantic twice, and went five hundred miles on the Pacific. With a hook and line, one day, I caught seven fish from the side of the ship in the Pacific waters. That is about all the fishing I have done in life.

In Canada, I have traveled and re-traveled from the Rockies to the Atlantic, covering, in particular, five provinces; Quebec, Ontario, Manitoba, Saskatchewan and Alberta. Then under the Stars and Stripes, I have traveled and preached in twenty states of our American Union. Quite recently in Kentucky, I passed the birthplace of Abraham Lincoln, and the Mammoth Cave. I stopped and made inquiry as to the cave and was informed that it went about three hundred feet deep, was some twelve miles across, and the road or path in it was so crooked that it covered one hundred seventy-five miles. There are lakes in the cave, and animals and fish without eyes. There are a number of other large caves in the same locality.

Another thing that is worthy of note is the Salt Lake, which is fourteen miles from Salt Lake City in the state of Utah. The salt is so strong in this water that a person cannot sink. I have a picture showing where about a hundred people floated a large table out to the middle of the
Lake, where the water was over a hundred feet deep; they held a summer picnic out there, and ate their picnic dinner from the big floating table, the people all sitting up in the salt water around the table.

Personally, I am not fond of traveling, and if I had my wishes, I would remain in one place all my life.

* * *

God's Order For Study


* * *

Divine Instinct In The Lower Animals

In our boyhood days, we lived three miles from a lake which was 5x12 miles in size. At night this lake was literally filled with wild ducks and geese. In the daytime, these fowls flew out and fed on the surrounding wheat fields, and as a result hundreds of ducks and thousands of geese went over our heads four times daily. As they passed, many of these birds were shot by the farmers. It was remarkable that you could shoot a goose from a flock of a hundred thousand, and an hour or so later, one lonely goose would come back that way, flying high and calling loudly for its mate.

In the duck family, the wild mallard drake (which has been wild for unknown centuries), with its great variety of colors, is still identical in every feather with the tame Pekin drake. Their breeding has been so strict that for hundreds of years not one feather has become changed in these highly colored drakes. In this, our early prairie boyhood life in Western Canada, we learned that there is neither polygamy nor divorce among the wild geese, ducks and foxes. Those who manage fox farms cannot divorce their animals. They pair up once and for life. And as to the wild fowls, they" flock together and associate with those of their own species, but only one has the distinction of mate.

In the goose family there are different kinds, such as the Brant, Bard, Sea Goose, Cronkers and White Wavies. While these different classes feed and associate together, they do not mix in selecting their mates; a Cronker's mate is always a Cronker, and a Wavie's mate is always a Wavie, etc.

The same is true with the ducks. There are the Mallard, Canvas-back, Spoon-bill, Pin-tail, Black Duck and Teel. These different types fly and feed together, but never cross classes in selecting mates. There is absolutely no polygamy or divorce among the wild geese and ducks. What a lesson to many of human intelligence!

* * * * *
The word "prodigal" here means extravagant, wasteful and independent; it is the subject of an outstanding parable recorded in St. Luke 15. It is introduced by two minor parables in the same chapter; all three illustrate the following theme, HOW GRACIOUSLY GOD RECEIVES SINNERS.

The first minor parable gives us a striking account of a shepherd with a hundred sheep. In checking them up he could number only ninety-nine, which proved that one had strayed from the fold. Quickly the compassionate shepherd left the ninety and nine in the wilderness, and away he went in search of the lost sheep UNTIL HE FOUND IT. He scaled the mountains with many a weary step, then compassed the valleys with their discouragements. We see him climbing the rocky steeps and fording torrents as they rush to find their level. Lost sheep are not easily found; but after overcoming many obstacles and rising above numerous difficulties, at last, over the rocky precipice, behind the shivering bluff, he beheld the woolly fleece. Then, with a joyful approach, he aroused the weary feet, but found the lamb too weak to travel to its home; so he placed it on his shoulder and carried it back to the fold.

Sheep, unlike any other animal, never find their way home once they become lost. The cow, the horse, the dog, the cat, the pigeon, etc., will generally recover themselves when lost; and some of them seem never to become lost; but the sheep, like the sinner, generally has to be sought and found by some one. On the arrival of the shepherd carrying the unfortunate lamb, a jubilant gathering of people occurred, perhaps the neighboring shepherds. They had a joyful demonstration because the lost sheep was found, saved from death, made happy and comfortable in the fold. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

There was a threefold loss in this first parable; the sheep was lost to God, to the fold (or church), and to itself. The shepherd, in leaving the ninety-nine and going to find the lost one, represents Jesus, who left the Father and a world of holy angels and came down the rugged trail of thirty-three years' travel, even to Calvary, to "seek and to save that which was lost." A great and inexpressible joy floods the soul of the penitent sinner the moment he makes an unconditional surrender to the Lord. This is not a human, natural joy, but a supernatural, Divine happiness mingled with indescribable glory from the courts above. This superhuman joy and glory fill not only the soul of the new convert, but also the souls of those of the church who have been instrumental under God in winning him for the Master's kingdom. This joy is also far-reaching that while the saints and the new-born soul are rejoicing together on earth, the glorified saints and angels rejoice in Heaven, over the same victory. "There is joy in the presence of the angels of God over one sinner that repenteth." If the angels in Heaven know when one sinner becomes converted, and rejoice over him, they would never keep it a secret from the saints who have gone to Glory. So we must conclude that the saints and the angels in Glory are jointly rejoicing when a sinner comes home to God.

"Nor angels can their joy contain,
But kindle with new fire;
The sinner lost is found, they sing,
And strike the sounding lyre."

One sheep lost out of a hundred was the smallest possible number that could be mentioned; so Christ would have died just the same, if there had not been more than one lost sinner in the human family in any generation of the period called time. The shepherd might have said, "I must first take care of the ninety-nine I have; the risk would be too great to leave such a herd, to take chances on finding one that is lost and perhaps dead." But, no; the shepherd's compassion would not allow this. He no doubt asked the neighboring shepherds to keep an eye on the ninety-nine in his absence (their rejoicing with him upon his return indicated their interest in his flock), and off the shepherd went to find the lost one. When after many days of weary searching the lost was found, did he now scold it or rejoice over it? He might scold it and represent some Christian workers, but could he do this and represent the Savior? Christ's love, unlike our modern banks, is for the benefit of the poor and needy, not only for the independent rich. His love is mercy without censure to the penitent, and a free, happy pardon without the lash.

The sheep that was lost was of no more value than any one of the ninety and nine -- but it was in danger. It was the danger that caused the concern.

Dear Christian worker, many a soul has gone down to ruin for want of loving hands stretched out to save. Angels weep over the lost, while human eyes are dry, and human hearts closed to pity. The piece of silver was just as valuable when lost as it was before, but its value was of no benefit unless some one sought and found it.

*     *     *

The Ninety And Nine

"There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far, far from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou has here Thy ninety and nine,
Are they not enough for Thee?
But the Shepherd made answer, This of Mine,
Has wandered away from Me;
And, although the road be rough and steep,
I go to the desert to find My sheep.

"Lord, whence are those blood drops all the way
That mark out the mountain track?
They were shed for one who had gone astray,
Ere the Shepherd could bring him back;
Lord, whence are Thy hands so rent and torn?
They are pierced tonight, by many a thorn.

"But all through the mountains, thunder riven,
And up from the rocky steep,
There rose a cry to the gate of Heaven,
Rejoice, I have found My sheep!
And the angels echoed around the throne,
REJOICE, for the Lord brings back His own!"

* * *

Second Minor Parable

Here is a woman with ten pieces of silver. Sometimes ten silver pieces were placed on a string, like a string of beads. Each piece was worth about fifty cents in American currency. But to many of the ancient women in the East, these ten pieces on a string about the neck, or as they are today commonly worn on the forehead as a frontlet, connected with the headdress of the hair, or fastened on the hat or bonnet, have a much greater significance than their money value. They indicate chastity or purity of character. Nine pieces will not do; if there are only nine, the character is reflected upon. The ten pieces were often a woman's wedding present which she preserved as her most cherished possession, and later in life it would most likely be transmitted to her eldest daughter. In many cases, however, it was a present to the bride from the bridegroom at the time of marriage. To lose one of these pieces, and break the number of ten, would be a great calamity; but to find it again would cause great rejoicing with the owner and the near-by neighbors. Poor people lend sympathy to one another in trouble, while the rich seldom have time.

When this woman's coin was accidentally lost, she became alarmed, lighted a candle, and swept the house diligently UNTIL SHE FOUND IT. Then she called her friends and neighbors together for a time of rejoicing over the finding of the lost piece. The piece of silver was just as valuable when lost as it was before, but its value was of no benefit unless the coin was found.

There are two classes of sinners, conscious and unconscious. The lost sheep was conscious of its condition; having life, it also had feelings. The lost coin was dead material, without consciousness or feelings. Accordingly, some sinners realize the burden of their guilt; others are so dead in trespasses that they feel little or no condemnation in violating God's law. They are so seared in conscience that sinning does not arouse their sensibilities. May the Spirit in some way win them from their errors!

In the parable of the lost coin, the same lesson is taught as in the previous parable -- "How graciously God receives sinners, and that there is great joy on earth and in Heaven when a wandering sinner comes home to God."

* * *
The Major Parable

This is generally called "The Parable of the Prodigal Son," but a Scotch minister with considerable discretion has named it "The Parable of the Wonderful Father." We are using both.

The most suitable text for these parables seems to be the 24th verse: "For this my son was dead, and is alive again; he was lost, and is found."

*     *     *

The Bible Account

"And He said, A certain man had two sons: "And the younger of them said to his father, Father, give me the portion of, goods that falleth to me. And he divided unto them his living.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son" make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off:, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

"And bring hither the fatted calf, and kill it; and let us eat, and be merry."
"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing, (commotion and prancing)

"And he called one of the servants, and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and entreated him.

"And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends.

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead and is alive again; and was lost, and is found." Luke 15:11-32.

* * *

Dead And Lost

There is a twofold sense in which we can be dead and lost. It is possible for men,

First, to be lost in time;

Second, to be lost in eternity.

In regard to the former, the prodigal is an example; he was both dead and lost while breathing, while walking about and mingling with people. In 2 Cor. 4:3 is another instance of being lost in time. "If the gospel be hid, it is hid to them that are lost." Also in Luke 19:10, "The Son of man came to seek and to save that which was lost." Above, are three Bible instances of being dead and lost in time. Then how are such people lost? In trespasses and sins. Such an one carries the spirit of death with him everywhere he goes. The people he meets are contaminated with it unless the grace of God in their hearts prevent. His influence is wrong, and what does influence do? It does only one thing; it grips people and pulls them a certain direction. If your influence is wrong, it is dragging men down to destruction; if it is right, it is lifting them to God
and Heaven. Oh! the sadness and shame of living in a condition where our presence brings blight and death to society, where demoralization corrupts our breath and our words convey a worse poison than the fangs of a rattlesnake! But there is a hopeful consolation to those who are dead and lost in time only; like the prodigal, they have the blood-bought privilege of repenting and being forgiven.

Now what about the man who is dead and lost in eternity? He is very different; he has sinned away his day of grace; his doom is sealed; he is out of reach of the mercy-seat; the throne of grace is not accessible to him. He may pray, but there is no Intercessor, and his petitions cannot be heard or answered. In Luke 16:19, 31, we have an example of such an one, where the man called Dives thus prayed, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of: his finger in water, and cool my tongue; for I am tormented in the flame." Due to Dives' circumstances, he could not hope for much; and, consequently, asked for only the smallest possible thing, just a drop of water on one's finger to cool his tongue. But as he refused to improve his talents while on the stage of time, he now proves, what he already knows, that there is no grace, no repentance or pardon to the soul who is dead and lost in eternity.

Of the three parables, the first and the third are confined to men folk; that is, the good shepherd and the prodigal's father. Woman, as mother or as wife, is not mentioned. But in the second parable, that of the lost coin, the woman is exclusively referred to.

While these parables were intended for the benefit of all generations to the end of time, they were originally spoken to four classes of people, viz., publicans, sinners, Pharisees, and scribes. All four were sinners. The publicans held political offices; they collected the revenues, and for their graft and extortion were hated by the people -- so much that they were prohibited from attending the services of the temple or the synagogues. The second class were called sinners, as they were the common run of everyday Gentile transgressors.

The publicans and sinners, being Gentiles, came to hear Jesus, who (unlike the Pharisees), was willing to receive the penitent ones. This stirred the animosity of the Jewish scribes and Pharisees; and it was to correct this prejudiced situation that the three parables were spoken.

In Luke 18, Jesus gives another parable, in which He makes a striking contrast of the Pharisee and the publican in their prayers. "The Pharisee stood and prayed (not to God) thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." -- verses 11-13. What did Jesus say about these two praying men? He said (in modern language) that when these prayers were over, the publican went away justified, while the Pharisee retired condemned (not in his own eyes, but in the sight of God.) He was condemned because he trusted in self-righteousness and despised others. With such a heart-, his long, boastful prayer did not avail. This parable, along with the three on which we are discoursing, clearly shows how the Lord accepted the publicans, when penitent, rather than the impenitent, self-righteous Pharisees.
The Pharisees -- In Christ's time this sect was the highest order of Jews, ruling even the Sanhedrin.

The Scribes -- These were the Jewish schoolmasters. They did the temple corresponding, the copying of the Law, and boasted of their knowledge of the same. As to the two, Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."

*     *     *

Theme, Crime And Climax

The theme of this parable is,
How graciously God receives sinners.
The crime of it is,
He gratified the flesh at the expense of the soul.
The climax is,
There is joy on earth and in Heaven over lost sinners coming home to God.

*     *     *

Free Will

The prodigal first abused the privilege of his human free will agency. He adopted the wrong course, and at the most critical period in life, that is, young manhood. Second, he became disposed to independence; this is the devil's greatest pitfall for the young. Quite often before they get out of their teens, our sons and daughters desire to become independent of God, irrespective of the Church and their tender-hearted parents. Parents who have gone far, in laying down their lives for their children, often have been forced to their painful duty in listening to the contempt and impudence from their own dear offspring. God bless our children, and, for their souls' sake, give them sense, give them grace, and give them wisdom from on high.

One of the greatest sins of the age is the disrespect of children to their parents. The first commandment with promise is, "Honor thy father and thy mother." It does not say until you are twenty-one years of age, but so long as they are your father and mother, that is, for life; then esteem them after they are dead. This is religion and common sense; anything else is paganism and ignorance. (Of course a wicked parent's requiring evil of a child is quite a different matter; in that case the child is duty bound, with love and humble respect to the parent, to obey God rather than man.) "He that curseth father or mother, let him die the death." God's Word talks plainly on the subject. See how obedient Isaac was to his father Abraham as they went to Mount Moriah where Abraham, as God had commanded, was preparing to offer Isaac as a sacrifice. Though the boy was over twenty-five years of age, he was perfectly submissive and obedient to his father in everything. At his father's bidding he carried the wood; he willingly went with his father, with little knowledge of what they were going for. When they arrived at the place, he did not decline,
but permitted his father to bind him with the intention of slaying him for the sacrifice. The will of God was supreme with both Abraham and Isaac.

There were ten distinct steps in the prodigal's downward and upward career:

(1) His demand... "Give portion."
(2) His departure... "Took Journey."
(3) His distress... "Great famine."
(4) His condition... "In want."
(5) His depravity... "To feed swine."
(6) His conviction... "Came to himself."
(7) His confession... "I have sinned."
(8) His determination... "I will arise."
(9) His contrition... "No more worthy."
(10) His conversion... "The best robe."

The prodigal's demand was "Give me the portion." There was nothing polite or courteous about this; no please, no kind request, just an imperative demand. No person's will was considered but his own, not even his kind father's wishes.

Third, the prodigal sought a far-away country to indulge in riotous living. He did not sink to the lowest sin all at once. There were degrees in his downfall. He degraded himself step by step, each wrong step, as it always does, preparing the way for a worse one. He became irreligious, then dishonorable, next a reckless spendthrift, then a fornicator. These sins he pursued until his means were all squandered. He had a heated passion for two things, freedom and money; he was swayed by licentious appetites, with God as the only obstacle in the way.

Fourth, he joined himself to a citizen, hired with a swine keeper; who, to the Jews, is a type of Satan, being cruel and heartless. The wages supposed to be rendered the prodigal for his labors were either not given or were inadequate to provide him a livelihood. "The wages of sin is death, but the gift of God is eternal life." Although this young man was a Jew, who did not believe in feeding swine or allowing one on the premises under any consideration, he was forced by circumstances to feed these animals, whose condition was better than his own. The swine were fed and satisfied, but he suffered hunger. "The way of the transgressor is hard." "The wicked are like the troubled sea, which casteth up mire and dirt." A sinful state is a spending state, a wanting state, a servile state, a dissatisfied state, and a state of forced subjection to the consequences of sin.
The world is a cheat, it will wear you down with its vanities and follies, then push you out the back door into the darkness. The world will offer you all kinds of pleasures for your service, but after it is rendered you will find the world a fake; it will give you nothing. It will come back after the massacre of a million souls and attempt to destroy you, spirit, soul and body. Yes, the prodigal had eaten his meat to the bone; and in visiting the beehive he received the sting instead of the honey. It took him a long time to come to himself, then a short time to come to his father. Repentance and sensibleness go together.

Dr. Adam Clarke says, "Sin is a spiritual madness and spiritual insanity -- salvation brings us to our right mind." A mad man is a person who is ruled by evil passion. How many of this class do we have today in our cities and interurban districts! Sin is traveling from Heaven, not towards it. Many people can read their own experiences in the parable of the prodigal. Let the young ponder it carefully, and bear in mind that God takes a photograph of each day of our lives and will reproduce it on the great day of reckoning. It would be well for many people to use the fifteenth chapter of Luke as a mirror in which to take a good look at themselves occasionally. It might help a person to prepare for that solemn hour when the head will press the dying pillow, and the soul will go to meet God. The prodigal had to see himself before he could come to himself. It was the sight of his pauperism and begging that drove him to a decision and to the right path. It is no use talking to a well man about medicines and physicians, he has no interest in them; but when he becomes very sick he wants help in haste, let it come from what source it may. The prodigal's state was wretched but not hopeless. The pleasant part was that he repented and amended his ways in time. It was but madness, in his downward course to exchange:

A home for exile,
Plenty for famine,
A robe for rags, and
Dignity for degradation.

*   *   *

The Pernicious Prodigal

1. His haughtiness...... "Give me the portion."
2. His haste... "Not many days."
3. His habits... "Wasted his substance."
4. His hunger... "Began to be in want."
5. Among hogs... "Into his fields to feed swine."
6. Ate hogs' food.. "Husks that the swine did eat."
7. Dissipated. "Devoured thy living with harlots."

* * *

The Penitent Prodigal

1. His halt... "He came to himself."

2. His hope... "I will arise and go to my father."

3. His humility... "Father, I have sinned."

4. His sincerity... "I am no more worthy."

5. His coming home... "And he arose and came to his father."

6. The hospitality... "Bring hither the fatted calf."

7. The happiness... "And they began to be merry."

He had to become a beggar, in order to return. He had no other way of coming to the father; neither have we. He had nothing to plead; he had taken his portion and wasted it all. Now in returning he had no claim, no right, no merit, no inheritance. His only hope was to come as a beggar, depending upon the mercy and compassion of the father, which certainly did not fail, and which in the case of God never does fail!

When the son first desired his portion and decided to leave home, the father did not restrain him nor refuse to give him the goods. It was not the kind father's wishes to force the boy against his will to compulsory service and dependence. His mind was set on sowing wild seed, and the father could do no better than just to leave him to himself, and permit him to learn by reaping from his own sowing. The son was determined to act upon his own will, though it should drag him down into an open sepulcher and bind him in grave-clothes as a wasted corpse for the burial of eternity -- the result of the sorrowful loss of golden opportunities and misspent energies of a wasted life -- all brought about by his trying, in youthful foolishness, to be his own master. The gold he might have spent in laying up treasures in Heaven became the curse of his life.

In coming to the father he wisely stressed the personal pronoun, I, "Father, I have sinned." He was not troubling himself about the hypocrites around him, nor the inconsistencies in the church members. In coming to himself and seeing himself, he had his hands full to look after himself without concerning himself about the sins of others. Those who are continually talking about, and stumbling over, the faults and wrongs of other people are not under conviction themselves. Our salvation has nothing to do with the hypocrite; it does not take a roundabout course; it comes to us straight from Calvary. The hypocrite is not on this direct line and can neither help nor hinder when we look to Christ. My friend, when you get the beam out of your own eye, you will then see clearly how to cast the mote out of your brother's eye. Ridiculing professors of religion does no one any good; I doubt if even the devil would waste his time at
this if he were on earth in a bodily form. If a man really wants to come to Christ, he can do so and no power on earth or in hell can quarantine Heaven against his soul. When Napoleon said he would take his army (including the heavy artillery) into Italy, he was told he could never cross the Alps. He said, "When I get there, there will be no Alps." When he came to the mountains, he laid out and made a pass through the Alps that has been a wonderment to many people and engineers ever since; they cannot understand how it was done. This was mere human force and determination. He had a will to go and his ingenuity made the way. In the matter of the salvation of the soul, we are not limited to human will power and determinations, but our help comes from Heaven; it is supernatural and Divine. Napoleon might have failed in the Alps, it being but a human effort; but if we do our duty in complying with conditions and trust God, then our possibilities become infinite. Listen, sinner, only ONCE did God ever get in a hurry and run, and that was to meet the prodigal coming home. God was not in a hurry when He created the world, nor in a hurry when He came to redeem the world. He was not in a hurry in His ascension. No, only once He became in a hurry; only once He ran. It was when He saw the contrite prodigal with a broken-down life, a crushed heart, and with a feeble step, trying in his weakness and starvation to reach the old, happy home. It was only here that God's speed limit was increased. Here haste was employed. He hurried, ran, met him, kissed and cared for the starving, dying boy.

Going back again to the general view of the prodigal:

1. He had two dwelling places, his father's house and the far country. What a contrast between the two! One was food, raiment and happiness in abundance; the other was hunger, rags and indescribable sorrow.

2. He had two resolutions; one to leave home, the other to return home. These include his bad and his good decisions. They include also the two journeys over the same road, but the two trips were made in a very different spirit. The first time he went over the road, he was in high glee, traveling fast, living sumptuously and squandering as he went. He was headed from home and for destruction. The return trip over the same road was very different. This time he was farther from home but headed the right way, he had lost the high-flyer spirit of curiosity, revelry and wastefulness. His speed was much reduced, and he was in a much different frame of mind. His guilt was appalling.

3. Two spirits dictated to him, the good and the bad. The same spirits dictate to us all, at our work, in our rest hours, in the church and everywhere. Let us see that we listen to the voice of the heavenly One. The prodigal listened to the evil spirit, to his ruin and destruction. Becoming tired of sin at last, he turned to the Father; and his sorrow was changed to song, his misery to happiness; the darkness of hellish night in his soul gave way to the golden sunbeams of the Sun of righteousness, who arose in his soul with healing in His wings. Here he received "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of
heaviness." Oh, what a change! He came back famine-stricken, solitary, the prey of bodily
hunger and remorse of soul. His past life now loomed up to him like a horrible nightmare; his
haggard form seemed more fit for a sepulcher than for human society; and in all his struggle
Satan held his iron clutch upon his soul until the last minute, until the power of grace forced him
to release. The prodigal did not stop at the stage of regret; too many go no farther than this. He
became deeply grieved with "a sorrow that worketh repentance to salvation, not to be repented
of:"

"What I say unto you I say unto all, Watch." It was the sin of discontent that caused the
unfortunate son to fall; he backslid before he left his father's house. The desire to be "one's own
boss" is the beginning of most sin. Beware, young people, of the devil's traps!

In man's original state, he was upright, innocent and happy. God was his Father; Eden,
his home, the earth, his domain; angels, his companions; bliss, his portion; and all that Divine
wisdom and love could provide was his everlasting possession and inheritance.

In the fall in the Garden, our parents approached sin by degrees.

(1) They gazed on forbidden fruit.

(2) The admired it.

(3) They desired it. -- Then, with their passions on the side of evil,

(4) They listened to Satan.

(5) They consented.

(6) It is now action; they ate.

Some sinners travel faster and reach the depths of degradation more quickly than others,
but all who journey to the far country will reach their destination some day. It was easy for the
boy to leave home, because his heart had already moved out of the home country, and all he had
to do was to follow in the same way. Rebellion against God is not measured in space, distance,
or with a yardstick, but in the affections of the soul. Any foolish person can squander a fortune,
but seldom does he ever earn one.

Just so surely as poison kills, so "riotous living" will ruin the body, corrupt the mind, and
damn the soul in the world to come. The prodigal in his wild life made no gains at all; just spent
and wasted, wasted and spent, until all was gone. He brought about his own famine, which at last
was the eternal cause of his awakening and happy return. Worse than all temporal famines is the
starving of the soul. This wicked boy went to the deepest depths of sin; and, after receiving all
that an evil world could afford him, he found himself still in painful want. The boy who so
desired freedom from his father's good control now is in despair in the far country in the climax
of sin. Here he served, in place of his father, a stranger. Did he get wages? Yes, as we have
already seen. "The wages of sin is death." Once he was discontented to live under the same roof
as his father; now he dwells among swine in the open field. No master is so cruel as Satan, no yoke so heavy as sin. Shame, contempt and distrust are united in the wedlock of wickedness. The swine were better off than the prodigal. They both had the husks; but the carob pods are food for swine and not bread for man, so the former fed while the latter was starved. It was his will that took him away from home; it was his wants that brought him back. In his penitence, he did not state his wrongs as faults, failures and shortcomings; he called them all sin: "Father, I have sinned."

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Far Country

It was supposed to be a land of promise, but it proved to be a land of famine, where its pleasures burned to ashes, and its treasures turned to debt. It was a land of divisions and separations -- there are too many of them in the churches. The beauty and grandeur of an anticipated paradise turned out to be but a hog pen. Here the prodigal's friends turned to others, and he was left to repent and return alone. It was the threefold decision that landed him home; "I will ARISE, GO and SAY." The father's greeting cut the son's confession in two. "Make me as one of thy hired servants," was cut off. He never did get the chance to finish it; with God, it is always the heart condition that counts and not the words of the lips.

The prodigal, in starting out for himself, had a false idea of life, which led to all his wrongs. When a youngster has this, neither friends, father nor mother can do anything with him. Even God cannot check him without force. With a wrong conception of what true life consists of, and with diabolical forces controlling the internal and the external, he is most likely to sail on the seas of life until he encounters a tempest that will drive him ashore. This having taken place, and as he stands at the water's edge after narrowly escaping death, viewing the wreckage of the foundered ship which is beaten to pieces upon the rocky shore, he now realizes his game is over; his property is gone, his sailing is done. Here you may get him to think, and perhaps to pray. He may now remember some good advice he has ignored. His senseless notions may diminish some in size. He may realize that air castles need a foundation to stand upon. Yes, when he has gotten to the end of his rope, he may go no farther. He may "come to himself." Once, the prodigal would not remain in his father's neighborhood nor at a reasonable distance from his old home. No, he desired to go to the limits of sin, and be out of reach of a possibility of restraint by anyone. He did all he wanted to do, but there came a time when his wants took a great change. When all his substance was spent, even then he did not come to "himself;" there was still a fascination in sin. After that he hired out and tried to pull through; but it took the grinding of the citizen (Satan), after all was spent, to bring him to the crisis.

When I was a country boy fifty years ago, large children did not run the streets and roads, in style parades, frivolity and idleness, as many do today. The children then worked hand in hand with their parents to sustain the home. They also had more religion in those days. In most of the homes they had altars at which the old Bible was read morning and night; and, after the reading, the parents and children would take their turn in prayer around the good old (but now neglected) family altar. Minister friend, take our advice once. Be sure that there is a regular family altar in your home, and teach your congregation to do the same. How shall we meet our children at the
judgment if we do not pray with them in our homes! The rich man's son, in many cases, is to be pitied; none are more exposed to evil than the idle rich. It is a fact that one generation makes a fortune while the next squanders it. Self-made men often are the best we have; usually their thoughts are sober and their lives an example.

Satan blinds his people with passions; some for money, some for fame, others for pleasure, but all such are blinded with selfishness.

If some one had met the prodigal just as he left the father's house, and told him of the outcome of his journey and what he was coming to, in his pride and conceit he would have laughed him to scorn. How blind and deceitful is the life of sin! With the young, the first lie, the first drink, the first cigarette, the first petty theft, is often the cause of a whole life of debauchery and a lost soul in the end.

Supposing this young prodigal lived today and started out from his father's home. Like Mother Eve, he is curious for the "Knowledge of good and evil." He has seen the good in the father's home, and he now pants to see the evil. He has only one outstanding desire and that is to see the limits of sin. He heads for a well-known wicked city and arrives in Chicago. He puts up at the most expensive hotel, orders the strongest wines and smokes the best cigars and cigarettes. He takes a trip about the city in a high powered automobile. He spends considerable time at the theaters and pool rooms. No one bothers him there about his soul. He pays for his sumptuous meals, lays in a few changes of the most costly suits, and takes an airplane for San Francisco. At first he does not mix with the common or low, he aims at selecting high society and having a big time with no interferences. In San Francisco we lose track of him for a while, and the first we hear of him again he has gotten into bad company. No child will keep out of it who has treated a good parent with contempt. We next hear of his being in all kinds of vice; his deeds have met the law and are reported in the newspapers. He has devoured his and his father's living with harlots, the shortest and surest road to ruin. We notice the word devoured -- what meaning it contains! As the starving lion devours the kid without masticating it, or the hungry wolf the rabbit, or the crocodile the pike -- as these animals ravenously crush and swallow their prey, so this young man devours his substance in "riotous living." His substance includes his money, time, talent, influence, body, soul and spirit. Should you ask him to come to a prayer meeting in a church, he would chuckle a hollow laugh and move on from your company. Talk to him about his need of a Savior, and he is disgusted with so many hypocrites in the churches. He says, "Religion stuff is all right for school kids and old women, but I have no time for it."

We imagine him in the first year of his wild liberty, and while his money lasts; he then has a great many friends, particularly of the lofty circles and upper tens. They flatter and admire him until he is almost insane with pride. Poor, foolish mothers! They think they would be fixed for life (and so they would) if they could only get one of their daughters coupled up with this full-pocket, aristocratic sport. Well, there comes a time when he no longer sleeps in a grand hotel, but on a cot in one of the low-down dives; his money is spent, his clothes are shabby, and his board bill remains unpaid. The many friends who clustered about him in the past are now dropping off. He hails some fellows who helped him spend much of his money, and asks them to lend him a dollar; but not one can spare him a cent. Next, a group of them are chatting at the corner store, and this is the substance of their talk: "Would you believe that Mike Spendthrift,
who came to this city a few years ago with $100,000.00, and not a chick nor a child to keep, is
now strapped and trying to borrow a little money from some one to pay his board bill? Lend him
money? I guess I won't! He's the biggest fool in all San Francisco to squander his money; so he
will have to suffer the consequences." That is the way your friends in sin will treat you when
your money is gone; and, sorry to say, sometimes it will happen, to some extent, in the churches.
These men were not the prodigal's friends at all; they were the friends of his circumstances. And
when his good circumstances were gone, they were also gone. "A friend in need is a friend
indeed."

There seems to be one, and only one, redeeming feature about the prodigal; that was he
would not steal. When he was destitute, he looked for work. He could not secure a good job in a
bank or a store, as he had lost his money and character; and with his bad reputation, no such
people desired him. He could get only such an occupation as no one else would take. At last this
Jew was hired to serve in connection with a piggery. The wages were next to nothing, and he
was sent into the fields to feed swine! Poor fellow! He lost his home, money, food, raiment,
reputation, character, health, time, influence and what not! In brief, he had a fourfold loss. He
was lost to God, lost to his father, lost to his elder brother, and lost to himself. He also lost his
testimony. While he was ragged and starving, there was no use of his telling that he had a rich
father; no one would believe that -- his testimony was gone. The only thing he did not lose was
the love the father had in his heart for the boy. What a contrast between his father's love and that
of the citizen who hired him!

This parable has a special application to the backslider and the nominal professor of
religion, as well as to the common sinner. You may be in the far country and at the same time be
a very active church worker. You may be a minister who could deliver an eloquent sermon on
the Prodigal Son, and still be in the far country yourself. These things can be done in a formal
way, but they need not be.

The Israelites in the wilderness were fed by God with bread from heaven, but they
backslid and complained. Satan took the advantage of their weak faith and discontentment; he
magnified to them the benefits of the flesh pots of Egypt, the cucumbers, melons, garlic and
leeks. But he did not remind them of the bondage, the groaning, the tears, the bricks handled
under the lash of the taskmaster's whip. How the heart of God must be grieved as we so often fail
to appreciate the blessings of a smiling providence! So often our human judgment becomes
entirely out of order. What vanity it was for this young man to expect to find pleasure in sin and
self-made exile! If heavenly angels came to earth and we went out to search for them, we would
not look in the sewers or at the city garbage dumps to find them. When we want flowers we go to
the beautifully cultivated, sunny flower gardens to obtain them, and not to the prisoners'
dungeon, the hog pen, or some bog hole. Mad people do not know of their condition until after
they are cured. It is the same with the sinner; he does not know of the weight and danger of his
sin until he is saved from it. The worst of all famines is the famine of the soul.

There are two kinds of lunatics. One is furious, dangerous and frenzied by passion. His
fellowship is unsafe. Then there is the easy-going, butterfly sort of lunatic. As the butterfly
flutters about from flower to flower, is carried here and there with every breeze, having no place
in particular to stay, and does not seem to care; even so, some people have a similar weakness. Sin causes some people to be furious and others to be indifferent; both are wrong.

As to the prodigal's hunger, there is nothing that will reduce energy as hunger will. A hungry man cannot toil properly with either hand, foot, mind, tongue or pen. Many armies have been defeated more for the want of food than for the want of ammunitions. Exposure will wear a man down, but hunger will make him lose interest and quit work. First, the prodigal said, "I will arise!" second, he put his resolution into action, and he arose. It is well the prodigal had a stomach, for it seems as if that was what forced his conscience and soul to where they ought to be.

Good resolutions are splendid, but holy angels do not rejoice over resolutions; it is when the sinner returns that earth and Heaven rejoice. Oh, that every sinner in the land would break his league with death, and violate his covenant with hell! A month's notice is not necessary to quit the service of Satan. When the wages of sin are only death they do not warrant a notice of quitting. Lot did not take time to consult the king of Sodom before leaving. "Now is the accepted time; behold, now is the day of salvation." Why not leave all, then, and follow Jesus? Sinner, your business is with God; get on His territory at once and be safe. Do not take time to change your rags; you cannot make yourself better. The Savior wants you to come just as you are and come at once. Let your cry be,

"Jesus, my Lord, to Thee I cry,  
Unless Thou help me I must die;  
Oh, bring Thy free salvation nigh,  
And take me as I am."

The prodigal came back with no self-justification, but with the confession, "I have sinned." Not a syllable of self-praise fell from his lips; he added, "My sin is against heaven and before thee." He had no rights or claims even to creatureship; he was willing to humbly ask to be made a servant. He was wholly dependent on the mercy of the father to have his transgression blotted out. The prodigal believed as well as repented. It is the mark of true faith for one to rest his faith on God after genuine repentance, to believe God in the face of conscious unworthiness. With the heart beating to the will of God, the soul has believing capacity; should mountains of difficulties rise to the skies, his faith could scale the highest peaks, even those of the western Rocky range, the Alleghenies or the Alps, and touch the throne of grace.

John Bunyan said that when he saw his sin and the punishment due to it, he could not help running to his heavenly Father for mercy; he said he would run to Him if He had been standing with a drawn sword to slay him; that is faith. In thus coming to God, we have the result, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." When the prodigal came to his father, no doubt a hovering angel bore the news on high, saying, "Make another crown, prepare another robe; another sinner has come home." Following this, we believe the arches of Heaven would be made to ring, with an angelic chorus. Now, if the repentance of one sinner be thus regarded by the celestial legions, then we must conclude that the salvation of a soul is not so insignificant as some imagine. When there is
such joy in Heaven, as the Scriptures state, over one convert, then the circumstances of the sinner call loudly on him to repent.

Once the prodigal decided to return, it did not take him long to start, as he had no friends to farewell. Standing barefooted and no doubt bareheaded, in his rags, he had no packing to do. Neither had he to wait for some one to drive him to the railway station, He did not even go to the bank to get a traveler's check, and thieves did not molest him on the way home. No, he knew the direction to the father's house, and his conscience and feet furnished the program.

In coming home, he no doubt walked slowly, pondering over the many things crowding in on his mind; we can see the tears dropping from his cheeks, as the sentiment of his soul exclaims,

"I've wasted many precious years,  
Now I'm coming home;  
These years regret with bitter tears,  
Now I'm coming home."

*     *     *

The Greeting

(1) The Kiss.

(2) The Best Robe.

(3) The Ring on the Hand.

(4) Shoes on the Feet.

(5) The Fatted Calf Festival.

The Kiss signifies reconciliation.

The Best Robe is used at birthday festivals. The prodigal has just been born again. It is also worn by royalty; he is now a child of a King. Again, it is used at marriages, and this young man is to be a guest at the marriage supper of the Lamb. It is referred to in the "robe of righteousness, which is the garment of salvation."

The Ring indicates adoption and sonship.

The Shoes -- Barefootedness went with slavery; it was customary to place shoes on the feet of one released from such bondage, as a token of his liberty. It also signifies a preparation for the future, as we read in Eph. 6:15, "Your feet shod with the preparation of the gospel of peace."
The Robe, the Ring and the Shoes were not handed to the prodigal for him to dress himself with. No, that would have been too cold a reception to suit the father's love. But they brought the articles to him, then put them on him. The prodigal showed his repentance by returning in a very humble spirit; now the father shows his love by lavishing his gifts upon him.

The Fatted Calf Festival -- We can call this one miscellaneous, because everything went in here. The rejoicing, the feasting, the singing, the music, the holy dance, even the Robe, the Ring and the Shoes were all present and worn by him whom the father accepted as a worthy, redeemed son.

It was a real jubilee, all to illustrate what great joy takes place with saints on earth and with angels in Heaven when a sinner comes home to God. It demonstrates the parable theme, "How graciously God receives sinners."

As to the Ring which the father gave the son, it represents adoption. There are rings of gold, pearls, emeralds and diamonds; but no material ring ranks with the spiritualized, heavenly, adoption ring which God not only places on the hand but the effects reach the soul of the newly adopted son. "This my son was dead, and is alive again." Most rings are worn more or less through pride, but the father's adoption ring indicates the glory of the cross and magnifies the work of the Redeemer rather than earthly vanities.

*     *     *

The Elder Son

It seems difficult for some people to understand the actions of the elder son; but his position is clearly stated, and we think his case is therefore not obscure. Some think he represents the sect of the Pharisees, but we think that in a full sense he does not.

This boy had been good, but the Pharisees were at heart an unrighteous set of nominal professors. There was not a thing that could be charged against the elder boy, until after the return of his brother.

The elder son had received his portion of the property at the same time the younger boy received his. It would have been easy for him to have gone with his brother, but he did not. It looks as if he gave his portion back to his father again. He remained at home with his father; and during a number of years, in which the younger son was absent, the elder son never once transgressed the father's commandments; even though he was of age, he remained at home and subject to his father in everything.

The younger son's sudden return took the elder boy by surprise. Just here Satan stepped in on him with a flood of temptations, and unfortunately he fell to them. Then he conducted himself differently from what he ever had before. He became angry at both his father and his brother. He yielded to stubbornness and refused to enter the house, though entreated first by the servants and then earnestly by his father. He also lied in saying, "Thou never gavest me a kid," etc., whereas the father had divided unto the two boys, at the same time, "his living." In Jewish
legalism, the eldest son always received double the amount of any of the other children; so this elder son, no doubt, had received twice as much as the younger. Here he was jealous on account of the festival held in honor of the other boy. He talked very disrespectfully to his father, for the first time, and spoke in a very unbecoming way of his brother. Both the servants and the father, in addressing the elder son, called the younger one, "Thy brother;" but the elder boy refused to own him as a brother, and in reply to his father called him, "This thy son," as it is stated, "As soon as this thy son was come." Although the elder son had always done right, now upon his yielding to the temptation of Satan, a great deal of badness came from him in a short while.

It was the sin of discontent that led the younger boy away, causing his downfall; and now on the first evening of his return, the elder boy falls subject to the very same sin. We are not told of the outcome. After he became cooled off, he may have apologized for his passion, jealousy and contempt, or he may have withdrawn from the home, as the other boy once did. Soon after his angry fit he would be sure to do one thing or the other, either confess his wrong and be reconciled or absent himself from the home.

The father's kind words to the angry boy were, "If was meet (right) that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

St. Luke 15 is the outstanding LOST and FOUND chapter of the Bible.

In these three parables which we are considering, the responsibility increases in the order in which the parables are given:

The first is one lost out of one hundred. The second is one lost out of ten. The third is one lost out of two.

This corresponds with different ages. First, not many children are lost; second, a much smaller ratio is saved at middle life; and, third, a still smaller percentage becomes converted in old age.

The lost sheep is a type of the sinner. The lost coin and the lost son are types of two classes of backsliders, conscious and unconscious (convicted and unconvicted). All were lost and all afterwards were found.

The lost coin was helpless and unconscious of its condition.

The lost sheep was conscious, but helpless.

The son was lost, and was conscious; but his rebellious WILL long prevented his recovery, constantly dragging him down the pathway of ruin. The farther one gets from his heavenly home and the love of God, the nearer he is to the pit of destruction. The sheep, the coin and the son were all lost, but were rescued, spiritually speaking, through the cooperation of the Holy Spirit and the church. Many a soul has been eternally lost because the church was off duty.
The three parables bring out different facts. The first and the second represent God seeking man, while the third represents man seeking God; both are necessary to salvation. WHOSOEVER WILL and WELCOME, is the outstanding sentiment of the gospel. The father, in forgiving the son, did not minimize but left the horror with sin, and still forgave in such a way as to leave the impression that the son was not asking too much. The father had no boast, either, of his own work; his joy was in the recovery of the lost one. Oh, for more of the humble, holy, heavenly and unboastful spirit among ministers and so-called Christian people.

A sinful life is not without an influence. This influence is big because it is so long; it lasts to the end of time. The effect of our sins on others continues, while we enjoy salvation; yes, and when we are in Heaven. We ministers, and also others, can continue to say, "Souls are in hell tonight because I did not give my heart to God sooner."

There is a price to both defeat and victory. Often a horrible defeat is more costly than a glorious victory, and still people pay for the wrong.

Pardon for sin is rational, the only thing intelligible; while it is above and beyond reason, it is not unreasonable.

* * *

Twelve Things To Know

(1) "One thing I know, that, whereas I was blind, now I see."

(2) "I know that my Redeemer liveth."

(3) "If any man will do His will, he shall know of the doctrine."

(4) "I know My sheep, and am known of Mine."

(5) "I in then., and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent me."

(6) "By this shall all men know that ye are My disciples, if ye have love one for another."

(7) "To know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

(8) "I know whom I have believed, and am persuaded that He is able to keep."

(9) "Hereby we know that He abideth in us, by the Spirit which He hath given us."

(10) "We know that all things work together for good to them that love God."

(11) "But then shall I know, even as also I am known."
"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

* * *

Our Ancestry

Some people pride themselves in their blue blood ancestry; they claim to have descended from some lord, duke, prince, president or king. But there is no relationship like the aristocracy of Heaven, where God is your Father, Jesus Christ your Brother, and the devil no relation at all. Here we boast not of the blood in the arteries, but we

"Plunge beneath the cleansing flow;  
It washes whiter than the snow."

In the heavenly adoption we are brothers and sisters to all the good on earth and in Heaven. Nothing compares with this for ancestry. Here we have the family name, the family key, the family wardrobe, the family inheritance, the family comforts and possessions which will last for time and for eternity. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

* * *

Sin

We talk about sin, but what is it? It is a willful transgression of the law of God. The human family is on probation (on trial) in this life; if we were not on probation then sin would be impossible. We should remember that when we get to Heaven there will be no more probation, no more penal law, and consequently it will be impossible to sin there because there is no penal law in Heaven to violate. No law, whether human or Divine, is of any value whatever, unless it has penalties and rewards attached. When we are done with earth and get to Heaven, we are done with penalties and laws. In this way it is impossible in Heaven for either God, angels or man to fall into sin. God cannot sin because there is no one greater, to make Him a law, and there must be a penal law and a probation in order to sin. The angels cannot sin because they are not on probation. It is the same with man in Heaven. There is no danger of his ever becoming sinful there, as his probation ends with the death of the physical body here, and in Glory he has no probation. He can do what he wishes in Heaven, and it is not sin. Heaven will have regulations, but no probation, or penal law for anyone. So once we enter the portals of Glory we bid farewell to even the possibility of sinning, and that for evermore.

But some one says, "Did not Satan and a host of the other angels once sin in Heaven?" Yes, they did; but they were not permitted to remain there in their sinful state, and were cast out. How was this sin possible? It was because the angels, unlike God, were created beings, who had a beginning; whereas God has no beginning nor end, and was never created. As the angels were created beings, it was necessary for them to be placed on probation for a period of time, and it
was during this probation that a portion of the angels fell. This angelic probation ended long before our world was created; so now there is no probation nor possibility of sinning in Heaven by God, angels or saints.

"Beautiful Heaven, where all is light,
Beautiful angels clothed in white;
Beautiful strains that never tire,
Beautiful harps through all the choir;
There shall I join the chorus sweet,
Worshipping at the Savior's feet."

* * *

Come

Come is a great word in the gospels. "Come, for all things are now ready." (Luke 14:17.)

The Call is a proper one.

A just and wise God made it.

It is recorded in the Bible, our guide book.

It is a call from sin to righteousness.

Redemption has been a great cost to the Father, the Son and the Holy Ghost.

The Call makes human responsibility.

Heaven is a prepared place for a prepared people.

All who have come are satisfied.

None are satisfied who have not come.

God's promises affect only one time, and that time is NOW.

Procrastination is the thief of all time.

It has sent millions into eternity unprepared.

Come unto me, all ye that labor (Matt. 11:28)

That little word, A-L-L, covers the universe.

It is at least 25,000 miles broad.
It's as deep as hell, and as high as Heaven.

It includes the "Whosoever will" may come.

Sin is slavery, bondage and servile fear.

And the wages of sin is death (second death).

Come unto whom? Jesus.

He is the sinner's Friend.

He is willing and able to help.

He is concerned about souls and spiritual things.

His blood purchased our salvation.

His Word promises us transformation.

His grace makes us a new creation.

He provides the gospel mercy seat.

He has never turned any away.

*     *     *

I Will Give You Rest

This is the Redeemer's promise.

It has Omnipotent love behind it.

Sin and guilt are not rest -- but peace with God is rest.

God's love in our hearts is distinguished rest.

A conscience void of offense towards God and man is sublime rest.

"Learn of Me," -- Learn what?

Learn righteousness, holiness and sobriety.

Learn good, not bad, and you open Heaven to yourself and to others.
I Am Meek And Lowly

Grace makes us inwardly meek, and outwardly lowly.

Learn it how? Experimentally and practically.

My Yoke Is Easy

All people are yoked with some one.

Let us look at the other end of the yoke, and see if it is Christ or Satan.

Satan's yoke is a sorrowful load of sin.

Christ's yoke is peace and joy in the Holy Ghost. "His easy yoke is lined with love."

Heaven

Twelve Points of Consolation

(1) No Sorrow In Heaven. In Heaven our earthly miseries will be replaced by celestial cheer, comfort and glory. No enemies will be there, not even strangers. A superhuman friendship shall predominate in the triumphant Church in Glory and shall last eternally. No parting words, no tear-stained cheeks, shall disturb the blissful happiness and sacred joys that help to constitute the eternal Sabbath of the skies.

(2) No Sin In Heaven. In that holy, spiritual world, we are done forever with even the possibility of condemnation and guilt. These are skeletons for the bone yard of perdition, and do not belong to the paradise of God.

(3) No Sickness. No mumps, no measles, no fevers, no headaches, backaches, or heartaches. Heaven is a full restoration of body, as well as soul, to the original image of God in which man was first created. Not a hospital exists in Heaven; and while doctors and nurses are useful in this world, they will be unknown and unnecessary in the world to come. Up there, the ambulance will never be called to hurry you to an operating table to attend to a case of appendicitis or any other malady. Material ailments end with the dissolving of the material body.

(4) No Death. When we reach the evergreen shore and place our feet on the sunny banks of deliverance, we are done with digging graves and placing people six feet underground. There
will be no more crepe on the door, no funeral processions; no more pain in seeing the casket brought to the home. Bereavement will cease forever, as "God shall wipe all tears from our eyes."

(5) No Hunger. In this world a goodly number of people are coping with poverty; and with some of these, daily rations are not too plentiful. Some have told us that they have window-shopped with empty pockets until the sight of nice eatables made their mouths water -- still they were not able to obtain. Such sad experiences belong to earth and not to Heaven. In the happy home above it will be as the poet thus described:

"We have angels' food to eat;  
And no honey is so sweet;  
It's in superabundance there for the soul.  
In this realm we abide,  
And the soul is satisfied;  
Here the waves of glory break o'er my soul."

(6) No Thirst. While water is not costly in this natural world, sometimes our activities place us out of reach of it, causing suffering in thirst, which is sometimes intense. This is not the case in Heaven. "There is a river, the streams whereof make glad the city of God." -- Psa. 46:4 -- "And he showed me a pure river of water of life, clear as crystal, proceeding out of the THRONE of GOD and of the Lamb." -- Rev. 22:1. There we will never be out of sight of the waters of eternal life.

(7) No Fatigue. We believe there will be employment in Heaven, but with our glorified bodies we will never become weary. "We shall mount up on wings as eagles, run and not be weary, walk and not faint." While this passage applies to the present Christian life, it also applies with more strength to the future eternity.

(8) No Lack Of Raiment. At times, in this world, when some of us see signs of the old clothes and shoes wearing out, we wonder how they will be replaced. But in Heaven the "Best Robe" and the "Wedding Garment" do not decay. They never become moth-eaten, stained nor soiled, but retain their beauty and endurance while countless ages roll.

(9) No Temptations. There is no Satan there to tempt; no penal law to violate; no probation to test. When the Blood-washed company enter the portals of Glory, multitudes will come up out of "trials and tribulations;" there will be no more of such things, and now in the new and heavenly situation they will walk with the Lord in "white, for they are worthy."

(10) No Debts To Pay. Our earthly ledgers have "Bills payable" and "Bills receivable," but in Heaven it is all "Bills receivable." There is no rent coming due, there are no sheriff's sales in the skies. Every day is Thanksgiving day, Good Friday comes seven times a week, and the "year of Jubilee" is repeated a hundred times in a century. We shall witness, and enjoy it all, as in Heaven we never become older while the cycles of ages roll.
(11) No Material Lamps. In Heaven there are no electric lights; no hard times due to water, gas, and lights being turned off in the home for want of payment. No, in the Pearly White City, "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

(12) No Small Meetings. So often in our religious work we make great preparations for special gatherings; we go to much expense, bring in extra help, and arrange good programs; but, to our disappointment, the attendance is small, the crowds are rushing after something else. How often the minister prepares a sermon with prayer and great care; then, on meeting his people, he finds so many are absent, and the congregation so different from what it should be, that at the last moment he is obliged to change his discourse entirely, and preach from an unprepared subject. Here we suffer with indifference -- but it will not be so on the evergreen shore.

"Oh, what a sight 'twill be, when "the ransomed host we see; 
Am numberless as the sands of the seashore."

Not only will this be the scene of one day or one meeting, but every assembly will be characterized by the countless hosts in attendance. Brother, let it be stamped upon your mind and heart, write it in your note book, tell your friends -- that once we get to the paradise of God, we are done with material limitations.

"My heavenly home is bright and fair, 
No pain nor death can enter there; 
Its glittering towers the sun outshine; 
That heavenly mansion shall be mine.

"My Father's house is built on high, 
Far, far above the starry sky; 
When from this earthly prison free, 
That heavenly mansion mine shall be.

"Let others seek a home below, 
Which flames devour, or waves o'erflow; 
Be mine a happier lot to own 
A heavenly mansion near the throne.

"Then fail this earth, let stars decline, 
And sun and moon refuse to shine; 
All nature sink and cease to be, 
That heavenly mansion waits for me."

Chorus:

"I'm going home, I'm going home; 
I'm going home, to die no more; 
To die no more, to "die no more;
I'm going home, to die no more.
* * *

Home Arrival

The poor prodigal came in sight of the home at last, and what happened? Did the father leave him to come to the house in his own good time, to introduce himself and make his confession? No, that would have been too cool a reception for this father. Many people would do it that way, but his love and compassion were too ardent for such a slow process.

The eyes of mercy saw him afar off.
The heart of mercy was moved with compassion.
The feet of mercy ran down the road to meet and greet him.
The arms of mercy clung around his neck.
The lips of mercy gave the reconciling kiss.

The voice of mercy exclaimed, "For this my son was dead, and is alive again; he was lost, and is found."

What a wonderful father! There are many such sons, but only ONE such father. Listen to his exclamation, when he meets the degraded son, "THIS IS MY SON" -- speaking as though he were a hero, and a prince, instead of a reprobate.

There are millions of prodigals away on the barren mountains of sin and rebellion, with little or no thought of returning to their heavenly Father. May the Spirit of God reach their souls, and bring them to the fold before it is too late. We pray earnestly and labor to this end.

If sinful men were left to perish, God would not be the loser. God can carry on His plans, and Heaven can exist without our presence; but we cannot well get along without God or without Heaven.

I was once present at a revival where many were being converted. Among the converts was a young woman of the neighborhood. The news of her conversion in an afternoon service, one day, reached her husband at home and he came angrily to the meeting to take her away. When the husband arrived, the wife was engaged in prayer with a group of women, and he was obliged to wait for an opportunity to see her. During this wait he saw so much of God's presence with the people that he, too, became convicted and experienced (that same day) a very bright conversion. This young man was an extraordinary singer. Although he was just converted, in meeting the audience he stepped to the front, turned his face up towards Heaven, and with closed eyes, and joyful tears dropping from his cheeks, he sang the following song in such a spirit that many will never forget it while on the shores of time.
The Prodigal

In the Bible we read, you all know,  
Of a prodigal saved long ago;  
If you open your Book to the Gospel of Luke,  
And the fifteenth chapter will show  
How they brought forth the robe and the ring,  
Made merry, did shout and did sing;  
Did clap and did laugh round the fatted calf,  
While the father himself he could sing,

How bright were his hopes on that day,  
When the prodigal turned away  
From home and from rest and from all that was blessed,  
He brooked not restraint or delay,  
He banished the thought of his home,  
And wished but for freedom to roam;  
Till friendless he stood, without clothing or food;  
Then he said, 'I'll arise and go home.'

Now we know full well that the lad  
Came home very weary and sad;  
He knew he'd gone wrong with the riotous throng,  
And he felt he was all that was bad;  
But to cheer him the father would sing,  
While the air with the music would ring;  
Come, let us rejoice with heart and with voice,  
While down in his heart he would sing.

Soon the elder brother drew near,  
While the music and singing were on;  
And a servant he sent and asked what it meant,  
And they told him his brother had come.  
He was angry and would not go in;  
So his father came outside to him,  
And said, "Don't be sad, for we're very glad,"  
While down in his heart he could sing.

Now if there's a prodigal here,  
Come then, to your Father draw near.  
He'll freely forgive and take you to live  
With Him; you'll have nothing to fear.  
And the bells of Heaven will ring
At the birth of a child to a King;
Then you'll be so glad, they'll say you've gone mad,
You'll make such a stir as you sing,

Chorus:

Glory to God, he's come home;
Glory to God, he's come home,
From sin and crime, and from feeding the swine,
Oh! Glory to God, he's come home.

* * *

Contrition, A Stepping-Stone To Grace

In the year 1900, when entering upon a theological course of study for the ministry, I was asked to memorize the following definitions on repentance.

"Repentance, (before regeneration) is a change of heart, and consequently of life, from all sin to all holiness."

This seemed so strong it was astounding to me at first. I sought for other definitions, and the following is that of John Wesley:

"Repentance is a deep, godly sorrow produced in the heart of a sinful person by the Word and Spirit of God, whereby, from a sense of his sin as offensive to God and endangering to his own soul, he, with grief and hatred, turns from all known sin to God as his Lord and Savior."

In comparing these two definitions I could see no difference in the sentiment, the latter being a little more fluent in language. After prayer and Bible study on the subject, I was constrained to accept this as the Biblical standard of repentance.

Another good definition was once given by a Sunday School boy. When his teacher asked him to define repentance, he said, "It means you don't do it any more." Repentance is a much neglected Bible doctrine. The pulpits of today are almost silent on the subject. They have substituted the believe doctrine and, in many cases, Christian workers are urging seekers to believe when they have very little conviction, much less, repentance.

Repentance was the main theme in the preaching of John the Baptist. His voice resounded with, "Repent ye, for the kingdom of heaven is at hand." Repentance was also the outstanding doctrine of our Savior's teachings. "Except ye repent, ye shall all likewise perish" (Luke 13:3).

"I am not come to call the righteous, but sinners to repentance" (Matt 9:13).
"Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel" (Mark 1:14, 15).

The apostles of our Lord also emphasized the necessity of repentance:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

"I rejoice..., that ye sorrowed to repentance" (2 Cor. 7:9).

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance" (Acts 5:31).

"Remember therefore from whence thou art fallen, and repent" (Rev. 2:5).

If we persuade a seeking soul to believe he has salvation when he has not, the believing does not constitute him a Christian; he is simply deceived by wrong teaching, which causes him to cease seeking. Had he been left alone or been encouraged to repent, he possibly would have found salvation. While a seeker is not in a receptive, penitent, confessing attitude, yielding with all his heart to God, he is not in a position to believe. If he is instructed to believe, he generally understands it in an intellectual sense, whereas, saving faith is a heart belief, "With the heart man believeth unto righteousness." If the seeker just intellectually believes that he is now right, he has missed the true faith and real experience of salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." According to the foregoing Scripture, both grace and faith are gifts of God.

When a soul is properly convicted of his sins and has truly repented, confessed and turned in heart and life from sin to righteousness, God gives him the faith to believe at that particular time, and the Holy Ghost inspires the penitent to believe.

*     *     *

Mrs. Booth

Mrs. Catherine Booth says: "I have long desired to say a few words on the subject of dealing with the anxious. It seems to me that if there is one work in the vineyard more important than another it is that of guiding souls in this the most momentous crisis of their being. A mistake here will probably prove a fatal mistake, blighting all the joy and strength of future life.

"I fear thousands have been mistaken here. Mere impressions have been taken for conviction, and an intellectual faith for the saving faith of the heart; hence so much of the spurious Christianity prevalent amongst us.

"We should be very careful in all our dealings with anxious souls, first to find out their exact position with regard to sin. In all spiritual awakenings there are always numbers of
individuals who are partially awakened and sufficiently impressed to become anxious like the rich young ruler and Agrippa, but who, like them, are not sufficiently so to be willing to give up their sins. Such individuals frequently present themselves as penitents desiring to be saved, and too often those who have to deal with them, instead of finding out their true state, and working together with the Holy Ghost to deepen conviction and drive them up to real submission to God, begin at once to talk of Christ having paid their debt and done everything for them, so that they have nothing to do but to believe and they are saved. Now it seems to me that to prevent such a grievous mistake, with all its bitter consequences, everyone who deals with souls should have a clear and definite understanding on the conditions on which alone God pardons and receives repenting sinners. These conditions always have been, and ever must remain, the same, seeing that the principles of the Divine government can never change."

Dr. Mantal says, "Man calls sin an accident, God calls it an abomination; man calls it a blunder, God calls it blindness; man calls it a chance, God calls it a choice; man calls it a defect, God calls it a disease; man calls it an error, God calls it enmity; man calls it fascination, God calls it fatality; man calls it hereditary, God calls it a habit; man calls it an incident, God calls it an inclination; man calls it an infirmity, God calls it iniquity; man calls it a luxury, God calls it a leprosy; man calls it liberty, God calls it lawlessness; man calls it a mistake, God calls it madness; man calls it a relapse, God calls it a rebellion; man calls it a slip, God calls it suicide; man calls it a trifle, God calls it a tragedy; man calls it thoughtlessness, God calls it thralldom; man calls it weakness, God calls it sinfulness."

In repentance we surrender all to God and justify Him in all He does against us. The Holy Spirit convinces men of sin, of righteousness, and of a judgment to come. Through the Spirit's direct and indirect operations the unregenerate person is presented with a vision of his wileness. A soul can know its true condition only by the revelations of God. "The heart (of the natural man) is deceitful above all things, and desperately wicked: who can know it?"

With this realization, David prayed: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

The sight of one's sins, placed in contrast with the holiness of the Eternal One, brings him under a strong consciousness of his lost estate. A view of the compassion of Calvary and the voluntary atonement of Jesus, in contrast with guilt, tends to break the heart and leads to repentance.

All awakened sinful man, who desires to find Christ, has no power to approach or seek Him only through the aid of "prevenient grace." This is that grace by which a sinner is enabled to turn from all his sinful practices, and seek and find pardon, even in his weak and unconverted state. It gives the prodigal power to arise and go to his Father.

Amendment is essential to confession. Without amendment, confession is hypocrisy. Humiliation is a good means, but not an end. We should humble ourselves, and then turn from all sin unto the Lord. Repentance begins in the humiliation of the heart, and ends in the reformation of the life, and transformation of the heart and mind. It consists in the heart's being
broken for sin, and from sin. If you sail into a Mediterranean Sea of glory, you must enter by
way of a Gibraltar Strait of repentance. The weeping, cross line is the direct and only reliable
one to Heaven.

In this world where sin abounds we need to be deeply rooted and grounded in the love of
God. A tree is easily blown over when its roots are short and near the surface. The staunch and
lofty trees which have grown high and spread their branches widely are a standing evidence in
themselves of strong, deep roots below; their height is but an indication of their depth.

One will not give charity to a dignified beggar; neither will the Lord grant us forgiveness,
-- unless we bow humbly at His feet, request His pardoning mercy, with an acknowledged
feeling of our spiritual poverty and misery. Some people become very sorry, and confess readily
the sin that has been found out by others. Repentance of the consequences of sin is but legal
repentance. It sorrows for what the, rigid letter of the law has discovered in the character; but
this tends to lift no burden from the soul.

Evangelical repentance reaches far beyond that of the legal. It takes hold of the cause of
the sorrowful effect, resulting in a hearty turning from all sin.

There is a sorrow which worketh repentance unto salvation, not to be repented of; and
there is a sorrow which worketh death. Here are two kinds of sorrow; one that produces life in
the soul and another that produces death. Peter repented, believed, and was pardoned; Judas
repented, despaired, and was lost; Ephraim repented, was ashamed, confounded, and he obtained
mercy; "but Judah hath not turned unto Me with the whole heart, but feignedly, saith the Lord."
Ahab put on sackcloth and humbled himself before the Lord, but remained a dissembler;
Hezekiah mourned, wept and prayed, and his prayer was accepted.

There is both a negative and a positive side to repentance. The former means to cease to
do evil; the latter, to learn to do well. Negative repentance implies an inward turning from all
sin; positive repentance implies "bringing forth the fruits meet for repentance."

This is the life where we pay our debts, forgive our enemies, make wrongs right, and as
far as possible live peaceably with all men.

A person once asked Moody if he thought Christians would recognize each other in
Heaven. He said he thought they would if we could only get them to recognize each other here.

Repentance is more than a trembling under the sound of the truth and the operations of
the Spirit. Thousands of souls are in perdition today who, like Felix of old, have trembled under
the seaching light of God. Impenitence has serious results. Every sane case of Suicide in the
world is found among those who refuse to repent.

Conscience satisfaction is not a reliable guide. One may believe that doing certain good
deeds will help him. Because he believes that he does them, thus relieving his conscience
considerably; but this is not repentance. One may have a very limited idea of a full and proper
repentance; and having gone thus far, his conscience will be relieved, for he feels he has done his
duty. To pray until you feel better is not repentance to salvation; it is only to better feelings. A seeker needs encouragement from God, but he should not stop with encouragement. He should seek until he finds God. Crying over dying friends and promising to meet them in Heaven is not repenting.

George Whitefield and his unconverted brother were dining one day with Lady Huntingdon. The conversation between George and the lady was of such a character that the silent brother suddenly threw up his hands and began exclaiming, "I am lost! I am lost! If what you say is true, I am lost!" Lady Huntingdon clapped her hands, saying: "I am so glad, so glad!" "What," said the man, "glad to think I am lost?" "No," she replied, "but happy to know you have found it out. Now there is hope for you, for Jesus came to seek and to save those who are lost."

St. Peter took a dreadful fall, but rose successfully again by bitter repentance.

Oh! awake, thou drowsy soul; it is a great crime to sleep under the light of grace, much more under the approaching light of the coming judgment, and that of eternal glory. Come forth, thou dull, congealed and dormant spirit; thou hast lain now too long in the prison of sin, with Satan for thy jailer, who has kept the bars of unbelief firmly fixed about thee! Arise from thy slumbering guilt, and follow the Lamb whithersoever He goeth. Do not fear His guidance; the sun cannot lead you into a state of darkness! Follow Him, and some day thou shalt see the paradise of God. The drooping soul should haste to Him and lay off the heavy weights. The old, impenitent rags should all be changed for the humble garments of spiritual joy and praise. If we, on earth, protect the green fields of spiritual comfort, we shall soon behold them white and ripe, in the blessed and most glorious seasons of the eternal harvest. Should we suspend and delay our happiness till then? Should not the joys and also the toils of the spring and summer go before the happiness of the autumn harvest?

Man is endowed with the power of choice. "Choose you this day whom ye will serve." God is under moral obligation to give every human being one call, but no more. Of course through His mercy He may give many, but He is not obligated to do so.

Those who quench the Spirit put away from them the only One who can lead them out of the ways of sin and folly.

Saul was chosen to be Israel's king, but he lost God out of his heart. He said just before death, "Behold, I have played the fool." Again he said, "God is departed from me, and answereth me no more."

While Paul stood before Felix and reasoned of righteousness, this ruler trembled as a criminal before justice. No doubt the Spirit softened his heart, but he said, "Go thy way for this time; when I have a convenient season, I will call for thee." But such a time never came. This has been the mistake of multiplied thousands. The "convenient season" never comes. When the Spirit of God ceases to strive with a person, that person is lost -- world without end. Such a person is beyond the sky-line of hope. Spiritual sermons, songs and prayers have no appeal to him. Weeping saints and pleading angels find no response in such a soul, as it has sinned away its day of grace.
The Holy Spirit convicts, awakens, and invites; we should prayerfully consider His invitation. God invites us to a marriage supper, but many treat His invitation as though it were to the execution block.

A penitent sinner, as he kneels before God, is similar to a prisoner standing his trial before the legal court, only the former takes the opposite position. To obtain mercy, he must substantially prove himself a sinner. He must state his sins, hold his point, bring proof upon proof of his wrongs. If able to do this, he wins the case and obtains his pardon. Sinners are the material used by God in making saints. The man who cannot prove his sinfulness to God has no claim.

The atonement accomplished through the shedding of the blood of Jesus Christ so extends to all men as to make salvation possible to them. This means that the benefits of the atonement must at some time be available to every individual upon such terms as that individual can meet; and that no person can be lost until he has made a choice, the effects of which are practically to reject the atonement of Jesus Christ. Therefore all infants are covered by the benefits of the atonement because of their inability to make a wrong choice, and all who die in infancy are infallibly saved. It is also conceivable that a person who has never heard the gospel should walk in all the light he has; and if he does, the merits of the atonement cover him. But we must not conclude from this that all the heathen are saved, for human nature is fallen and sinful; the heathen who sins against the dim light which he has, is, according to Scripture, held accountable for that sin.

In the ninth chapter of St. John we have an account of Jesus' healing a man that was born blind.

The disciples erringly inquired of the Lord, "Who did sin, this man or his parents, that he was born blind?" The Pharisees had a false doctrine called transmigration of soul; it implied that all our physical afflictions in this life are penalties for the sins committed in a pre-existent state. Headaches were considered the penalty for irreverence to parents in the pre-existent state; accordingly, all bodily ailments were listed in their catalogue as the results of sins in the previous life; and for one to be born blind implied, in their belief, that he had killed a parent in the previous state. So those who favored this doctrine would look upon this poor blind man as a murderer. If we adhere to false doctrines, they will cause us to place false blame on others, in place of compassion. The disciples were still tainted with this doctrine, and consequently inquired, "Who did sin?" etc. In reply Jesus corrected them, and told them the blindness was not the result of any person's sin. Next comes the healing (as Christ had compassion). The course that Jesus pursued (as in our salvation) was just the opposite to natural reasoning; it was the same with Naaman the leper. Christ put spittle on this man's face (offensive). How many are offended at the truths of the gospel and turn away; but Jesus said, "Blessed are they who shall not be offended in Me." He mixed clay with the spittle and plastered it over the man's eyes. No natural reason here! To this, human intelligence rebels at first sight. To plaster a man's face with clay would, for the time being, blind a man that could see, much less restore sight to a blind man. Next, the afflicted one was to go to the pool of Siloam and wash, to receive his sight.
Intellectuality still objects; it would say, "Thousands, blind and otherwise, have washed in the pool of Siloam, and that water is just the same as any other water."

The blind man was different, he seemed ready to obey. He did all that Jesus commanded him. In going he showed obedience, humility and faith. He mastered stubbornness, pride and unbelief. It required humility to be led by someone down through the streets of Jerusalem with his face all smeared with clay. Going where? To the pool of Siloam to wash and receive sight. There had been no precedent to strengthen his faith. Never before was a person restored to sight that was born blind. This was the first such case in the miracles of Jesus or the history of the world.

The first person born blind and restored to sight by surgical skill was in A. D. 1728, when Dr. Cheselden of the St. Thomas hospital, London, England, restored a fourteen-year-old boy, who was born blind, to perfect sight.

This blind man had nothing to rest his faith on at that time but the words of Jesus, and they were sufficient on condition he did his part. In everything in the spiritual kingdom there is the human as well as the Divine part to be performed. If we are faithful in the human, the Divine will not lack. In the same locality where the blind man was, there were others more blind than he; they said, "Give God the praise; we know that this man (Jesus) is a sinner." Here was a great chance for religious argument, but the restored blind man wisely evaded it by replying, "Whether He be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." Thus his testimony was given and the argument wisely avoided.

* * *

Deathbed Conversions

Many are deluded by deathbed repentance. When people feel severe sickness arresting them, they generally fear death and the judgment. Let us live prepared for death; we always need to keep prepared, for we begin to die as soon as we begin to live.

Try man in the four elements, viz., fire, water, earth and air. In the fire, he is a disappearing smoke. In water, he is but a bubble on the wave. In the earth, as when a mine caves in, he is no more. In the air, he falls and is mangled on the pavement below.

Few think of living righteous, until they can live no longer; but one today saint is worth a score of tomorrow Christians. We know not the moment that the sails of our earthly lives will be rolled up; and should it be when unprepared, with no provision for the future, no treasure in Heaven, no Christ in the heart, no Savior to protect, no hope of paradise, and a misspent life to regret, how terrible it would be! Our sins would then be a stench in our own nostrils while eternal ages roll. "Today if ye will hear His voice, harden not your hearts."

A minister of long experience and careful observation visited more than two thousand persons, apparently in a dying condition, who had during the bright hours of temporal life lived in the snares of sin. At their supposed last hours they manifested signs of penitence, which
afforded to the sorrowing friends hope of their conversion. These were restored to health, and naturally one would expect Christian lives to follow. Only two out of this number attempted to lead a Christian life. So, how unreliable are the supposed sick-bed manifestations of saving grace! A deathbed repentance is poor amendment for the wrongs of a whole lifetime. Satan is little afraid of our repentance amidst the aches and pains of death, but the tears of healthy penitence burn him as the flames of hell.

An American Christian physician stated that he had known a hundred or more instances in his practice of persons who in prospect of death had been hopefully converted, but subsequently were restored to health. Out of them all he said he "did not know of more than three who devoted themselves to the service of God."

A young man who was once sentenced to death said two days before his execution, "I am afraid that nothing but the fear of death and hell will make me seek the Savior now, and I cannot expect to find Him on that ground. The words, 'Seek ye the Lord while He may be found,' trouble my mind very much. They show me that there is a time when He may not be found."

Pardon is sometimes granted to a real criminal at the place of execution, but this is so seldom that it would be the height of presumption to rely upon it. It is within the power of omnipotence to grant the grace of repentance and to administer pardon. We cannot limit His power -- but from experience, observation and the context of Scripture, we fear very few really find pardon who seek God only when death is staring them in the face.

We should build our spiritual house as we do our temporal dwellings; not when the storms are beating, and the winter frosts seizing, but before the winds arise.

Is it intelligence when a ship is sound, the tackling sure, the pilot well, the sailors strong, the weather favorable and the sea calm, to be idle in the harbor, spending the time in singing, dancing, feasting, and having a general jollification, along with plenty of slumber? And when the ship is leaking, the pilot sick, the mariners faint, the strong winds contrary, the sea tempestuous, and the storm boisterous, to launch forth and hoist the sails for an unsheltered voyage on the mighty deep to some far-away harbor? This would certainly be answered in the negative. Yet such is the folly of most evening repenters, who, in the morning of youthful vigor and in the sunny noon of unimpaired reason, and while enjoying the activity of a thrifty body free from ache or pain, do not resolve for Christ. Nevertheless, they feed themselves with the strong delusion that when their wits are distracted, their senses inactive, and all the powers of mind and body distempered, they can easily make a leap into Heaven with "Lord, have mercy on me," on their lips. "Though I have lived all the days of my life in sin and served the devil faithfully, I now desire, as I am dying, to be rewarded with the saints who have fought the good fight and finished their course."

Some build upon the two instances mentioned in the Scripture, viz., the case of the eleventh hour laborer and that of the penitent thief on the cross. But do these instances support deathbed repenting? We think not.
Regarding the case of the eleventh hour man, it is no comparison at all to our deathbed repentance. In the first place, he was ten hours idle. Why? Because he was not hired. He had not a chance to work; then, as soon as he was hired, he went to work. Can we compare our case of personal negligence in this gospel dispensation to his, when we have been hired, even from the days of our youth, but would not go and work? Then, this man worked one hour out of eleven. If his life was one of eighty years, he wrought between seven and eight years; so what has his case to do with deathbed repentance?

Regarding the case of the penitent thief, it is a delicate foundation upon which to build our eternal hopes. We acknowledge that he was converted while dying. We also acknowledge that the Bible tells us of thousands upon thousands of converts, such as at Nineveh, Jerusalem, and throughout Palestine, along with the hosts of converts among the Children of Israel; and this one case, such as it is, is the only one converted in the death struggle. Had this way been reliable, would not others have adopted it also? The very fact that this was the only one among hundreds of thousands of converts should arouse us from our delusive theory of the general deathbed repentance stupor, and put such terror into us that we would act wisely in this matter.

Again, was his thief's case precisely the same as that of deathbed penitence of today? By no means. It was quite possible that this was the first time the thief had ever seen or met the Savior. He, being kept in prison, perhaps had never even heard of Jesus until the day of his execution. Here he heard, saw, submitted, and believed.

We will learn at the judgment, if not before, that from the great record, "Every man shall be judged according as his work shall be." It will not be according to our selfish, frightened cries for mercy at the end of a misspent life. The Christian life for which the saints are rewarded does not begin and end at the very same time.

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Procrastination

A minister once, while contemplating preaching from the text: "Now is the accepted time," etc., fell asleep and dreamed of being in hell, where he met many demons holding a consultation to devise means by which they could best build up their kingdom on earth. One demon said, "I will go to the earth and tell men that the Bible is all a fable, that it is not Divinely inspired." But that would not do. Another said, "Let me go; I will tell men that there is no God, no Savior, no Heaven and no hell;" but this was not what was wanted. A third said, "I will go and tell them that God is so loving and kind that He will never allow any soul to suffer eternally." This one was likewise turned down. A fourth said, "I will go to earth and tell man that sinners are annihilated as soon as they reach perdition, and never have any conscious existence afterwards." Even this proposition found no favor. The general conclusion was that they could not induce many people to believe such things. Suddenly another voice exclaimed, "No! I will journey to the world of men and tell them that there is a God, that there is a Savior, that there is a Heaven -- yes, and a hell too; but I will tell them there is no hurry; tomorrow will do, it will be even as today." And with unanimous consent this one was commissioned to go. We do not take great stock in dreams, but value them to the extent that they picture to us true conditions.
May the time speedily come when the nations of the world will realize the necessity of disregarding Satan's devices, and make today the day of salvation. "Tomorrow" is the devil's great rally to the cross of Christ; but tomorrow is a day which never comes.

A great significance lies in the little word "now," as it marks the point on which life's battle turns, and the pivot on which the soul's destiny hinges. Now is the time of fighting to obtain the crown. Today is the appointed time to gain the goal and win the prize. Now is the time to sow, that corn may be provided in harvest. The road of "tomorrow" salvation leads to the popular town of "Never." Today is a day of mercy; tomorrow a day of doom. Summer does not last forever! "The night cometh, when no man can work."

It was day at Jerusalem, in Christ's time; at Ephesus, in St. John's time; at Corinth and Philippi, in St. Paul's time; at Crete, in Titus' time; at Alexandria, in St. Mark's time. It is now night with the most of those people. The majority of them procrastinated their salvation when it was day.

Jerusalem had a day; every city, every nation, and every man has a day of grace, a favorable time to accept salvation. Those who allow the Sun of Righteousness to go down, without working out their own salvation "Whilst it is called today," have nothing to look forward to, when time is swallowed up in eternity, but the wrath of God.

Nineveh

Can we not gather inspiration from the revival of Nineveh, where thousands of people heeded the message of a restored, backslidden preacher and turned from sin to the worship and service of God? The king left his throne, laid off his royal robes, and he and his people put on sackcloth and covered their heads with ashes, as a token of grief for their sins and repentance towards God. The animals were also covered with sackcloth, and a general fast for man and beast was proclaimed and also observed. The people turned from their sins and prayed mightily to God for mercy. All of this was caused by one sermon of seven words with God's blessing upon it, "Forty days, and Nineveh shall be overthrown."

The way to perdition is a broad, dangerous one. We cannot afford to trifle with it any more than to play with a volcano or a burning mountain. This "broad way" is wide enough for any conceivable sin; no cross-bearing or self-denial necessary. There is plenty of room for vice, hatred, covetousness, or any sin that might be mentioned. Special provision is made for the development and the intensifying of every evil habit. Here you can leave conscience and all restraint entirely out of the question, and have a good time with no concern about the future. Here, at railroad speed, you can go tobogganing down to perdition without any difficulties in the way, and with every diabolical agency helping you. The Lord save us from this eternal calamity!
It is better to stand alone for God and the right than to go with the crowd to a lost world. You may fool the preacher, your neighbors, the church, the pastor, or even deceive yourself; but you can never deceive God. "Be sure your sin will find you out."

Nothing is more foolish than to live in sin. A seeker after religion once said that he felt that God was hardening his soft head and softening his hard heart. We believe this to be good theology.

It is easy to drift with time, do nothing for God or His kingdom, and be lost. A dead fish can go down stream, but it takes a live one to go against the current. Imagine a man in a boat on the Niagara River above the falls. His only hope is to apply himself to the oars and reach the shore before he is dashed into eternity. If he folds his arms and slumbers in a sun bath on the sparkling waters, while his opportunities all pass away, he will soon plunge over the mighty cataract, down one hundred and sixty-eight feet into the jaws of death. My fellow-traveler-to-eternity, you can easily be lost by simply doing nothing. We agree with some that it means a lot to serve the Lord -- but we also know that it means much more not to serve Him.

Some will not start in the Christian life for fear they will fail. They have nothing to lose in trying; for if they try and fail a thousand times, they will still be good enough for the devil at last. The time a sinner should seek God is when he is under conviction and the Spirit is moving upon his soul. God is everywhere, but God is not everywhere at all times in saving power. There are gatherings and places where we can expect converts; and there are other gatherings and places where we need not expect them, and where conversions never occur. When the Spirit strives with our hearts, that is the time to yield. Many have said, "Go, Spirit, go Thy way;" but today they wail under the bitter lamentation.

"Too late, too late, shall be their cry; Jesus of Nazareth has passed by."

Mr. D. L. Moody said that there are three steps to perdition -- neglect, refuse and despise. When young in life we simply neglect, leave it off for a more convenient time. As we become older and live in sin, our hearts become more callused, our consciences more seared, and we unhesitatingly refuse salvation. Then, as we advance still deeper into sin (though we are drifting steadily toward the end of life and to eternity, our attitude has become so fixed that we now despise or hate what pertains to the service and the will of God.

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Seven Bewares

Deut. 6:12 -- Beware of forgetting God.

Deut. 15:9 -- Beware of wicked thoughts.

Job 36:18 -- Beware lest we be taken away.


Col. 2:8 -- Beware lest any man spoil you.

2 Pet. 3:17 -- Beware of being led astray by others.

To gain favor with God we must despise ourselves, our talents, merits and capabilities -- the merit is in the Blood. We cannot get life out of our own spiritual death; nor cleanness out of the filthy gutter of our nature. God never heals a man until he is sick. He never makes a man alive until he is dead. We must get down before He picks us up. The tree has not life of itself, but has dependent life.

Those who refuse to repent in this life will be victims of a despairing, unavailing repentance in the world to come.

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Organized Self

From a street car window, one Sunday morning, we observed this topic on a church bulletin board, as the subject for the next discourse. The question arose in our mind, What is "Organized Self," religiously considered? Well, Self consists of body, soul and spirit. Then, first, to have the body organized for God's glory would be to abandon every wrong act in life, and to so submit to the Holy Spirit that He can make the body His temple in which to" dwell. Second, to have the spirit organized for God's glory should mean to have an extensive knowledge of spirituality; for God is a Spirit, and they that worship Him must do so in spirit and in truth. Third, to have the soul organized for His glory, I think, would mean not to be conformed to this world, but to be transformed by the renewing of the mind, and to be made a new creation through the power of God in an application of the atonement of Jesus to the heart.

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Twice Born

(Contributed by Paul S. Rees, a noted scholar.)

"Ye must be born again." (John 3:7).

"This is a high-noon text with a midnight setting. It is, moreover, a one-man text with an all-men significance. It comes to us through one of the most interesting and remarkable interviews of which we have record in the life of Jesus. "There was a man of the Pharisees, named Nicodemus" -- so the account runs -- "the same came to Jesus by night." To that lone listener that ever memorable night the Lord Jesus Christ gave the most remarkable unfolding we
have in the Scriptures of that spiritual change that constitutes the gateway of Christian experience, and which has been through the advancing centuries the distinction and glory of the Christian gospel: the new birth. Upon five points Jesus definitely touched: its Necessity, its Reality, its Variety, its Certainty and its Conditionality.

1. The Necessity of the New Birth.

"Three times within five verses Jesus lays unmistakable emphasis upon this requirement. 'Except a man be born again, he cannot see the kingdom of God.' And in a moment He repeats it: 'Except a man be born of water and of the Spirit (that is, born by the Spirit of God through the medium of the Word of God), he cannot enter into the kingdom of God.' Another moment and He repeats, in the language of the text, the same thought of necessity: 'Marvel not that I said unto thee, Ye must be born again.'

"Now I should like to have you see that Jesus grounds this kingdom imperative, the new birth, on two things. First, it is necessary in order to the realization of eternal life. Quite as necessary, He would have us understand, as physical birth is to physical life. He says: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' These words were pro. yoked by the question Nicodemus asked when told that a man must be born again. Religious as he was, Nicodemus had not experienced God; and his ignorance of experiential religion was such that he asked in amazement: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

"'Oh, Nicodemus, you do not understand. I am not talking about physical birth; I am not dealing in that realm. The second birth, of which I speak, is spiritual; it is from above,' said Jesus in effect. 'Just as the life which courses through your physical being was the bestowal, through processes of natural generation, of your parents, so the life by which your soul may be quickened, made conscious of God and of His saving grace and power, is the gift of your Heavenly Father through the vitalizing, transforming ministry of His Holy Spirit.'

"If the Bible teaches anything with clearness, it is that man is a fallen, that is, a sin-polluted and sin-practicing being, and that one of the results of the fall is man's dispossession of eternal life, his alienation from the life of God and the knowledge of God. He has eternal existence, for this is inherent in his very personality, but not eternal life, which is not mere existence but a quality of existence. Eternal life is distinctively a gift, an implanting, a Divine sharing. It comes to those who by faith make vital contact with the Lord Jesus Christ. 'And this is life eternal," said Jesus in His great prayer to the Father, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' (John 17:3).

"In the second place, the necessity of the new birth is rooted in the fact that only by this means are men brought into the kingdom of God. Very plainly did Jesus inform Nicodemus that without this second birth men can neither see nor enter the kingdom. Yet the kingdom of God, as some one has said, is 'the ordained goal of human living' both here and hereafter. To fail of it is life's supreme abortion; to miss it is life's final tragedy.
"From what our Lord says in touching upon this phase of truth, it is evident that regeneration means not only the life of God in the soul of man but the rule of God as well. As we are to understand it in this connection the kingdom of God is simply the rule of God. He would set up His government in us, and from the throne-room of our inmost being He would wield the scepter of His loving and righteous will over every area and every relationship of our lives within and without. In this sense the Kingdom is basically moral and spiritual, but it comes to expression visibly and practically in our daily living in a workaday world.

"As the begetting and beginning of a new life, then, regeneration makes you a member of God's family -- He is your Father; and as the setting up of a new authority, a new control, a new government, regeneration makes you a member of God's moral empire -- He is your King. His will is your law, His Word is your guide, His palace is your heart, His domain is your life.

"So because it is essential, first, to spiritual life and, second, to membership in the kingdom of God, Jesus lifts His voice in accents that have back of them the finality of an absolute authority, and declares, "Ye must, ye MUST be born again." Will you face in all honesty this word "must'? Remember: no man is so well born the first time but that he needs to be born again!

2. The Reality of the New Birth.

"As the conversation advanced, Jesus said a thing that impressively illustrates the reality of the new life inborn by God's Spirit and the new man who appears as the resultant thereof. He developed the analogy of the wind. Perhaps while they were talking a sudden gust blew the door open. Maybe the night wind could be heard moaning through the narrow alley-like street outside. And Jesus, quick to make use of any fact or figure close at hand, seized upon the common wind and turned it into account.

"Nicodemus, are you aware that the wind is blowing?"

"'Yes.'

"'You are quite sure it is the wind?'

"'Oh, yes.'

"'How do you know?'

"'Why, I hear it. It reports itself to my sense of hearing.'

"'Very well, Nicodemus; can you explain the wind? Can you account for its origin or speak with certainty as to its destination?' 'No, I cannot.'

"'So it is with everyone that is born of the Spirit.'
"Thus our Lord concedes the element of mystery that lies in the new birth, but makes an appeal for a practical acceptance of the reality that moves within the mystery. 'Explain the new birth,' says some one. I can't. Shall I therefore dismiss it and deny it? By no means. At least not until I reach that point where I am so stupid as to call in question the natural birth merely because there are some mysteries about it which neither a layman nor the most distinguished biologist in the world can possibly explain.

3. The Variety of the New Birth.

"The highly suggestive figure of the blowing wind carries this thought. How endlessly varied are the moods and the movements and the effects of the winds: sometimes east, sometimes west, now north and then south; sometimes blowing gently, sometimes furiously; now as soft as the evening zephyr, then as thunderous as the driving hurricane. So it is with those who are born of the Spirit. In its essentials conversion is ever the same; as to its details it is as varying as are the personalities of those who become its subjects. In the latter sense the new birth cannot be stereotyped. It involves too much of personality. It is God, the personal Spirit, transacting high business with the personal spirit of man. The transaction is not mechanical; it is dynamic.

"Some persons are long in reaching the point of a self-surrendering faith, the point of electing to break with the old life and welcoming God's gift of the new; others are quick to yield and prompt in the exercise of that faith which, the moment it is affirmed from the heart, appropriates and realizes the redemption that is in Christ. Upon some, in creating a conviction of their need, the Holy Spirit moves in tenderness, unfolding some appealing aspect of the love of God, while upon others He moves in rugged ministries of awakening, revealing some phase of the righteous wrath of God against sin. Some there are who, when the darkness lifts, and the new day dawns, are swept far out to sea on swelling tides of emotion. They shout for very joy. Others, just as truly ushered into a glad new world, are weeping tears of quiet joy or smiling with a countenance illumined by the light that was never seen on land or sea.

"But, however and whenever the Lord of life enters the soul of man, He somehow works a miracle which is essentially the same in every case. Old loves are expelled to make room for new ones; old joys wither and die; new ones spring into bloom and fragrance; old slaveries are broken, a new era of freedom, strength and peace has been inaugurated; sin's night has faded, Heaven's morning has dawned.

4. The Certainty of the New Birth.

"It is an experience concerning which we may have assurance; indeed, concerning which we dare not go on without assurance. When Jesus reproached Nicodemus with the question, 'Art thou a master of Israel, and knowest not these things?' He clearly implied that these things are knowable. Even when the change is outwardly less striking than it is in many cases where sins of the baser sort have long been practiced, there is born within the consciousness of the believing soul the Bible-grounded and Spirit-wrought testimony that one has passed from death unto life. It is this of which St. Paul speaks when he declares: 'The Spirit Himself beareth witness with our spirit, that we are the children of God.'
"The lately lamented Harold Begbie has a story of penetrating spiritual insight in which he tells of a young rector who was called to the bedside of a dying physician. The doctor had lived a notoriously godless and dissolute life. The young minister rather perfunctorily ran over some words about the necessity of repentance and the mercy and forgiveness of God. The old man was not satisfied.

"'There's something else,' he gasped.

"'There's nothing outside the mercy of God,' returned the vicar.

"The old man was insistent. 'It's in the Bible, what I mean,' said he.

"What is it?' asked the preacher.

"It's a text, "Except a man be born again, -- "You know the words, "Born again." What does that mean?"

"Hesitant for a moment, the young minister stammered out something that was really an evasion of the question.

"'Tell me,' queried the dying doctor, as he looked fixedly into the preacher's eyes, 'have you been born again?' And when the preacher hung his head, the old man pressed him:

"'Have you ever known in your life a moment when you felt that a great change happened to you? Are you pretending? Have you ever been conscious of a new birth in your soul?'

"The preacher winced under the fire of such questions. The dying man grew more intense. Raising himself on his elbow, he cried, not without anger, 'You can't help me. You don't know. You're pretending... You have never been born again!'

"It was a terrible blow to him, but it was the spiritual making of the young clergyman.

"'Forgive me,' he pleaded, as with humiliation he looked into the distressed face of the dying sinner, 'forgive me for failing you.' Another minister was called who could speak the language of regeneration, not merely the traditions of the church; and through him the old doctor was led into the Kingdom by the gateway of the new birth. And two days later the young preacher who had failed in the crisis-hour of a bad man's cry for the gift of eternal life, became himself a child of the second birth, entering into the assured realities of the Kingdom that is 'righteousness, and peace, and joy in the Holy Ghost.'

"Both of them, moreover, the dying doctor facing death and the preacher facing life, found the birth from above by meeting the same condition; for to its necessity, reality, variety and certainty must be added the thought of--

5. The Conditionality of the New Birth.
"This term is used with regard to the fact that, according to Jesus, the realization of the new life which is from above' rests back upon a twofold condition. First, "As Moses lifted up the serpent in the wilderness, even so must the Son of, man be lifted up.' Talking to Nicodemus in the quiet of the night, Jesus, with those wondrous, luminous eyes of His, looked ahead to the sacrificial Cross, and calmly, solemnly declared, "The Son of man must be lifted up!' And lifted up He was! This first condition, then, has been met. He died that we might live! He saved not Himself in order that we might be saved! In His sinlessness He took our sins! 'He was made sin for us... that we might be made the righteousness of God in Him!'

"But this perfect provision in behalf of souls 'dead in trespasses and sins' avails them nothing unless a second condition is met: 'That whosoever believeth in Him should not perish, but have eternal life.' The law of the new birth, on the human side, is none other than the 'law of faith.' Life comes! Life comes from above! Life comes from above when we believe! Life comes from above when we truly, penitently, heartily BELIEVE on the lifted-up Son of MAN!"

* * *

Zacchaeus

Zacchaeus was the man of two troubles.

First, he was undersized.

Second, he could not see Christ for looking at the people.

Many people today are religiously undersized in Christian experience and righteous living. It is only small people that do wrong to their fellow-men. Just little people entertain an ill-will to others and hold grudges; even without religion, big people do not do this.

Then a countless host is affected with Zacchaeus' second trouble; they cannot see Christ for looking at the people. None will get to Heaven by stumbling over hypocrites and the inconsistencies of nominal professors of religion. If these people were not on the same road as the hypocrites, they would not be stumbling over them. We invite them to get over on the narrow pathway that leads to Heaven; there are no crooked Christians or hypocrites on this way to stumble over.

Zacchaeus was a public man; he was also rich. He sought Jesus, not because he was a Government Official; some office holders are bad and some are good. Neither did he seek Jesus because he was rich; poverty or riches, in themselves, do not figure in a man's salvation. Some rich men are good and some are bad; the same can be said of the poor. It is the passion of the heart for money that affects the soul, and not the riches themselves. A very poor man might have this rich guilt, in the sight of God, because he desires wealth; while a rich man may be sinless and innocent before Heaven.

This man was also small in stature, but this had nothing to do with his seeking the Lord. Both large and small people seek the Lord and find salvation; and both kinds also, at times,
repudiate it. He sought Jesus really because his heart prompted him to do so. He not only went, but ran to the right place, and he did some climbing when he got there. He found some obstacles in the way; and all those obstacles were people. Many people are now in eternity and lost, because they allowed others to stand in the way of their souls' salvation when they were on earth.

In finding Christ, Zacchaeus had to separate himself from the multitude; as the Sacred Pages state, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." It is the Christian's duty to be friendly and sociable with the ungodly, that he might win him to Christ; but it is wrong to share in the sinner's program or compromise with his unrighteous procedure.

Zacchaeus not only separated himself from the people, but he got above them. He reached the place where he had complete victory over them. He had studied the way of the Lord, and then put himself in that way, not hiding behind the tree, as did Adam; but he went up the tree and kept on the front side. He sought a situation where he would be sure to meet the Lord. When Jesus, who knows all things, came along He looked up into the tree. They both looked ups and Zacchaeus went up, but Christ stayed on better footing. The Lord never passed by a needy, hungry soul. "For the Son of Man is come to seek and to save that which was lost." Zacchaeus did not need to do all the seeking; he found Jesus to be a Savior who was seeking to save.

Next, he had, to come down from his lofty position, to where Jesus was. In finding Christ, there is always a coming down to every proud-hearted sinner. When Zacchaeus came down, he received. Christ joyfully. Joy always accompanies salvation. There is joy on earth and in Heaven over sinners coming home to God. When the joy of the Lord had reached Zacchaeus' heart, and he had taken Jesus to his home, the whole multitude murmured and found fault because Jesus had gone to be a guest with a man who was a sinner, but this man was not now a sinner at all. He was converted, and they were too blind to see and acknowledge it, only by way of persecution. Real conversions and nominal religion always have this relation to each other.

This little (big) man next thought of all the people he had cheated in his tax collecting, and seemingly, at first thought, tried to smooth it over by saying, "Lord, the half of my goods I give to the poor." To this, Jesus just seemed to hold His breath; He made no reply, never said a single word, His looks may have conveyed conviction. However, the little publican was not satisfied in his own mind, and so he continues, "And if I have taken any thing from any man by false accusation, I restore unto him fourfold." Now he is getting somewhere; but even here he is letting himself down a little easy by saying, "If." He did not need to use that word at all, which here carries so much meaning with it. He should have left the "if" out, and just said, "I have," etc. However, he was coming along quite well for a man of his type, so Jesus this time makes a reply, and a very pleasing one, by saying, "This day is salvation come to this house." Those who fail to meet conditions receive but a human, dry, fruitless religion -- but Zacchaeus found the joy of salvation.

This incident was shortly before the crucifixion, and was Christ's last visit to Jericho, It was Zacchaeus' last chance, and he knew it not. Every lost soul receives his last call, and generally he does not know it to be such. It is when God calls that the response should be made.
"What shall a man give in exchange for his soul?" Above all things, one cannot afford to neglect his responsibility to God and to himself.

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03 -- THE SACRED ORACLES AND THEIR REVELATIONS

The Bible

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support, comfort and cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's chart. Christ is its grand subject, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a gold mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibilities, the rewards for service, and condemns all who trifle with its holy contents."

In the Bible we find paradise restored, the New Jerusalem let down to men. It has God as its author, His only begotten Son as its theme, and redemption its aim. Two things are prominent in it, the Cross and the Throne. The Cross marks the supreme sacrificial atonement for sin. The Throne reminds us of all the results of the coming judgment, particularly the eternal rewards in the blissful sanctuary of the skies.

No songs are comparable to those of Zion. The finest orations of the world do not equal the charming words of the prophets, the psalmist or St. Paul. Lawyers and judges in their practice strive to quote the Bible, to make even their secular speeches more sublime. Poets enshrine its sacred pages. It contains the greatest themes ever disclosed to man; a masterpiece of philosophy, simple and sublime. Read it to be wise; study it with the aid of the Spirit in the most prayerful devotion, and you will find it foremost in the marvels of the Wonder-world of Bookland.

The New Testament was first translated and printed in English in 1526. The translation of our present authorized English version of King James I took four years of strenuous labor by fifty-four carefully selected men of distinguished talent, learning and piety. We have every reason to accept the Bible as the inspired Word of God. It is God's message to the human family; it is a lamp to our feet and a light to our path. It is letters to us from home. When I pray, I am talking to God; when I read the Bible, it is God talking to me.

The Bible was written in different countries, under different circumstances, by different men, who lived hundreds of years apart. In it there are parables, types; symbols, and figures. Some things in it are spoken by God, some by angels, some by good men, some by bad men and some by demons. When the words of the wicked are quoted, it is to confirm the truth and expose error.
The Old Testament and Matthew were first written in Hebrew, and later translated into Greek. The remainder of the New Testament was first written in Greek.

Printing was not invented until the fifteenth century; previously the Bible was written only by hand. Closely following the printing and circulating of the Word of God was the Reformation, which broke out in the sixteenth century under Martin Luther. The Bible was the first book printed by moveable type; this was done in Germany. One of the first copies was sold in New York City for $50,000.00 -- the highest price ever paid for any one book.

The Bible is the masterpiece of all ages; it surpasses the SEVEN WONDERS OF THE WORLD, even the Egyptian Pyramids. Its authors were inspired men from different walks of life, who wrote the documents which have been compiled. Some were lowly farmers, others were kings. There were fishermen, scientists, generals, priests, lawyers, mechanics, a doctor and a tax-collector. Some were rich; some were poor. Some were city-bred, others country-born; yet their works have been collected to form the greatest masterpiece of literature. And its influence has affected all nations, all customs and all humanity. It has outlived persecution. The Bible is immortal; kings have issued imperial orders for its destruction -- but it still stands, while those rulers have passed away. Their fruitless decrees are lost and forgotten in the cycle ages of the past, while the Bible lives on.

The writings of the Bible cover a period of over fifteen hundred years; and were by forty different authors, using different languages.

Men have been beheaded, quartered, hanged, crucified and burned at the stake to check the Bible's influence; but none of these have lessened its prestige. The efforts of misguided men have never been able to break the tenacious hold this Book has upon the world.

The Bible's unlimited influence extends into every conceivable field. In architecture, its effect is easily discerned. The cathedrals of St. Peter in Rome, Notre Dame, Milan, Rheims, and Canterbury are marvelous; but their grandeur found its inspiration in the Bible.

Here, then, is a Book that has affected the work of the greatest artists, that has influenced the productions of master musicians, that has brought solace to the broken-hearted and peace to the dying. Its pages of history, prophecy, and revelation are pages of pure gold. Since the dawn of civilization there has never been another book that has so penetrated the web and tissue of human life. No other book, however great the genius that produced it, has accomplished such results for the world, or even an approximation to them. Homer and Plato did not do so for Greece, or Virgil and Cicero for Rome, or Confucius for China. Shakespeare and Milton could not accomplish such results for England, or Goethe and Kant for Germany. There is something matchless, unfathomably great, in the Bible that makes it the very fountainhead of our civilization.

The Bible was not written by ordinary men, good or bad. It was not by common good men; for it is stated twenty-seven hundred times that it is God's inspired Book, and good men could not make false statements. Then bad men have not the ability to write it, and would not if
they could, as it exposes their sins and announces their judgment. The Bible does not contain God's Word. It is God's Word. You do not need to defend the Bible; it is quite sufficient to defend both itself and you.

And what a Book it is! Its pages are dark with the stories of sin, of those who have broken the commandments of God. They are also gloriously bright with stories of sacrifice, heroic achievements and service to God. Here are poetry, prayer, exhortation and song, voicing the sufferings, the longings, and the faith of all generations, who have made footprints on the shores of time. Here in the Old Testament are the mysteries of prophetic revelations, sermons, letters and oratory. It gives the history of nations; and then in the height of its glory come the books of the New Testament, telling the story that never gets old. They unfold to us sublime achievements, sacrifice, death and immortality, all in sparkling letters of supernatural grandeur. It is a treasure-store of truth, influence and inspiration, a lighthouse to the City of God, the masterpiece of the ages.

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Inspiration

In inspiration, it is allowed that the sacred writers recorded what they saw and knew; also what they learned through dreams, visions and direct revelations to them from the mind of Deity. It covered present, past and future ages. It is conceded that these writers had liberty to use their own style of expressions So long as the sense was not changed. In this way considerable of the human would be connected with the diction and style part of their written discourses.

God personally appeared to Adam before and also after the fall, to Noah, Moses, Elijah, Enoch and others, instructing them in Divine things, which all helped to compose our present Scriptures.

The Bible is a distinguished Book from first to last; like the Savior Himself, it is the gift of God to man. It has survived all the floods of opposition, as no other book could have done and still exist. It stands out prominently today as the most widely circulated Book in the world. "The Pilgrim's Progress," written by Bunyan, comes next in circulation. The Bible is now translated into about a thousand languages. It is the chart of life from God to every nation; the unfolding of light, salvation, and immortality to all the children of men. It is a valuable history and full of narratives, incidents, doctrines, laws, ordinances, and warnings. It contains 3,200 promises (not 32,000 as many say).

Eight men wrote the New Testament, viz., Matthew, Mark, Luke, John, Peter, Paul, James, and Jude. Five of these were apostles who had a three years' training in the school of Christ; while Mark and Luke were evangelists who accompanied some of the others in their labors. St. Luke was also a physician, St. Paul, though of a little later period, is no less honored by God.

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).
"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16, 17).

John said, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (St. John 20:31).

Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit... being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Peter 1:22, 23).

The Bible is not the only source of religious knowledge; both nature and providence suggest much to us. Queen Victoria of England near the close of her long, peaceful, progressive and victorious reign, said, "I attribute the power and success of the British Empire to the power of the Bible."

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The Bible
(This article contributed by Miss Quiggans, Cleveland, Ohio.)

"We are to consider together one of the most fascinating stories the world has ever known; it is the story of how that wonderful Book, the Bible, reached us.

"During the first twenty-five hundred years of man's existence we have no record of a written revelation from God to His children, but in due time it pleased the Almighty to reveal His will through His written Word called the Bible.

"Moses, after eighty years of special training, in a very wonderful and peculiar manner, was selected by God to write the first part of this Holy Book. Later other men were chosen, until altogether forty men of different types and from varied walks of life had a part in this glorious work.

"These men, whose achievements under Divine inspiration have influenced the history of the world, lay no claim to writing their own words or ideas; all acknowledge God to be the Divine Author.

"Occasionally we hear some one mention the 'original manuscripts'. However, there is not one of these in existence today; but happily there is no cause for alarm as to the basis of our faith, for many hundreds of authentic copies have been preserved. Such great care was exercised in copying the originals that there was scarcely any possibility for error. It is interesting to note that if there was the slightest mistake, even one single letter missing, the entire copy was destroyed. This work was executed with such holy reverence that before the word God could be written the pen must be thoroughly cleansed, and the scribe was required to wash his entire body before writing the word Jehovah, lest that holy name be tainted.
"The various translations of the Bible are a very interesting study. However, we will mention only one. That is the first complete Bible that was translated into the English language. This tremendous task, which required twenty-two years of studious toil, was accomplished by John Wycliffe, the great reformer, who finished it in the year 1320.

"When the common people began reading this newly translated English Bible, Church authorities became alarmed and went so far as to forbid them to read the Scriptures, even under the penalty of death, and history records a long list of martyrs who died at the stake rather than give up the blessed Book.

"Forty years after John Wycliffe's body had been laid to rest, his casket and its contents were dug up by enemies; they were burned and the ashes scattered on the waters of the River Swift.

"Another example of the terrible tyranny of those dark ages is the story of Doctor Ridley and Bishop Latimer, who were executed at Oxford. As they walked to the stake smiling, they embraced and kissed each other, and as the fagots were laid at Doctor Ridley's feet he said, "Be of good cheer, Brother Latimer; the God whom we serve will either temper the fury of the flames or give us grace to bear it." Thus the two saints cheerfully met an agonizing death too horrible to describe; their dying words were, "May we this day by God's grace light such a candle as may never be put out."

"Up until the middle of the sixteenth century all the Bibles were written by hand, and this was a slow and tedious process. About that time a German scholar named Guttenberg printed a complete Bible. This was the first book of any kind ever to be printed. This Bible, today, may be seen in the Library of Congress in Washington, D. C. It is the most valuable volume in the entire world. The United States Government, only a few years ago, purchased it for fifty thousand dollars.

"William Tyndale, the man who printed the first English Testament, was betrayed by a friend, and consequently lay in a damp and dirty prison for fourteen months, after which he was strangled and burned at the stake.

"Everything imaginable was done to prevent the spreading of the Gospel.

"The archbishops, the supposed ambassadors of Christ, even subscribed to a 'burn the Bible fund,' and when this failed the church authorities tried to buy the type and printing presses. But all the power of the whole church could not suppress the living Word of God; and Tyndale's dying, request, 'God open the King of England's eyes,' was answered. King Henry the Eighth authorized the printing of Bibles.

"Two years later a large Bible was placed in every church and chained to the pulpit so that all might have the privilege of reading it. However, these happy days of religious liberty soon ended, as the cruel Queen Mary, during her bloody reign, again prohibited Bible reading; and three hundred Christians, Bible-loving men and women, were burned at the stake, neither age nor sex being spared.
"Fortunately, a great change took place when Queen Mary's successor, Queen Elizabeth, began to reign. Upon her first public entry into London, on being presented with a Bible, she inaugurated her long and prosperous reign by lifting it to her lips, kissing the precious Book, and then pressing it to her bosom, amidst the rejoicing of her audience, who realized the days of oppression were past. This was truly the beginning of an open Bible.

"And in spite of the skeptics and scoffers, this Holy Book still lives today to guide us on our journey to that Celestial City, "Whose Builder and Maker is GOD." In standing on its precious promises, our foundation is more secure than the defense of Gibraltar, -- for Jesus Himself said, "Heaven and earth shall pass away, but My words shall never pass away."

There's just one Book!' cried the dying sage;
'Read it -- the old, old Story.'
And with these winged words that can never age,
He was wafted home to Glory.
There's just one Book!

"There's just one Book for life's gladness,
One Book for the toilsome days;
One Book that can cure life's madness;
One Book that can voice life's praise.
There's just one Book!

"There's just one Book for the dying,
One Book for the starting tears,
And one for the soul that's flying
Home for the measureless years.
There's just one Book!"

(Miss Quiggans)

*   *   *

What Some Great Men Have Said Regarding The Bible

Theodore Roosevelt -- "Almost every man who has by his life-work added to the sum of human achievements of which our people are proud, has based his life-work largely upon the teaching of the Bible."

Woodrow Wilson -- "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible."

Warren G. Harding -- "I believe in religious instruction for American children. The future of the nation cannot be trusted to the children, unless their education includes their spiritual development."
Some writer said -- "The Bible is the wonder of wonders, a masterpiece of English, perfection in diction, the height of inspiration, complete in history, absorbing in romance, rhythmical in poetry, brilliant in philosophy and proverb, and startling in its revelations."

William Jennings Bryan, in 1896, climaxed the greatest political speech of his life by Bible reference as follows. "Thou shalt not press down upon the brow of labor the crown of thorns: thou shalt not crucify mankind, though it be on a cross of gold."

George Washington said, "It is impossible to rightly govern the nation without God and the Bible."

Napoleon said, "The Bible is no mere book, but a living Creature with a power to conquer all that oppose it."

Queen Victoria said, "This book accounts for the supremacy of England."

John Quincy Adams, the sixth President of the United States, said, "So great is my veneration of the Bible, that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read the Bible through once every year."

President Coolidge said, "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to the reason, and the other appeals to the sword. One is exemplified in a republic; the other is represented by despotism.

"The government of a country never gets ahead of the religion of that country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity -- these cannot be legislated into being. They are the result of a Divine grace.

"I have long felt a very deep interest in the work of the Sunday School Bible classes, because of the conviction that this sort of serious and continued study is not only of the greatest spiritual and character-building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible."

*   *   *

Its Importance

The Bible's worth is due to its unique nature and purpose.

In a sentence, the Bible is the inspired record of God's progressive revelation of Himself and His will to mankind.
The Bible not only reveals God, but reveals man to himself.

John, the last writer of the Bible, finished it in A. D. 90.

In the fourth century Jerome translated the Bible into Latin, which is the oldest manuscript we now have.

The early Bibles were printed by hand, and with no punctuation or spacing between words, as follows, "The Lord is my shepherd I shall not want," etc.

The English language came into use in the eleventh century. It is a blending of the Anglo-Saxon and Norman French.

In 1525, as the reading of the Bible was prohibited by church and state, six thousand copies were, at one time, smuggled into England in bales of merchandise.

King James' translation of the Bible, made in 1611, is the most popular translation today.

* * *

The Whole Bible In A Few Sentences

One has said -- "Being led of the Spirit I became acquainted with the temple of Christianity.

"I entered at the portico of Genesis, and passed down through the Old Testament art galleries, beholding the portraits of Abraham, Isaac, Jacob, Noah, Moses, Joseph, Daniel and others. Their inspiration beckoned me onward.

"In proceeding to the music room of the Psalms, the Spirit so swept the keyboard that all creation seemed to respond to tuneful notes to the supremacy of Jehovah.

"In the chamber of Ecclesiastes I hear the voice of the preacher in magnetic tones, reiterating the "Rose of Sharon," and "The Lily of the Valley," which charming echo invigorates my life and perfumes my pathway.

"We make a profitable call at the business office of Proverbs, and next at the observatory room of the Prophets, where telescopes of various sizes reveal mysteries remote -- but closely associated with 'The Bright and Morning Star.'

"Then, stepping to the audience assembly room of the four Gospel writers, we see the willing Sufferer, the "King of Glory; He comes from Edom with garments stained with blood, and from Bozrah with a conqueror's tread."
"In the Acts of the Apostles, the Spirit and the Bride co-operate in the formation of the infant Church of the gospel era.

"In the corresponding department we meet in particular, Paul, Peter, James and John with recorded Epistles, inspired of the Holy Ghost.

"In conclusion, we visit the throne palace of Revelation, beholding the glittering peaks, and listening to sublime words from the -- 'Wonderful Counselor-Mighty God -- Everlasting Father -- and Prince of Peace,' sitting upon the throne of His glory, to which we could only respond--

"All hail the power of Jesus' name,
         Let angels prostrate fall;
         Bring forth the royal diadem,
         And crown Him Lord of all."

*     *     *

The World And The Bible

         The world says, "Do before the other fellow does you."

         The Bible says, "Do as you would be done by."

         The world says, "Stand up for your rights."

         The Bible says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

         The world says, "When in Rome, do as Rome does."

         The Bible says, "Prove all things, hold fast that which is good."

         The world says, "Choose the lesser of two evils."

         The Bible says, "Abhor that which is evil, cleave to that which is good."

         The world says, "The end justifies the means."

         The Bible says, "Shall we continue in sin that grace may abound?"

         The world says, "Every fellow for himself (and the devil for us all)."

         The Bible says, "Bear ye one another's burdens."

         The world says, "Treat every man as a rascal until you find he is not."
The Bible says, "Love hopeth all things."

The world says, "Tit for tat, you kill my dog and I will kill your cat."

The Bible says, "Return good for evil."

The world says, "Get all you can and can all you get."

The Bible says, "Lay not up for yourselves riches upon earth."

The world says, "Honesty is the best policy."

The Bible says, "Thou shalt not steal."

The world says, "Sunday is a holiday."

The Bible says, "Sunday is a holy day."

The world says, "Self-preservation is the first law of life."

The Bible says, "He that saveth his life shall lose it."

-- Pentecostal Herald

*     *     *

Some Bible Facts

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are nearly alike.

The word, "reverend," appears but once in the Bible. The middle verse of the Bible is Psalm 118:8.

The Bible contains 3,560,480 letters, 773,693 words, 31,173 verses, 1,189 chapters and 66 books.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except "j."

The word, "Lord," occurs 1,853 times.

The longest word is in the first verse of the 8th chapter of Isaiah.

The shortest verse is found in John 11:37.

The golden text of the Bible is John 3:16.

King James' Authorized Version of the whole Bible, which was first printed in 1611 by the Cambridge University Press, is not now in existence.

The first Bible printed in America was in the Indian language in 1663.

Regarding the Bible, the modernists say that the first chapter of Genesis is a farce. Moody said, "Suppose you spent six months studying Genesis, getting the key to the whole Bible; there you find death, resurrection, salvation, judgment; in fact, the whole story is told in Genesis, all in types, figures and shadows that are brought out farther on."

There are eight beginnings in Genesis: (1) The beginning of creation, (2) Of marriage, (3) Of sin and death, (4) Of sacrifices, (5) Of covenants, (6) Of the nation; (7) Of the human race, (8) Of the Hebrew people.

We should not study the Bible so as to force it to our own denominational teaching. One says, "I am a Baptist, and the Bible must teach what Baptists teach." Another says, "I am a Presbyterian, and it must teach what Presbyterians believe." So on we might continue down the line through the different persuasions.

Stephen* said, "Do not study the Bible in the blue light of Presbyterianism, or the red light of Methodism, or in the violet light of Episcopalianism, but study it in the light of Calvary." [Here the author "puts words in Stephen's mouth" that are not found in the Bible! -- DVM]

Some people believe the Old Testament and not the New; others believe the New and not the Old. People have many humanly invented ways of studying God's Word. The Old and the New Testaments are so closely related that they cannot be divided. The very passages which some wish to discard from the Old Testament, while they claim to believe the New, are endorsed and confirmed in the New Testament. They reject the narrative of the deluge; but Christ said, "As it was in the days of Noah, so shall it be," etc. The same could be said of Sodom and Gomorrah. Christ said, "Remember Lot's wife." They also say they do not believe the story of Jonah; but Jesus said, "As Jonah was three days in the whale's bell." A great multitude of Old Testament prophecies are fulfilled in the New, so that the two are inseparable. We need to study the truth properly, as it is a spiritual light to our weary footsteps from earth to Heaven, and is our soul-food through this earthly pilgrimage. A wrong conception of the truth may lead to serious error in practice and experience.

Some people flatter themselves because they know so much about the Bible, while at the same time they have no grace or religious experience and do not pro: less to have any. Though they know much about the Bible, yet they are ignorant of those essentials which are so clearly set forth in Scripture; their knowledge will never save them.

Noah's carpenters probably knew more about the ark than he did; but their knowledge did not save them. Noah's knowledge saved himself and his family. The people who lived near the
ark may often have examined it, and possibly knew considerable about it, but they perished just the same as those in the distance who had never seen it.

The truth of God is intended to feed the soul. A boy was once asked by another how it was he caught so many pigeons. His reply was, "Because I feed them well." We should go where the food is.

We once knew a minister who preached fluently and eloquently for forty minutes each Sabbath, but never said anything. He never made a point, never got anywhere, never moved upon anyone one way or the other. Going home from his service, one could never remember anything he said; he just talked eloquently for a time, that was all. God's Word has more food for our souls than that.

An actor and a minister once met. The minister said to the actor, "How is it that you with your fiction can move your audience to tears; while I, preaching the gospel, seem to make no impression?" The actor replied, "The reason is, I speak the lie as though it were the truth, and you speak the truth as if it were a lie."

It is a mistake for preachers to simply use the Bible for a textbook, and travel all over Christendom for their sermons. His not a great oration we need so much as the truth of God expounded under the unction and the power of God.

A contractor in New York City recently applied to a judge for permission to carry a gun. The judge replied, "Carry a Bible, observe its laws in domestic, social, and business life, and you will not need a gun for safety.

The gun and cannon have failed to give personal and national security; why not then take the judge's advice?

When the Prime Minister of England gave to Daniel Webster the present of a Bible, this great man said in reply, "You could not have given me anything that would have honored or pleased me more. If I have any greatness of thought or excellence of speech I owe it to the Bible, which I began to read at my parents' knee." Abraham Lincoln's Gettysburg speech, as soon as it reached England, was pronounced by English critics to be a gem of English literature. And Lincoln got his style by drinking at the fountain of Holy Writ.

Martin Luther, the great reformer, said, "It (the Bible) is the only book to which all the other books in the world are but waste paper."

Sir William Jones, the great English scholar, who mastered twenty-eight languages, and knew the world's literature, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may have been written."

*   *   *
How To Read The Bible -- By C. H. Spurgeon

"You cannot be holy, my young friends, unless you, in secret, live upon the blessed Word of God; and you will not live on it, unless it comes to you as the sacred word of His mouth. It is very sweet to get a letter from one when you are far away. It is like a bunch of flowers in winter time. A letter from the dear ones at home is as music heard over the water; but half a dozen words from that dear mouth are better than a score of pages of manuscript, for there is a sweetness about the look and tone which paper cannot carry.

"The Bible should be to you not a book only, but a speaking trumpet, through which God speaks afar to you, so that you may catch the very tones of His voice.

"You must read the Word of God to this end; for it is while reading, meditating, and studying, and seeking to dip yourself into the Spirit, that it seems suddenly to change from a written epistle to an inspired phonograph. It whispers to you, or thunders at you, as though God had hidden Himself among its leaves and spoken to your condition; as though Jesus, who feedeth among the lilies, had made the chapter to lily-beds, and had come to feed there. Ask Jesus to cause His Word to come fresh from His own mouth to your soul; and if it be so, and you thus live in daily communion with a personal Christ, you make good speed in your pilgrim way to the eternal city."

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Which Bible Shall We Read?

"This is a very timely question. The market is full of so-called Bibles: Shorter Bible, Scofield Bible, Moffat's Bible, Revised Version Bible, Rotherham Bible, etc.

"Which shall we read?" The plain answer for plain people is: Read the Authorized Bible.

"Scoffield's notes are modernistic, and the Scofield Bible is Not the Word of God. It is God's Word plus what man thinks and says. Mr. Scoffield has a right to his own opinion the same as Eliphaz, Zophar and Bildad; but another's opinion is as good as theirs, and it has no business of being called the Bible.

Moffat's Bible is all opposed to the Wesleyan teaching. The Shorter Bible is too short to cover a man's sin and shame. The Revised Version is also utterly untrustworthy. In fact it is not a revised version at all but a new version. I just keep it in my study as a man's help, the same as other books; we wish to show why it is untrustworthy.

"Luke 2:14 has been changed and robbed of its proper meaning.

"Matt. 18:11 is entirely omitted from the so-called Revised Version."
"Matt. 14:30, 'And when he saw the wind boisterous.' The Revised Version omits the word 'boisterous' and makes the text ridiculous,

"The Revised Version says that 'Peter saw the wind' -- if Peter saw the wind he was the first man who ever did and the last.

"I Tim. 3:16 in the Revised Version is a tremendous victory for the higher destructive critics. The Authorized Version says, 'God manifest in the flesh.' The Revised Version says, 'He who was manifest in the flesh.'

This is a blow at our Lord's deity. Mark 6: 11 omits the warning.

"Matt. 5:44 is all mutilated. Most of the changes of the Revised Version are absolutely unnecessary.

"2 Tim. 3:16 is altered to read, 'Every Scripture given by inspiration.' Here is a great victory for the church infidel critics. The Authorized Version says, "All Scripture is given by inspiration of God." The former allows man to choose as to what is inspired; and if he thinks some books were not inspired, then the Revised Version supplies a jack-in-the-box loophole to jump through,

"The Tercentenary Edition Of the Bible, published in 1911 by thirty-four Hebrew and Greek scholars, has utterly repudiated ninety-eight per cent of the changes and omissions of the Revised Version. We believe the only Bible that should be carried around and preached from in the pulpit is the Authorized Version of 1611. All other books and all other versions and all other Bibles, in our opinion, should be merely used as helps." (Selected).

Ministers are not called upon to make the Bible; it is their business to preach it and leave it just as it is. If we take from it, our names will be taken from the Book of Life; if we add to it, the plagues mentioned in Revelation will be added to us.

*   *   *

The Creed Of Abraham Lincoln

"I believe in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in Heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

"I believe in His eternal truth and justice. I recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blest whose God is the Lord.

"I believe that it is the duty of nations as well as of individuals to own their dependence upon the overruling power of God, and to invoke the influence of His Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.
"I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are a punishment inflicted upon us for our presumptuous sins, to the needful end of our reformation.

"I believe that the Bible is the best gift which God has ever given to men. All the good from the Savior of the world is communicated to us through this wonderful Book.

"I believe the will of God prevails. Without Him all human reliance is in vain. Apart from the assistance of that divine Being I cannot succeed. With His assistance I cannot fail.

"Being a humble instrument in the hands of our heavenly Father, I desire that all my works and acts may be according to His will; and that it may be so, I give thanks to the Almighty, and seek His aid.

"I have a solemn oath registered in Heaven to finish the work I am in, in full view of my responsibility to my God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before."

Abraham Lincoln never joined any church; he said if he could find one that had this superscription on the wall, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," he would join it; but he never found that. We presume that this great man meant that if churches were more spiritual and more practical he would unite with one. His earthly life was brought to an end by being cruelly assassinated, but as Martin Luther said, "If I am unsafe on earth, I shall be safe in Heaven."

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My Bible And I -- By Mrs. H. Mack Purvis

"We've traveled together, my Bible and I,
Through sunshine and shadow, with smile or with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.

"We've traveled together, my Bible and I,
When life has grown weary and death e'en nigh;
But all through the darkness of mist and of wrong,
I have found thee a solace, a prayer and a song.

"So now who shall part us, my Bible and I?
Shall ism or schism, or new lights who try?
Shall shadow for substance, or stone for good bread,
Supplant its sound wisdom, give folly instead?
"Ah, no, my clear Bible, revealer of light;  
Thou sword of the Spirit, put error to flight;  
And still through life's journey, until my last sigh,  
We'll travel together, my Bible and I."

* * *

The Diary Of A Bible

January 15 -- Been quietly resting for over a week. Owing to some new resolutions at New Year's time, my owner read me regularly for a few nights; but he has now forgotten me, I guess.

January 22 -- Still resting on my hidden shelf.

February 2 -- Clean-up day. I was dusted with other things, and put back in my old place again.

February 8 -- Owner used me a few minutes in the morning to look up some references, and I went to Sunday School today.

March 16, -- I was sold at auction with all the other household effects, and the salesman plainly stated that I had the distinguished honor of being the only new and unused article offered at the sale. There was only one bid for me, and that from an old lady who bought me for her son's family.

April 8 -- Busy day! My new owner searched me all day trying to find the parable of the ten virgins; he conducted the prayer service that evening in the church, and used me in the service.

April 9 -- In grandma's lap all afternoon; she is here on a visit. She let some teardrops fall on Col. 2:5-7.

April 26 In grandma's lap again most of the day. She gave much attention to I Cor. 13, and St. John 14.

May 17 -- Had some four-leafed clover placed in me today.

June 6 -- A nice writer came along, and oh a blank leaf in me he recorded all the marriages, births and deaths of the near relationship.

June 21 -- Packed in a trunk with clothes and other things; off on a vacation I suppose, though I do not seem to need it.

July 4 -- Still in the trunk -- a big day for every one but me.
July 25 -- Not yet been taken from the trunk, although nearly everything else has been removed.

August 8 Home again and in the same old place; a big trip, a long stay, but I do not see why I was taken.

September 5 -- My size is becoming much beyond normal, by being so stuffed with old letters, documents and clippings, so they will not become lost.

September 19 -- My owner was asked by a friend if he did not enjoy reading me (the Bible); he affirmed he did, but had little time after he had given the needed attention to the newspapers, secular magazines and the mail order catalogues.

October 10 -- Clean-up day; dusted and put back in my old place again.

October 31 -- Rather stuffy and hot; have had three magazines, two novels, a dictionary and an old hat on top of me for a week.

November 14 -- Used by Mary a few moments, as she was writing a letter to a friend whose brother had died, and she wanted an appropriate verse.

December 25 -- (Christmas) -- My owner made of me a present to a friend, whom he thought had more room in his big new house for me than he had.

*     *     *

Faith

Faith never goes home with an empty basket. The smallest possible faith is clothed with Omnipotence, and will germinate the great mustard tree where the birds can do their singing.

A heart full of love unfolds itself in a benevolent activity of good works, which flow as naturally as wholesome water from a pure fountainhead. A pure, real, religious faith is preferable to any other quality of the mind or soul. It makes life a discipline of goodness; creates a living, heavenly hope, when "all earthly prospects vanish. It renews life, subdues pain, and from the dark realms of corruption and decay calls up beauty and divinity. It transforms the afflictions of temporal life into a ladder to climb to paradise.

Faith is a gift from God; it cometh by hearing; the Word of God is its basis. It is ambitious; it will not remain with those who do not keep it continually employed.

There are two kinds of faith, general and special. The former is not saving in itself, but is an assent of the mind to the being of the Omnipotent One. It assents to the Bible, as a whole, with all its righteous requirements and Divine revelations.
The latter is the most essential. It is the consent of the will, the faith of the heart, whereby the penitent person, while clinging to the promises of God, appropriates them to the needs of the soul in a personal experience of salvation.

Faith is the connecting link between God and man, which unfolds the things of God to man.

The demons have general faith, and could say, "We know Thee who Thou art; the Holy One of God," and "Art Thou come to destroy us?" Their general faith in God and righteousness is complete; nevertheless they remain demons.

Faith surmounts obstacles. We have the world to overcome and conquer by the grace of God; but to fail is to be unnecessarily defeated in our personal, soul's responsibility.

Faith is the vision of the soul; it is based first on an intellectual knowledge of the truth. Second, it is an emotion produced by that knowledge. Third, it is a cordial reception of the truth in the heart. Or, in brief, it is spiritual knowledge, belief, trust and transformation.

"Faith is a living power from heaven,
Which grasps the promise God has given!
A trust that need not be o'erthrown,
Securely fixed on Christ alone.

"Faith finds in Christ whate'er we need,
To save and strengthen, guide and feed;
Strong in His grace its joys to share,
His cross to bear, His crown to wear.

"Faith to the conscience whispers peace,
And bids the mourner's sighing cease;
By faith the children's right we claim
And call upon our Father's name.

"Faith feels the Spirit's kindling breath,
In love and hope that conquer death;
Faith brings us to delight in God,
And blesses e'en His smiting rod."

Faith is the link that connects us to God; good works are the link that binds us to man. Faith is the light of the soul; love is the mirror in which that light is reflected.

Faith without works is a vine without grapes. By works we test the reality of faith. Faith is the channel by which all that is pure, angelic, and heavenly is received into the soul. Love and good works are the overflowing of a fountain, which flows in benevolent streams of goodness to all mankind. Faith sees with the eyes, hears with the ears, understands with the heart, and works with the hands of love.
Faith is the chief stone upon which the building of character is erected. It is not the foundation, as its value depends upon the worth of Christ to whom it clings.

Faith is the "substance of things hoped for," because it makes them real. It is the "evidence of things not seen," because it convinces us of their actual existence.

The act of faith is the actual exercise of the power to believe, which God has given us. It involves the execution of the choosing power of the human will, as a condition to the reception of the Divinely provided salvation for mankind.

Faith is the spirit of prayer; our success in prayer depends, largely, on the confidence which we have in Him to whom we present our petitions. "Whatsoever ye shall ask in prayer, believing, ye shall receive." "O woman, great is thy faith; be it unto thee even as thou wilt." "All things are possible to him that believeth." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have then," "This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us." "But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The language of saving faith is, "Jesus is saving me now." Such a faith and reliance upon the veracity, power, and love of God will be responded to by the Almighty One in communicating the joys of pardon to those thus honoring Him.

Man is justified by simple, saving, evangelical faith, which never stands alone. Genuine repentance must, of necessity, precede and accompany saving faith. Then, "He that believeth on the Son of God hath the witness in himself." Faith, which is the last condition and instrument of salvation, is an act of the human soul, supported by the grace of God. Here the Divine and human elements blend in active, energetic, saving operations. Jesus is the object of all faith; it runs to Him, confides in, and relies upon Him. "He that believeth on the Son of God hath everlasting life." The Lord has no way of keeping people saved only through faith. Doubt makes salvation impossible. Doubt often has larger feet and stronger limbs to stand on than many give it credit for.

Weak faith says, "God is able."

Stronger faith says, "He is able and willing."

The best faith says, "He is able, willing, and does it NOW."

*     *     *

Seven Elements Of Achieving Faith

(1) "We live," Gal. 2:20.
(2) "We stand," 2 Cor. 1:24.
(3) "We walk," 2 Cor. 5:7.
(4) "We endure," Heb. 11:27.
(5) "We subdue," Heb. 11:33.
(6) "We fight a good fight of faith," I Tim. 6:12
(7) "We overcome," I John 5:4.

The spirit of the present age is notoriously susceptible to anti-truth. Profane indifference often assumes the name of candor. If the life is right, the faith or belief on which it is based must necessarily be right. No corrupt faith can produce a correct life. Grapes and figs are not gathered from thorns and thistles; neither can errors generate or produce truth. O Lord, guard us against "seducing spirits and doctrines of devils." Never was error decked out in a more fascinating attire than at the present time. Never was poison made more palatable in the religious world than it is in modern compositions.

Christ is the brazen serpent; faith is the eye to behold Him and the ear to hear Him. He is the Way, and faith walks in that way; He is the Truth, and faith is its substance; He is the Life, and faith depends upon Him; He is the teacher, and faith sits at His feet and learns. Jesus is the sacrifice upon which faith relies, the King to whose authority it gladly submits. In whatever form Christ may appear, in the many ways which His names, nature, and offices indicate, the Christian faith will correspond. It follows Him as the needle does the magnet.

Evangelical faith is the faith of transaction. It is the placing of ourselves under the kind care of a benevolent and supernatural Being, there to be kept at rest, guided, governed, and possessed forever by Him.

Christ is preeminently supreme and worthy of the utmost confidence.

Jesus of Nazareth, without money or arms, conquered more millions than Alexander, Caesar, Mohammed, and Napoleon. Without science and natural learning, He shed more light on things human and Divine than all the philosophers and scholars in the world combined. Without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of any orator, or poet. Without writing a single line, He set more pens in motion and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and sweet songs of praise than the whole army of great men both of ancient and modern times.

Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe. His words were final and authoritative. Time, in our day, is reckoned from His earthly career. In the crowded assembly He saw their faith (four men letting one down through the roof).
He saw, rather than heard, their faith. Their faith had hands and feet which went to work; consequently Christ saw, rather than heard, their testimony.

We must never confound patience with weakness and sloth. Some men endure evils because they are too lazy or cowardly to oppose them. That is not patience. Real patience is one of the strongest of virtues. It needs a hero to be patient.

A noted evangelist was once severely afflicted with the "flu." He was so low that little or no hope was entertained for his recovery. When rational he had given funeral instructions. Many sympathetic Christian workers visited and prayed with him. But one man, at his own expense, rushed to a city and secured a trained nurse for the occasion. Today the evangelist is waging war in the enemy's ranks and winning many souls for the Master's kingdom. The faith of the man who secured the nurse could be seen.

Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

-- Longfellow

In a very humble railroad car, on the eleventh hour, the eleventh day of the eleventh month, in the year 1918, the World War was brought to a close by the signing there of the armistice. This thrilling political message encircled the globe and reached every nation within a few hours; and shall it take centuries for the all-important message of the invaluable gospel to travel the same distance? We need faith which can be seen, that which works by love and is not idle.

As Peter and John approached the Beautiful Gate of the temple, they met the lame beggar who had been crippled from his birth; they were not able to give him silver and gold, but a thousand times better, under the power and guidance of the Holy Spirit, they healed his body. One would think this would highly please any by-stander -- but no, Peter and John were cast into prison as a consequence of this act, and for preaching that the Jewish council at Jerusalem was responsible for the murder of Jesus. During the first night the angel of the Lord brought them out of the prison. In the morning the cells were empty, the guards on duty, but the holy prisoners were preaching in the temple. Along with Peter and John the whole disciple body was next arrested and brought to trial before the same tribunal that condemned Jesus, and the charges against them were (1) "Ye have filled Jerusalem with your doctrine" (Praise God), (2) "And intend to bring this Man's (Jesus) blood upon us." This was a grand tribute to the disciples -- "Ye have filled Jerusalem," etc. This speaks well for their labors, and the crowd should have been satisfied.

Then regarding the second charge, "Intend to bring this Man's blood upon us," they also had a right to be satisfied with this; first, because they did murder Jesus; second, at the trial of Jesus they cried vehemently, "Crucify Him, crucify Him, and let His blood be on us, and on our children." They pleaded to have it that way, and now they are ready to murder the disciples for
preaching it; and the reply to the defense was, "We ought to obey God rather than men" (Acts 5:29). At this point St. Paul's great educator, in the person of Gamaliel, addressed the court, gave some wise advice, and had them dismissed. But before the dismissal, thirty-nine lashes were applied to their backs; and with lacerated bodies they went forth, rejoicing that they were counted worthy to suffer shame for His name's sake. The bleeding and the rejoicing were at the same time; they were intermingled. The disciples continued preaching in the temple and visiting from house to house, spreading the gospel of peace.

It seems natural in our prayerful approaches to God generally to look for excessive feeling, external signs, and outward demonstrations -- here we erringly look for an outside, rather than an inside, evidence. Many would rather see the natural sun turn back in its course than believe and trust God.

An elderly lady upon retiring one night prayed for the mountain near her house to be removed. She gave the Lord the night to do it, and in the morning she rushed to the window, looked out, and then exclaimed, "It is still there, just as I expected." Her faith was neither seen nor heard!

In the cold northern part of Scotland some Christians decided one spring to have a prayer meeting, to pray for warmer weather, that they might get their crops planted. One man attended the meeting very reluctantly. As the prayers were about to commence he spoke up and said, "Brethren, my opinion is that you can pray all you like, but you'll never have warm weather until the wind gets out of the north."

John Wesley said, "If the Lord commanded me to fly, I would trust Him for wings and start."

With a heart of fidelity, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love Of God, which is in Christ Jesus our Lord."

The way to success on any line is not often an easy route. It implies application, perseverance, and determination. Christians are not always treading a flowery path, but are sometimes left to "Glory in tribulations also."

Many are misled at this point by not understanding the ways of God. The sun has not gone out of existence because it is cloudy. Clouds are of value in more ways than one. They help us to appreciate the sunshine, as well as carry water to thirsty fields.

"Without faith it is impossible to please God," "We walk by faith, not by sight." What comfort is there in temporary faith which fails when it is needed most? What benefit is an illumination that shines in the light, but fails in the darkness?

"God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.

"God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But He hath promised
Strength from above,
Unfailing sympathy,
Undying love."

Wellington said that the battle of Waterloo was the hardest battle he ever faced, but was the greatest victory he ever won. All there is now left of that once so famous warrior and conqueror, Napoleon, is a little plot, two by six, in a cemetery at Paris, France.

In Moses' time Pharaoh had the greatest army on earth. He was the ruling Kaiser of the world. Notwithstanding all this, he, in rebellion against God, met his calamity along with his army in the Red Sea, and all perished.

Israel had just passed through a severe trial, but were now on the victory side of the water.

We should give attention to the responsibilities of today rather than borrow trouble about those of tomorrow. The greatest troubles we ever have are those We never have: In "Pilgrim's Progress," Pilgrim was almost frightened to death as he looked forward, and saw the lion close to the pathway where he was obliged to travel. He could imagine nothing but the lion devouring him. As he proceeded he safely passed the king of the forest, for the lion was chained back a safe distance.

We should go steadily, look up and trust God. If the future outlook does not seem good, try the up-look; it once helped a man just my size.

*   *   *

Josephus 37-100 A. D. -- (The great Jewish historian)

Josephus was born the year after Paul's conversion, and four years after Christ's crucifixion. His home was in Jerusalem, and he was a General in the Jewish army. When the city fell, in A. D. 70, he went to Rome. He made reference to Christ as follows: "There was about this time Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works. He was Christ; and when Pilate, at the suggestion of the principal men among us, condemned Him to the cross, those that loved Him at the first did not forsake Him, for He "appeared to them alive again the third day; and the tribe of Christians so named from Him are not extinct at this day."
What a tribute this is to the Christian faith!

* * *

The Love Chapter I Cor. 13

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." etc.

Charity is love in action.

It is religion in hands, feet, ears, and eyes.

It is not enough to be good; we should be good for something.

* * *

Seven Elements Of Love

(1) Patience -- How is patience connected with love? It is love on the anvil, bearing blow after blow of afflictions and sufferings -- without murmuring.

(2) Peace -- How is peace connected with love? It is love without condemnation, which passeth understandings and misunderstandings.

(3) Zeal -- How is zeal connected with love? It is not fanaticism, but love in the harvest field, never becoming discouraged in toil.

(4) Meekness -- How is meekness connected with love? It is love in company; it vaunteth not itself, is not spectacular. It has higher aims than for show.

(5) Perseverance -- How is perseverance connected with love? It is love on a journey, with a good "forgettery," pressing towards the mark for the prize.

(6) Joy -- How is joy (in the Holy Ghost) connected with love? It is love making its own sunshine, while others are in gloom. The pure in heart have the sunshine maker within.

(7) Power -- How is power connected with love? It is love in efficiency, to move men to God, causing the chariot wheels of salvation to roll on.

Faith and hope come to an end at death, as in Heaven faith becomes sight and hope becomes possession. But charity (or love) never fails; it will stay with us in Glory.

* * *

Consider Where You Look
"If you want to be discouraged, look within.

"If you want to be defeated, look behind.

"If you want to be distracted, look around.

"If you want to be dismayed, look ahead.

"If you want to be delighted, look above.

"If you want to be delivered, look to Christ."

We need faith that goes beyond human reason; not that faith is unreasonable, but it is
greater and soars far beyond reason.

A man once told his pastor that he would not believe in anything unreasonable or what he
could not understand. The pastor replied, "Over yonder is a field of green grass where a cow, a
sheep and a goose are feeding. The fodder produces hair on the cow, wool on the sheep and
feathers on the goose." The farmer was asked if he could reason this out, but though he knew the
process to be correct, he was obliged to reply in the negative.

Again the pastor said, "Your black cow eats green grass, produces white milk and yellow
butter. Can you give a logical explanation of the process?" The farmer was again defeated in his
argument, for he knew these results to be unquestionable; yet no man is able to explain the
process.

Men accordingly have discovered that electricity will do many things under certain
conditions -- but why and how it is done, are not now and perhaps never will be fully
understood. The same is true regarding the attraction of gravitation, we constantly engage its
service, but know little about it.

Abraham Lincoln said, "We should take all the Scripture we can by reason, and what our
finite minds cannot comprehend we should take by faith."

Faithful "Abraham (of the Bible) staggered not at the promises of God," although
twenty-five years elapsed between the promise and the birth of his son. When the night is dark
we should remember that it is always morning somewhere, and it will be light here again.

Even the man whose face was sadly disfigured by being kicked with a mule said he knew
a lot more.

*   *   *

Feelings
You cannot buy salvation by feelings. Feelings vibrate and change. They go up and down with the barometer, and change with the sunshine or cloudy weather. Your physical condition might upset your feelings entirely. Your feelings are one thing, your goodness another; and one has nothing to do with the other.

If a man's feelings do not feel as he feels they ought to feel, he is liable to get feeling his feelings until his feelings feel that he feels backslidden. Was it Noah's feelings that saved him or was it the ark?

In the Mosaic dispensation souls were saved on credit, looking forward to the faithfulness of Christ, as He was promised to pay the price of universal redemption. In this gospel dispensation no credit is necessary; the price has been paid on Calvary, to God be all the glory. In coming to Jesus there is no risk, no danger; but whosoever will, may take the water of life freely.

Some desire to see signs and wonders before they believe. It will never do to make a god of our feelings. Too many spend their time in vain efforts trying to force themselves into what they think is a right state of feelings. Feelings do not result from a direct effort to feel but they come as a result of faith, when we have quit trying to develop feelings. "Though He slay me, yet will I trust in him."

The small cloud the size of a man's hand was large enough to water all Palestine after three years and six months' drought, so long as God's blessing was on it.

During a long season of drought, when the country was suffering from lack of moisture, a certain mother prayed for rain one morning while at the family devotions. Later in the day she and her little five-year-old girl were leaving the house to visit a neighbor. Suddenly the child looked up in her mother's face, and asked if she was not going to take her umbrella. The mother was astonished at the question, as there had been no sign of rain for months; but the little girl in her childlike faith said, "Mamma, did you not pray for rain this morning?"

Feelings are absolutely no guide to saints or sinners, either in seeking the Lord or in the retaining of a Christian experience.


Test: -- 2 Kings 7:2, -- "Behold, if the Lord would make windows in heaven, might this thing be.?" Discouragement says, "I can't do it."

Faith says, "I can do all things through Christ, who strengtheneth me."

D. says, "There is no use trying."

F. says, "My God shall supply all your need, according to His riches in glory."

D. says, "Others have tried and failed."
F. says, "This is the victory that overcometh the world, even our faith."

D. says, "We have tried and failed like others."

F. says, "Leaving the things which are behind, I press to, yards the mark for the prize."

D. says, "The people are too hard to reach."

F. says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

D. says, "The people have no conviction."

F. says, "When Zion travailleth, she bringeth forth her children."

D. says, "Competition is too strong."

F. says, "The gates of hell shall not prevail against

D. says, "The expenses will be too great."

F. says, "The earth is the Lord's, and the cattle upon a thousand hills."

D. says, "It is getting worse all the time."

F. says, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

D. says, We must live in defeat and die in despair."

F. says, "Let us go up at once and possess it, for we are well able to overcome it." Gideon had faith, the Midianites had fear.

David had trust, Goliath had Doubt.

Samaria lost out, but the four lepers obtained the victory.

Peter cursed and swore, but Paul had two hundred and seventy-six converts while a prisoner on a voyage to Rome.

The wicked Israelites were destroyed by fiery serpents, but the faithful ones triumphed over Jericho. They could still shout, after going around the walls thirteen times without a crack.

Job wrongly lamented his existence, but when faith touched his mind and heart, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
Discouragement swallowed up Jonah -- but when willing to obey God, he bade farewell to whales and seas, and landed on dry ground with the blessing of the Lord in his soul.

Poor, discouraged Elijah, under the juniper tree, wished to die; but when faith got hold of him again, he went sweeping to Heaven in a chariot of fire.

Discouraged Samson got in too close contact with a lady barber, and went to sleep with his head on the enemy's lap. He lost his hair, broke his vow, and came into darkness -- body, soul and spirit. But when faith touched him again, he threw the pillars of the building out and killed three thousand Philistines in the one transaction.

You have faith in a postage stamp, or you would not put it on your letter.

You have faith in the water and gas faucets, or you would not open them and depend on them for your supply.

You have faith in the flower seeds you plant, depending on them to grow.

Then, Doubting Soul, why not have faith in God and His gracious promises? God is true, should every man be a liar.

There is no blood relation between doubt and faith. Take your choice -- but you can't have both.

St. John 5:4, states, "This is the victory that overcometh the world, even our faith."

Faith is the only adequate antidote for the paralyzing fears of today. It is dynamic, creative and refuses to lie down and quit. It undertakes new adventures. It is much needed, and there is plenty of room for it in the up-building of the morale of our manhood and womanhood in this fast-living generation.

While we do not need a presumptuous faith, we greatly need a faith of sane optimism; that which looks up, not down; goes forward, not backwards; one that sings at work instead of whining. Such a faith is accompanied by courageous action and achieving programs.

In the faith picture of Hebrews eleven, we have:

Abel with faith that justifies.

Enoch with faith that glorifies.

Noah with faith that testifies.

Abraham with faith that determines.
Sarah with faith that multiplies.

Isaac with faith that looks forward.

Jacob with faith that looks upward.

Joseph with faith that looks homeward.

And Moses with faith that looks Godward.

By faith Moses,
    Refused honor,
    Chose suffering,
    Esteemed reproach,
    Forsook Egypt,
    Endured wrath,
    Kept the Passover.

    He consequently overcame all evil and kept the victory.

"When life's frail barque is tossed by storms,
    In earth's tempestuous realm;
    Soul, fret you not! Be still and know
    Our Father is at the helm.

"Asked if he feared the angry waves,
    The ship might overwhelm;
    Why, no, in boundless faith said he,
    Our Father is at the helm."

*   *   *

God's Two Great Demonstrations


    Sinai: Terrible -- Pentecost: Merciful

    Sinai: Legal -- Pentecost: Evangelical
Sinai: Formal -- Pentecost: Powerful

Sinai: External -- Pentecost: Internal

Sinai: Fear -- Pentecost: Love

Sinai: Idolatry -- Pentecost: Divine Worship

Sinai: All Backslidden -- Pentecost: Three Thousand Converted

Just After

Just after calamities come revivals.

Just after Judas' traitorous act came the greatest revival of all history.

Just after Christ's crucifixion, the gospel spread to Jew and Gentile.

Just after Paul and Silas were scourged, the jailer and family were converted.

Just after Jonah went wrong, one hundred and twenty thousand people turned to the service of God.

Just after the lion roared, Samson slew it as if it were a kid.

Just after Peter denied the Lord, a universal revival was procured.

Just after Jerusalem rejected Christ's teaching, eight thousand converts were added to the church there.

Just after Achan's crime, Ai was taken by Israel, and twelve thousand enemies were slain.

Just after Paul's arrest and start for Rome, a great many were converted on the ship.

Just after the shipwreck there was another big revival at Melita.

Just after Christ left His disciples to see them in the flesh no more came the Pentecost effusion.

Just after David's sin, Nathan said, "Thou art the man!" David was restored to God's favor and Solomon, the future king, was born.

Just after Israel's exile Jerusalem and the temple were rebuilt, and the worship of God was established.
Just after Elijah was left alone, seven thousand of the Lord's people appeared to his support.

Just after the general drunken condition of the clergymen in England came the great Wesleyan revival.

Just after Luther's great trials came the wonderful Reformation of Germany.

* * *

Eight Hymns On The Blood Of Christ

C. Wesley -- "The Father hears him pray.."

William Cowper -- "There is a fountain filled with.."

R. Lowry -- "What can wash away my sin?"

Fannie Crosby -- "Redeemed, how I love to proclaim it!"

Toplady -- "Rock of Ages."

Havergal -- "I gave my life for thee."

Phoebe Palmer -- "Oh, now I see the cleansing wave.."

Charlotte Elliot -- "Just as I am..

* * *

MODERN BEATITUDES

Blessed are the youthful, for they have long lives before them.

Blessed are the healthy, for they shall have many luxuries.

Blessed are the beautiful, for they shall have many admirers.

Blessed are the smart guys, for they shall get by with many things.

Blessed are the rich, for they shall have abundance and big times.

Blessed are the talented, for they shall have praise of men.

Bible -- "Blessed are the poor in spirit; for theirs is the kingdom of heaven."
He Died

Adam -- was the first man, created in the image of God, lived in Eden. -- But he died.

Noah -- built the ark, was perfect in his generation. -- But he died.

Abraham -- was the father of the faithful; through his faith Isaac was born, and in spirit sacrificed to God. He was God's friend. -- But he died.

Jesus -- was the Incarnate God. He was born holy and lived a spotless life. -- But He died.

All people -- are born to honor or dishonor. They may make history or may not. -- But they will die.

You and I -- may seem to enjoy life with little thought of leaving this world. -- But we will die.

Then let us be prepared for death and eternity.

* * *

The Cemetery

The word cemetery is a compound word, consisting of two parts taken from the Latin root. "Ceme" means "semi," and "tery" comes from the word "terra," meaning earth. The two together mean earth-half. So we do not bury the whole person in the cemetery, but just the earth-half. There is another part (the immortal part) that does not go to the cemetery. The word contains good meaning and good doctrine.

* * *

Twelve Bible Ways

I Sam. 12:23 -- "I will teach you the good and right way."

I Sam. 15:20 -- "I have gone the way the Lord sent me."

Psa. 1:6 -- "The Lord knoweth the way of the righteous."

Psa. 119:30 -- "I have chosen the way of truth."

Matt. 7:14 -- "Narrow is the way that leadeth unto life."
Acts 16:11 -- "Which show unto us the way of salvation."

I Cor. 12:31 -- "Show I unto you a more excellent way."

John 14:6 -- Jesus said, "I am the way, the truth and the life."

* * *

Special Warnings

Prov. 12:15 -- "The way of a fool is right in his own eyes."

Prov. 13:5 -- "The way of the transgressor is hard."

Prov. 16:25 -- "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Matt. 7:13 -- "Broad is the way that leadeth to destruction."

Some who were caught at Satan's bargain counter:

Esau -- Saul -- Achan -- Ananias and Sapphira -- The rich young ruler -- the rich fool, etc.

Once after a young minister had preached very poorly, one stepped up to him and said, "If I were you I would be ashamed of myself." He replied, "I am ashamed of myself, and the only reason I continue preaching is that I am not ashamed of Christ and the gospel."

* * *

Saints Have

Peace with God.

No condemnation.

The witness of the Spirit.

Joy unspeakable and full of glory.

They are dependable in word and act.

They love God with their soul, mind and strength.

They love their neighbor as themselves.
Their religion is Divine, not human.

Their faith is evangelical, not legal only.

Love constrains and restrains them.

Their unity is the "one accord in one place" kind.

They are happy in grace, with a good reason why.

They walk in the light and the blood cleanseth.

Their religion is not all above the ears; they have some below the collar bone.

They have a title clear to mansions in the sky.

They are sunbeams, not clouds.

* * *

Six Points In Fundamentalism

(1) Inspiration of the Scriptures.

(2) Fall of man.

(3) Virgin birth of Christ.

(4) The vicarious blood atonement.


(6) Retribution.

* * *

Some Modernists Take

1. Inspiration out of the Bible.

2. Efficacy out of the Blood.

3. Divinity out of the Virgin birth.

5. Rest out of peace.
6. Assurance out of the Witness of the Spirit.
7. Redemption out of Calvary.
8. Life out of Christ's resurrection.
11. Immortality out of Heaven.
12. Fire out of Hell.

*     *     *

In Defense Of Monkeys -- (By Chimpan Z. Monkey)

"I see in the paper that you human folks have up a hot argument on evolution; and I want you all to understand that we monkeys are interested in that. When it comes to bringing such awful charges against the noble monkey race, as some of your scientists have done, it is time for us to speak up and defend ourselves.

"A man by the name of Darwin made the statement that you can trace your ancestry back to us monkeys and, according to the latest information I can get, all your scholars of the present day accept the Darwinian theory, and claim that the truth of it is too strong to be denied.

"Being an educated monkey, I have studied Darwin and his followers pretty carefully myself, and I admit they put up some very plausible arguments. Some of their statements are no doubt very convincing to the limited mentality of a mere human being, but to the strong intellect of a monkey they are as flimsy as cobwebs.

"And now I will proceed to give you readers a few monkey reasons why the Darwinian theory cannot be true.

"In the first place, monkeys are peaceable folks. We never invented gunpowder, submarines, poison gas and TNT.

"We have never had a great world war among ourselves and butchered up and starved 20,000,000 monkeys, just to humor the whims of a half-dozen monkey kings and Kaisers. We have more sense than that."
"We hardly ever get sick if we are left alone. It is only when taken captive and kept in your human society that we pine away and die prematurely. Therefore we have no use for doctors and drug stores, hospitals and hot water bottles. We have never had a lawsuit over a line fence, and we don't need a great army of monkey lawyers to protect our personal interests from other monkeys.

"We don't drink corn 'licker' or smoke cigars, chew tobacco or dip snuff. We have more self-respect than to touch these nasty things.

"We monkeys don't have to make money in order to live. We don't have to sweat in dirty factories, nor sit humped up all day counting column after column of foolish figures on paper. We know how to get along and live our lives in peace without much bother, and I'll bet five bushels of coconuts against your store teeth that we get more enjoyment out of life than you do.

"If you men had half as much sense as monkeys, you surely could see that there is no blood relation between us. Our way of living is simple and satisfactory, while yours is very complicated and uncomfortable. The differences are far greater than the resemblances, and therefore any attempt to prove a common origin is bound to end in failure and insult against our race; so we implore you human beings kindly not to do it."

*     *     *

The Bible Qualifications For Deacons

(1) Of good report.

(2) Full of the Holy Ghost.

(3) Full of wisdom.

(4) Full of faith.

(5) Full of power.

*     *     *

The Sacraments

There are two sacraments, viz., baptism and the Lord's Supper. In the Protestant world these only are accepted as sacraments, but the Roman Catholics have added five more to them, viz., confirmation, penance, orders, matrimony, and extreme unction.

He who came not to destroy but to fulfill the law has retained, in the Christian dispensation, under new forms, these two sacraments, which, under somewhat different forms, were ritual observances in ancient times. They were specific badges of the old covenant, baptism being in the form of circumcision and the Lord's Supper in the form of the Passover.
Under the gospel dispensation, these sacraments, in their changed forms and wider applications, having no preference to Jew or Gentile, male or female, are the signs and seals of the covenant of redemption. As signs, they are symbols of the benefit of the covenant of grace. As seals they are standing pledges of God's fidelity in bestowing on man the benefits of redemption, when His specified conditions are complied with. They are emblematic ordinances, and, if properly used, are the outward and visible tokens, signs and seals, of our inward pledge to God, which is implied in a cordial acceptance of His terms and conditions of salvation. The Lord's Supper means:

1. The Person we remember (Christ).
2. The fact that we announce (His death).
3. The obedience we show (Matt. 26:26; I Cor. 11:24).
4. The confession of the efficacy of the blood.
5. The double fellowship it promotes (to Christ and saints).
6. The praise and thanksgiving it stimulates.
7. The event we wait for ("Until He comes"). Regarding the doctrine of the Lord's Supper, knowing its general acceptance, and the general uniform opinion which prevails concerning it and the mode of administration, we will leave this sacrament with the above remarks.

*     *     *

Water Baptism

This sacrament of baptism is very different from the sacrament of the Lord's Supper. There is a great variety of opinions as to the mode of its administration and who are the proper subjects for baptism. However, most Protestant churches of today administer any mode a person desires.

The subject of baptism comes before us as an obligation, based upon the example of Christ and the apostles and upon the command of the Lord, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" or as Peter under the inspiration of the Holy Ghost worded it, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

In the outset of Christian baptism, the command on which it rests does not restrict it to male or female, old or young, Jew or Gentile; but it is intended for all penitent souls in all nations.
St. Paul was exhorted thus to, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." His sins were washed away by calling on the name of the Lord, and the water baptism was the emblem of the same. The Scripture reads, "Immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

The baptism which Jesus received at the hands of John differed from that administered by John to the people. That of Jesus was not what is called "John's baptism;" for his baptism was unto repentance, and Jesus had no sin of which to repent. Neither was it Christian baptism, for Christian baptism was not yet instituted; and when it was, it was an emblematic washing away of sins, which baptism was also received by those who had previously received John's baptism (Acts 19:5). Consequently, this baptism was also out of place in the ease of Jesus. The baptism of Jesus was an exception. John saw these obstacles in the way, in the ease of Jesus, and forbade Him; but Jesus insisted upon it, and stated, "Thus it becometh us to fulfill all righteousness." Jesus and John were both Jews, and were under the Levitical law, which Jesus came not to destroy but to fulfill. Jesus received this baptism, as the Jewish discipline prohibited any public religious service being performed by anyone to whom the water of dedication had not been applied.

It was also in compliance with the law that Jesus deferred His ministry until He was thirty years of age.

Another remarkable case of baptism was that of the Israelites in the Red Sea, which is certified by Moses, by Asaph in the Psalms, and by St. Paul. The latter words it, "Our fathers,, were all baptized unto Moses in the cloud and in the sea." Here several million souls were all baptized at the hand of Jehovah. This signified dedication to the leadership of Moses, under God. It took place as they passed through the sea. It was administered by a shower of rain amidst great thunder and lightning (Ex. 14:24; Psalm 77:16-20).

On the day of Pentecost three thousand were converted and were all baptized with water in connection with the foregoing service, thus enabling. Peter and John to attend another service held in the temple at three o'clock in the afternoon (Acts 3:1).

Another baptism was that of the eunuch, which took place between Jerusalem and Gaza. It was a small spring with no name, and was just called "Water."

The eunuch was baptized and went on his way rejoicing.

There were others, such as the Philippian jailer, Cornelius, etc., who were baptized and God's blessing was upon them.

* * *

Romans Six

Some people become all tangled up in the sixth chapter of Romans regarding baptism. The "Being buried with Christ by baptism into death" (verses 3 and 4) is a conundrum to many,
but we know not why it should be. We have burial, planting, crucifixion, and death all referred to in this chapter. We get lost if we take some to be literal terms, and others figurative. If they are all taken figuratively as they were intended, there is no obstacle. Even to take the "buried with Christ by baptism" in a literal sense, which is not intended, has no allusion whatever to common immersion. Christ was not placed in a coffin, nor was a bit of earth thrown over Him. His body was laid in Joseph's new sepulcher, hewn in stone in the form of a shelf, where the women had access to use their spices and ointments for embalming; and for this purpose they went, but their plans were prevented by the Savior's resurrection. This sepulcher was more like a closet than a modern grave, so that they could go into it and attend to Him while still in the grave. So even in a literal sense, it would not support our method of burial.

When Paul spoke here of being dead to sin, he meant it spiritually. That would mean the soul, not the body, was dead to sin. The very idea of one's body being baptized into Jesus Christ is ridiculous, as is the body, being buried with the body of Christ.

If literal burial is meant, the baptizer would need to leave the candidate under the water; that is, if water is allowed in the place of earth, for which change we have no authority -- but this he does not do. For some reason, he brings the candidate immediately up again. Moreover, one would need to die physically before the burial; but this is not done. He is put down alive and not left there; so it is only a dip and not a burial even in the literal sense. Let us take this passage spiritually, as it was intended, and we have no difficulty.

* * *

Justification

Justification is always preceded by regeneration. Regeneration is an instantaneous work of grace wrought in the human soul by the Holy Spirit, whereby the sins and guilt of the past life are taken away and the soul is brought into favor with God.

Justification is the state of grace following the work of regeneration. The Christian stands justified because he has been regenerated. The latter is a change of condition; the former, a change of relation that covers the whole earthly Christian life.

Regeneration is the work of the Holy Spirit by which We experience a change of heart; the recovery upon the soul of the moral image of God. It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores, and struggles against in his penitent condition, is broken and abolished; so that, with full choice of will, energy and right affections, he serves God freely, and runs in the way of His commandments:.

There is no salvation independent of regeneration, as all men are sinners by nature and practice. They cannot restore themselves by their own power, to a state of innocency.

Heaven is a holy place, and none but holy beings are capacitated for either its employments or its enjoyments.
We do not inherit regeneration from good parents; neither can it be attained by culture for good works, nor by complying with church rites and ceremonies. It is the grace of God administered by the Holy Spirit to the soul of the penitent sinner, an instantaneous act of the Governor of the universe.

John Wesley, the eminent theologian, defined regeneration as follows: "Regeneration is that great change Which God Works in the soul when He brings it into life; when He raises it from the death of sin, to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God, When it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true holiness; when the love of the world is changed into the love of God, pride into humility, passion into meekness; hatred, envy, malice, into sincere, disinterested love for all mankind. In a word, it is the change whereby the earthly, sensual, devilish mind is changed into the mind which is in Christ Jesus."

The Lord is worthy of preeminence. He will have the whole heart of man or He will accept no part of it. The lukewarm He will spew out of His mouth.

The regenerate have a life that pleases God in all things, great and small, and their souls do not lack heavenly moisture. The wheat of the kingdom and the honey from its rocks will cause him to flourish as the palm tree and produce in him a growth as that of the cedars of Lebanon.

Salvation has to do with our whole personality. Theoretically, it implies knowledge in the mind. Experimentally, it designates deliverance from sin, and the soul permeated with Divine love. Practically, it implies a righteous and obedient life subject to the will of God. His commandments are not grievous to the converted soul any more than the laws prohibiting stealing are a burden to the righteous; they are a burden to thieves only.

Jesus Christ brought a great message to this old world and there was authority in His words. He identified Himself with His teaching, as no other preacher could do. He never said, "Thus saith the Lord," but the term, "I am," characterized His matchless words and works. How meek, yet powerful, are the words, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Christ is both a Lamb and a Lion. As a Lamb, He was led to the slaughter; as the Lion of the tribe of Judah, He leaped from the silent tomb on the morning of His resurrection. "Never man spake (or acted) as this man" (St. John 7:46).

Considering His greatness, should we not come to Him and feast our souls on the rich, spiritual bounties He has provided for us and of which He has invited us to partake, without money and without price?

*   *   *

Temptations
There never was an age when people, especially the young, were exposed to more solicitations of satanic devices than today. Our environment is dangerous, as there are countless evil agencies in our surroundings to lead us away from God and righteousness. May the Holy Spirit enable us to avoid the pitfalls which the enemy has laid for our souls! Temptations, like water, must be kept on the outside of the ship, not inside; then it will triumphantly ride the waves.

We must not confound temptation with sin, temptation is not sin. Still we must avoid the cause of temptation as much as possible. Many have scores of temptations that they need not have, and would not, if they walked closer to God, lived more prayerfully, shunning the very appearance of evil. "Resist the devil, and he will flee from you." "Watch and pray, that ye enter not into temptation." If we prayerfully follow God He "Will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape." "Beloved, think it not strange concerning the fiery trial which is to try you... but rejoice, inasmuch as ye are partakers of Christ's sufferings." In regard to the unnecessary temptations, Moody said, "Some people borrow all the trouble they can from the past and the future and then multiply it by ten, and get a big load, and go reeling and staggering under it."

When Christ was arrested, Peter was sorely tempted, but he also added unnecessary temptations to himself: (1) In following Christ afar off. (2) He associated with the wrong crowd; it is dangerous to get on the devil's ground. The Lord's sheep should not feed in the devil's goat pasture. (3) He warmed himself at the enemy's campfire. When Peter took these three wrong steps along with the unavoidable temptations and trials of the hour, he almost sealed his downfall.

Salvation is not only to be sought and found, but to be kept, which possibility is clearly designated in the Scriptures, as in the Savior's prayer, "Holy Father, keep through Thine own name those whom Thou hast given Me," etc. This prayer, in the seventeenth chapter of St. John's Gospel, was offered by our Lord in behalf of the apostles and all future converts.

We may think our temptations and trials heavy, when perhaps St. Paul endured more in one day (especially during the years he spent in prison, bound in chains and fetters) than we do in months. Still the apostle from these circumstances sent forth a number of the inspired epistles which we have in Holy Writ. He allowed nothing to retard his progress; he watched, prayed, fought a good fight, kept the faith, finished his course, and in holy triumph, amidst the horrors of martyrdom on cruel Nero's block at Rome, he was beheaded, From thence his soul soared away on the wings of deliverance to the world of peace and rest.

The hydra-headed monster is ever seeking the destruction of Zion's peace, He does so by persecution, evil report, backbitings, worldly conformity, love of money, fame, pleasure, etc. In these earthly circumstances we are infinitely unsafe unless we are guarded by the Almightiness of Jehovah. Let those who would be wise heed the prophet's counsel in casting their bur' den upon the Lord, who will sustain them, and will never allow the righteous to be moved.

When Israel passed into Canaan, the most essential thing was to keep the ark in their midst, this being a symbol of the presence of God. The ark contained three things: (1) The ten
commandments, representing the law of God; (2) The golden pot of manna, typical of the new birth; (3) Aaron's rod that budded, which is a type of the resurrection and eternal life. There is room for much thought and meditation on the deep Spiritual meaning of the ark and its contents.

With the ark in the midst of Jordan, Israel passed through the angry waters on dry ground. With the ark in the company, the walls of Jericho fell. Only one place remained standing; that was where the scarlet line was hanging from the window. A word-regarding the leadership of Moses; he had five outstanding characteristics: (1) He refused honor, (2) He chose affliction, (3) He esteemed reproach, (4) He forsook Egypt, (5) He kept the Passover.

Salvation is reasonable. "Let us reason together. Although your soul is double-dyed with sin, by God's grace it can be changed from the deep red crimson to the white of wool. Wool has a double meaning in the Scriptures. Its white color indicates purity, whereas the wool indicates eternal life. Whitefield said, "The Lord is so anxious to save souls that He will receive the devil's castaways." In the early days of the saloon people entered the front door, spent their money, and were then kicked out the back door. This is the treatment the world gives in many cases after our pockets are emptied in its favor. Even such outcasts the Lord will pick up from our city slums, expunge from their natures the evil propensities, and give them an inheritance among the saints of light.

*   *   *

Spirituality

Intellectuality will not answer for spirituality, nor theory for experience, nor reformation for regeneration. The true qualities are beautifully expressed by Mrs. Catherine Booth, "It is not a sentimental religion we need to qualify us for Heaven, but an experimental religion."

In the last four hundred years of the old dispensation, God never once spoke to Israel by either a prophet or a dream, or in any kind of a Divine revelation. They were wayward, and God simply left them alone. "Watchman, what of the night? Watchman, what of the night?... The morning cometh, and also the night." Israel had a long four-century night here, a silence that was alarming -- but the morning came with the advent of Jesus Christ, the Savior of the world. He broke the silence with a bright and spiritual day. He is the Sun of righteousness, and His sunbeams penetrating our souls prove to us that there is healing in His wings. At Calvary there were three upon the cross: (1) The penitent thief; who had sin in him, not on him: he found pardon in Jesus Christ. (2) Our Savior, who had sin on Him, not in him, "He bore the sins of many, and made intercession." (3) The impenitent thief who had sin in him, and on him, and failed to find pardon, although he was as near to Christ and his chance of salvation was equal to that of the other thief -- but he was lost.

*   *   *

The Cross
The Cross is the source of Heaven's life the brilliancy of Heaven's light, -- the scene of Heaven's worship the theme of Heaven's songs -- the incentive of Heaven's service the basis of Heaven's triumph -- the subject of Heaven's rejoicing -- the terror of Heaven's enemies -- the accepted Cross is the saint's only title to Heaven's glory.

* * *

The Lord Our Righteousness

In natural astronomy it is possible to predict to the fraction of a minute when a given star will cross a certain meridian. God is a matchless timekeeper, and there are few things that stir the soul more than to set one's transit-instrument according to reckonings made years before, and on the tick of the clock to see a star-world sweep into the field of vision, fulfilling to a second its appointed time and place. In spiritual astronomy Divine operations, to a large extent, depend upon human instrumentality, submission and co-operation.

A ship is sailing on the great deep; the voyagers long in vain for news from home. Neither wind nor wave gives answer to their cry. But yonder is another steamer where every hour there are messages from the shore. For those who voyage thus, the throbbing air is vocal with messages of love. The sea is no longer silent and shoreless. A little instrument on board is keyed to the same pitch as another on the distant shore; and whether there is sunlight or storm, the harmony holds and the messages come. Why are the heavens dumb? Is there no wireless telegraphy in the upper air? Alas, we are out of harmony. There are messages enough from God (if only we could hear) to make this old world vocal with celestial joys. Let us get into tune with the Infinite. God wants to talk to us, and the only thing that breaks the connection is a non-conducting soul. God does not reveal His secrets to those who are out of tune with Him.

The Bible is the standard of truth and, although there is room for great difference of opinion as to the nonessentials, still it is the spinal column of Christianity. If a man does not hold to this great fact, he is not prepared to fight God's battles. Infidelity will knock his sword into the air and smite him to the earth.

We often wrongly substitute brains for heart religion. Talented people will oftentimes run the church into program, ritualism, and excessive preliminaries: thus causing a drift into formality at the expense of true Christianity. How essential to keep the burning love of God in the soul; when kept, it produces action. Love has hands; feet, tongue, etc., to achieve in the things pertaining to the kingdom of God.

In one parable Jesus is styled the Shepherd of the sheep: He is also mentioned as the door of the sheepfold. Sheep illustrate Christians in different ways. (1) They are dependent on the shepherd for everything. (2) They have no defense in themselves, no way of fighting. The horse, cow, dog, cat, and almost any animal we might name, have ways of defense; some of them frequently exhibit their ability -- but the sheep is without defense and must depend entirely on the shepherd. (3) If sheep are lost, they never can find home as other domestic animals do; they have to be sought and found. If the Holy Spirit and Christian people do not seek the sinner and the backslider when they are lost on the barren mountains of sin and rebellion, they will never
find their way back to God. How many are Wandering today, and so greatly need the protection of the Shepherd of souls!

There is a difference between temptation and sin. Many fail to make the proper distinction. Thoughts about evil are not evil thoughts. I can think about murder, drunkenness, theft, etc., and it is no evil to me; but when I give my concurrence to these things in response to temptation to do them, they are evil thoughts and consequently sin. Here the anchor is lifted and the ship is afloat in the tempest of life.

Saints are not physically perfect. Some are lame -- some blind -- some have poor health -- some, weak eyes -- some have' trembling hands -- some drop the dishes -- some spill the beans -- some are sickly -- some are not good-looking -- some are not logical thinkers. No, there is no such thing as human perfection.

In the Old Testament we have the law; in the New we have grace with the sanction of the moral law of the old covenant. All the ten commandments of the Old Testament are recorded in the New, except the fourth; on Sabbath observance, and it in substance is very strongly emphasized.

*     *     *

The Ten Commandments In Short

(1) Thou shalt have no other gods.

(2) Thou shalt not worship any graven image.

(3) Thou shalt not take the name of the Lord in vain.

(4) Remember the Sabbath day to keep it holy.

(5) Honor thy father and thy mother.

(6) Do not kill.

(7) Do not commit adultery.

(8) Do not steal.

(9) Do not bear false witness.

(10) Do not covet anything that is thy neighbor's.

In Romans 5:1, we have a forceful text, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This portion sets forth the possibility of being justified, and also implies that some people are not justified. Universalism is not taught here. Then this
justification is classified; it is by faith -- the justification that is not by this faith is spurious, not Divine but human. The faith referred to here is saving faith -- not head nor intellectual, but heart belief. "With the heart man believeth unto righteousness." There are two kinds of faith -- general and special. The majority of sinners have the former; they believe in the Bible, in salvation, on Jesus Christ as the Son of God, and almost all other common Biblical truths. On the shores of Galilee, even demons confessed their faith in the Son of God.

There is legal, also evangelical, justification. The former is what the Pharisees possessed, consisting of a religion according to the strict demands of the law. It had no Divine joy or peace in it. As light is the opposite of darkness and heat the opposite of cold, so peace with God is the opposite of condemnation. Legal justification is lifeless, joyless, cold, and enveloped in formality.

Evangelical justification is the opposite; it is true Christianity -- blessing, love, peace, and power. It is religion with God in it.

J. A. Wood, an early Methodist preacher and great author, said, "The doctrine of regeneration may be so presented as not to lead one sinner a year to seek it, and so as never to trouble sinners concerning it."

Justification implies freedom from the commission of sin. "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." I John 3:9. The minimum of salvation is salvation from sinning. The maximum is salvation from pollution and inclination to sin.

D. L. Moody gives seven steps to salvation, as follows:

(1) Conviction
(2) Contrition
(3) Submission
(4) Reformation
(5) Restitution
(6) Faith
(7) Transformation

A rich man once decided to donate a large sum of money to a poor family. He gave the money to their minister, and requested him to distribute it to the family in small amounts and at such times as he thought best. The first check was for the sum of twenty-five dollars, and on the bottom was written, "More to follow." Every few weeks this family received their twenty-five dollar check, and all were marked, "More to follow."
This is an illustration of the goodness of God in granting us grace checks; if we live under His smile there is a "More to follow" with each one. Many of us live spiritually on too poor rations.

Look at the old home-dog on the farm. He stands near the dinner table while the meal is in progress, watches every mouthful you take, and seems to wish he had it. If a small crumb falls, he springs forward; licks it up, then resumes his gazing attitude. But let his master place the meat platter with the large roast on it upon the floor and Rover will not touch it; that is so good he thinks it is not for him. Many people in our churches are, in like manner, living on the crumbs, neglecting the great and rich provisions which God has made for them in the kingdom of His grace.

Many are doing business for God on too small a capital.

Evangelist D. L. Moody said regarding election, "That epistle that Paul wrote about election was written to the church, and not to the world. Now, God is not down here offering you a gift with one hand, and when you reach out your hand to take it, saying, 'You are not one of the elect. I was only mocking you. You cannot come.' Let me tell you that the gospel of Jesus Christ is for the world. 'Go ye into all the world, and preach the gospel to every creature.' God says so, and if God doesn't want every creature saved, then I say it is mockery to go and preach the gospel to every creature. If the Lord God doesn't offer salvation to all the world, then I have not read my Bible correctly."

There is inspiration in the thirty-fourth Psalm:

Verse 4 -- Tells us of being saved from our fears.
Verse 6 -- From our troubles.
Verse 8 -- "Taste and see (for yourself) that the Lord is good."
Verse 9 -- "O fear the Lord, ye his saints."
Verse 10 -- "They that seek the Lord shall not want any good thing."
Verse 14 -- "Depart from evil, and do good; seek peace, and pursue it."
Verse 15 -- He saveth the contrite in heart.
Verse 20 "He keepeth all his (spiritual) bones; not one of them is broken."

Then this makes, "A day in His courts better than a thousand... I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. 'For the Lord God is a sun and shield; the Lord wilt give grace and glory: no good thing will He withhold from them that walk uprightly."
"A day in Thy courts" -- Twenty-four hours in the worship of God is better than a thousand days, nearly three years, in sin. What a comparison!

The service of God is so far superior to that of sin that its most humble position is preferable to Satan's greatest luxuries. Even the doorkeeper, though not directly connected with the service of the sanctuary but hired to wait on the incoming worshippers, esteems his position in the service of God above the most honored in sin.

"The Lord is a Sun." He gives light, heat and life; consequently dispelling the corresponding opposites—darkness, coldness and death. To the new-born soul, the Sun of righteousness ariseth with healing in His wings. The sunbeams penetrate, illuminate, and animate the soul.

The Lord is also a "shield." By His grace administered to our hearts, He is a life-protector to us.

He also gives glory as a premium. As to grace and glory, grace has to do with pardon and preservation; it will never fail to the end of life. Grace is glory veiled; glory is grace dressed up. They are the same in essence but different in degree and expression. Grace without glory is like a sailing vessel without a sail. Glory without grace is as a ship without ballast, which will float so high that it will topple over easily. Grace keeps before us the fact that we were sinners; glory reminds us that we are saints.

The life of Christ was a revelation and His death was a demonstration of righteousness. Peace is not a root, it is a fruit; it is not the beginning of something, it is the end.

* * *

God's Six-Sided Protection

(1) "My sheep hear My voice, and they follow Me." That puts God in front of you.

(2) "The God of Israel shall be thy rereward." That places God also behind you.

(3) and (4). "By the armor of righteousness on the right hand and on the left." That covers four sides.

(5) "He shall cover thee with His feathers, and under His wings shalt thou trust." That places God on five sides of you; then --

(6) "Underneath are the everlasting arms."

There are five Gospels; one each according to Matthew, Mark, Luke, and John, and one according to you. People must see God in your Gospel before they will accept the other four.
God's Executive Trinity is the Bible, the Holy Spirit, and the Church.

We lament the fact that there is much inconsistency in the professed church; but there is consolation in knowing that one-third of the human family die in infancy, and go straight to Heaven. So it is scarcely possible for the world to become so bad but what the true Church will have a majority in every generation.

Piety and the new birth are inseparable. To be born once is to die twice; to be born twice is to die once. Jesus taught the doctrine of the new birth to Nicodemus in a very explicit manner.

"Sinners, this solemn truth regard,
Hear, all ye sons of men;
For Christ the Savior hath declared,
'Ye must be born again.'

"Whate'er might be your birth or blood,
The sinner's boast is vain;
Thus said the glorious Son of God,
'Ye must be born again.'

"'That which is born Of flesh is flesh,'
And flesh it will remain;
Then marvel not that Jesus saith,
'Ye must be born again.'"

*     *     *

The Christian Sabbath

The Lord's day in the Christian church is a day of rest from secular labor and for assembling in public worship. It adds to the ancient commemoration of the works of creation the festival of redemption. It is also celebrated on a different day, Sunday instead of Saturday, with additional duties and privileges.

The achievements of Christ while on earth changed the form, the application, and the purpose of different things, of which the Sabbath is one.

It is a great mistake and very misleading to think, as some do, that the advent of Jesus has changed nothing of this nature.

Christ certainly changed the Passover to the sacrament of the Lord's Supper, and circumcision to the sacrament of baptism. Corresponding with these changes, He changed or gave the authority for the changing of the day for celebrating the Sabbath as the Lord's day (His resurrection day).
By celebrating the Christian Sabbath, we properly commemorate the Lord's resurrection, more than the finishing of the works of creation. The former is by far the greater work. This accounts for the changing of the day from Saturday to Sunday at Jerusalem. Christ rose on Sunday, and our calendar reckons from that day. The four thousand previous years were not considered in the Christian calendar, and from that reckoning we now number A. D. 1937.

We are responsible to God to observe this Sabbath as a day of worship and rest.

Daniel Webster said, "The longer I live, the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance upon the community."

*   *   *

The Call To Preach

God calls those who should be ministers. Satan calls those who should not be.

When God calls, He notifies the spiritual church; and in harmony with the Spirit's leadings, she opens her doors to the Lord's anointed.

When Satan calls, the church may not have any cooperation.

God's call makes one more useful. Satan's call spoils one's usefulness as a layman, and he does not succeed as a minister.

God calls to the end that souls might be saved. Satan calls to the end that shipwreck might be made of both service and faith. How would the latter be brought about.

1. By destroying the proper, rightful service to God.

2. In breaking unity with the church, because it does not seem to sanction your impressions.

3. In injuring your personal experience.

An impression to preach is not reliable. Impressions may come from three sources: God, Satan, and self. There are two chances for an impression to be wrong against one chance for it to be right. So we need to "Try the spirits," and test the impressions, to see if they are right. We test them, first, by the Scriptures; second, by at least good common sense. Sanctified sense is a higher (not lower) standard of sense than common sense.

An impression to preach is the smallest part of the preach call. To some extent at least, we should consider all the circumstances, such as age, health, education, ability to learn, married or single, size of family, the religious quality of the family for the ministry, financial condition, any debts. Are there gifts and talents for the ministry, as well as grace?
These should all be taken into consideration, along with the impression, in order that a wise and helpful decision might be arrived at.

Many mistake a desire to win souls for a call to preach; and Satan will help you in making this mistake; he just wants you out of Divine order any way it can be done. Many good laymen have completely spoiled their usefulness by being deceived, unconsciously, by a mistaken call to preach.

Let us all, as the church of the living God, pray very much over these matters, that God's true ways will be revealed, and that His will may be fully executed with the special blessing of God upon the soul and upon the life.

* * *

Justification

The blessing of free saving grace
May we not cast away;
Though tempests wild we have to face,
God's voice we can obey.

Love's stream doth change the vilest heart,
By washing guilt away;
When in contrition we depart
From paths that lead astray.

The tempter's power is null within,
Pierced through by truth's sharp sword;
With all our powers averse to sin,
We trust Elijah's God.

The beam that shines on mountain height,
Or in the valley low,
Doth change the darkness into light,
And melt the polar snow.

Love's monument set up within,
With Heaven's smiles engraved;
The sword and spearing life of sin
To shares and hooks are made.

They err, who measure life so long
That folly reaps despair;
Life should be sweet -- a holy song;
'Tis Heaven this to share.
Jerusalem

Jerusalem is a Scriptural type of the Christian church. At present it has a population of 90,000, about one-half of whom live outside the city wall. Chiefly on the north and west sides are the suburbs. The streets are narrow, badly paved and often cut up by steps because of their steep inclines.

There are forty-six different languages spoken in Jerusalem. The city has long been noted for its scarcity of water. The water supply consists of a small station at Arrub and three reservoirs of the pool of Siloam. During some seasons it has been necessary to bring three train loads of water to the city daily in the summertime. The present supply is only three gallons a day for each person. Only a small number of people have the privilege of a bath; and those who enjoy such luxuries must save the bath water for gardens and washing clothes.

Under the British rule in Palestine crime has greatly diminished, owing to the swift arrests, speedy trials and sure conviction (when guilty) with just punishment. Murders have decreased from 128 in 1921 to 98 in 1926, highway robbery from 135 in 1921 to 71 in 1926, and animal theft in the same period from 193 to 14.

The Dead Sea is twenty miles from Jerusalem and is the lowest place on earth, being 1,290 feet below sea level. It is a rank salt-bed; the fish coming down the fresh water of the Jordan die immediately upon entering this salt sea. Due to the salt and the hot sun, these fish do not decay but are naturally pickled and preserved.

The Sea of Galilee is seven by thirteen miles, and 680 feet below sea level.

Relationship Of Divine Healing To The Gospel

Luke 22:42 -- "Not my will, but Thine, be done."

Physical healing by faith is one of the great privileges of the children of God.

There have been times in my life when I have been Divinely healed, but only once was it instantaneous, and that was when I was a boy of about seventeen. At other times the healing seemed more gradual, thus employing nature to an extent as a medium to results.

Rev. B. T. Roberts said, "We must not throw away the doctrine of Divine healing because it is abused; let us rather seek to understand it. God will give us wisdom if we humbly
implore it. Let us follow the Lord fully. "As many as are led by the Spirit of God, they are the sons of God."

"If God gives you light on this subject, walk in it yourself, but do not feel impatient with others who do not see it as you do."

James 5:14 is a very outstanding passage of Scripture on the subject: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

We believe Divine healing to be in the providence of God, and the mediation of Christ.

Is all sickness of the devil? No more than all thistles, grasshoppers and hail storms are of the devil.

* * *

Ten Things Happened At The Fall Of Man

1. The earth was cursed.
2. Man became subject to spiritual death.
3. Man became subject to physical death.
4. Man became subject to physical sickness.
5. Man was appointed to hard labor with weariness.
6. Man was appointed to poverty.
7. Animals became wild and devouring.
8. Noxious weeds ravished the crops.
9. Flies, mosquitoes, bugs, etc., encircled the globe.
10. Disease germs had universal effect.

* * *

Next Came Redemption -- From What?

Then Redemption was from what?" It was from spiritual death. "Christ died for our sins according to the Scripture": (I Cor. 15:3). But we have remission only by accepting the application of the Atonement. Now we must conclude that it is not a sin to be sick or even to die.

Sickness is a physical ailment.

Death is impossible without a physical ailment (sickness).

Therefore, death is the climax of sickness.

Death, though terrible in itself, is, after all, in the providence of God; and to the saint is a stepping-stone from earth to Heaven. In our fallen condition we need death.

Now in the consideration of Divine healing, all saints are not healed.

Many of the greatest saints have been the greatest sufferers; such as Fannie Crosby and Mrs. Catherine Booth, who were afflicted from childhood to the grave.

The Apostles had physical afflictions and even Christ was made perfect through suffering (Heb. 2:10). It may be the Lord's will to call upon you and me to do some suffering also. Therefore, in sickness should we not pray, "Thy will be done"?

It was not God's will to heal Job, nor to heal Paul of the thorn in the flesh. Lazarus was raised from the dead, but John the Baptist was permitted to die.

While Divine healing has its proper place in the Church, we should guard against making it a third sacrament. We should be careful about building a whole theological doctrine on any subject, and basing it on only one passage of Scripture. It is safer to take a general view of the Sacred Word and act from its context.

There are four ways of 'being healed:

(1) Instantaneously, as with the leper, in Matthew, chapter 8.

(2) Gradually, as in the case of the ten lepers; they were healed "as they went."

(3) Recovery by nature. God is the controller" of nature.

(4) Recovery by Medical Science. I believe there are cases where God will bless means, but the reader need not believe that because I do. I can pray more effectually after I have tried means, and done all I could do. That is when I can really pray, when I can do no more. If I could be relieved of a pain by placing a hot water bottle on my side a few minutes, I don't know that I would bother the Lord about it, as I can help myself -- but when I have exhausted all means without relief, then real, true prayer begins. "Man's extremity is God's opportunity."
Is Divine Healing In The Atonement? The Same As Sin Is In It?

Sin And Divine Healing

1. Every person can be forgiven.
1. Can every person be healed?
2. Every sin can be removed.
2. Can all sickness and death be removed?
3. All conditions can be met.
3. Could Paul, Job and others meet conditions?
4. It is sinful not to be pardoned.
4. Is it sinful not to be healed?
5. To die in sin is to be eternally lost.: 
5. Surely we are not lost, if we die in sickness...

We then conclude that if Divine healing is in the Atonement, it is not in it in the same way that sin is -- but without question--

It is -- In the providence of God,

And -- In the mediation of Christ.

* * *

Extracts From A Sermon By Rev. J. B. Chapman

"When Jesus was here on earth He gave attention to the healing of the body. He made people to understand always that the soul is more important than the body. But He did not teach that men should despise or even ignore their bodies."

"There are some who go to the other extreme and argue that healing for the body is in the atonement of Christ just as forgiveness of sins is in it, and that all may be healed, just as all may be saved."
"To place healing on the same foundation as forgiveness of sins is to fight against the experience of God's people in every age."

"In attempting to differentiate between the foundation of forgiveness of sins, and healing of the body, I would say that forgiveness is by grace through faith and is universally available, while healing is by the gift of faith and is given as it pleaseth God, and may be withheld."

"Divine healing is not the same thing as Christian Science. In reality, Christian Science is not healing at all, according to their own definition; rather, it is the adjustment of attitude, so that one who thought he was sick is enabled to believe and know he is not." (If with them there is no sickness, then there is no healing in their belief.)

"There is no special contradiction between healing with and without means. Many good people could be healed, except they have been taught that they should not present themselves in prayer for healing, unless they are ready to leave off doctors and drugs and every means for the recovery of their health; we invite all such to come for prayer, and if you or any of us pray the prayer of faith for your healing, then you will not need medicine.

"In the homes of the people in the days of Jesus, olive oil was the usual cooking fat, and this oil was used for anointing those who were sick. We do not have uniform cooking fat in our homes today, but we still use the olive oil for anointing. There is no virtue in the oil, and any other oil would do. The oil is a symbol of the Holy Spirit, who is the effective Healer, and we use it only in this sense; therefore we do not anoint the afflicted parts, but simply touch the forehead with the oil, as we pray for any one who is sick."

* * *

Providence

Providence has material and spiritual benefits. It covers saint and sinner, with special promises to the saint.

A practical theologian trusts God and does not worry.

He hears the singing of the birds

And the music of the brooks;

He senses the invigorating fragrance of the flowers.

These have no barns nor storehouses.

And yet the heavenly Father careth for them.

The lilies grow -- but not until a kind Father brings sunshine and distilled water thousands of miles to supply their needs. "Are ye not much better than they?"
What Do We See In The Palace Of A King?

In front is a beautiful lawn,
With gorgeous flower gardens adjoining.
A child is in the center playing.
On four sides are armed bodyguards in uniforms.
They are protecting the flowers, are they?
No! No! It is the child in whom they are concerned.
The flowers soon die, and are consumed with fire.
But the little one is a child of a king.

The Robin And The Sparrow

Said the Robin to the Sparrow,
"I should really like to know
Why those anxious human beings
Fuss about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no heavenly Father,
Such as cares for you and me."

America The Early Home Of The Indians

America began in earnest at the signing of the Declaration of Independence, July 4, 1776.

It came as a result of an eight-year war with England. King George III was then on the throne; but he was not entirely in his right mind, and the last ten years of his life were spent fully insane and blind.
The American Constitution went into effect, March 4, 1789, following a fifteen-year rule of a Continental Congress.

George Washington, the first President, was busy farming when elected to office. He rode to Washington, D. C., on horseback to take up his national duties. He had to borrow three thousand dollars to pay his inauguration expenses.

At first George Washington was supported by unanimous vote, but later he had much abuse, and he said he would sooner be in his grave than be President. The same thing took place in the presidency of Abraham Lincoln, and he made a similar remark.

War with England broke out again in 1812, and in 1814 the Capitol at Washington was destroyed. President Monroe took oath of office on the ruins.

In the slavery days, John Brown was accused of treason, and hanged, due to his strong opposition to the slave conditions -- hence the song, "John. Brown's body lies a-moldering in the grave."

The Civil War of 1861 was America's greatest catastrophe. As soon as Abraham Lincoln was elected president, seven southern states formed a new republic under another flag, with Jefferson Davis as its president. The war soon followed, with eleven states in the South against twenty-one in the North.

In the noise of the heavy bombardment, birds fell to the ground, fish turned up on top of the water and windows were broken thirty miles away. The Gettysburg battle was the worst, and was the concluding battle of the war. It lasted three days and three nights; one-third fell on both sides. Part of the battle ground was made into a cemetery where the dead of both sides were buried. It was at the dedication of this cemetery that Lincoln delivered the great "Gettysburg Address."

When Richmond surrendered, it was found that the great cannons the north had sighted and so much dreaded turned out to be but hollow logs painted black.

A colored man said, "They are just as good to scare with as any others."

This war lasted four years and cost a million lives and ten billion dollars.

At the end of the war, Lincoln said, "I shall not last long," and accordingly he was soon assassinated by Wilkes Booth, who was soon cornered and shot in a barn.

While Lincoln was President, he once said, "If I were to take time to read all the attacks upon my administration, I would have no time for other business." Again he said, "I proceed, with malice towards none, and charity for all." The old grudges, following the war, were retained much longer by the women than by the men.
The thirteen original States, signified by the thirteen stripes on the American flag, are: New Hampshire, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Massachusetts, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

*     *     *

The Significance Of The Stars In The Flag

The stars in the flag are not thrown together haphazardly; each has its own place and meaning, and is so fixed by law; the final classification was made at Washington, D. C., in 1912.

Reading from the upper left corner we find them given in the order in which the states they represent were admitted into the Union.

First Row -- Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, and South Carolina.


Third Row -- Ohio, Louisiana, Indiana, Mississippi, Illinois, Alabama, Maine, and Missouri.

Fourth Row -- Arkansas, Michigan, Florida, Texas, Iowa, Wisconsin, California, and Minnesota.

Fifth Row -- Oregon, Kansas, West Virginia, Nevada, Nebraska, Colorado, North Dakota, and South Dakota.

Sixth Row -- Montana, Washington, Idaho, Wyoming, Utah, Oklahoma, New Mexico, and Arizona.

America was one of sixty nations and countries that declared war on one another in the World War, from August 4, 1914, to November 11, 1918.

Columbus discovered America in 1492. It was inhabited by Indians; there were no curse words or vulgarity in their language.

The first white settlers were the Pilgrim Fathers, who came to this country from England for religious liberty; on their way they stopped ten years in Holland, then came this way on three ships, two of which foundered at sea, and the little crowd of one hundred and twenty people came through on the "Mayflower." They loved the truth, and the Bible was their daily newspaper, their weekly magazine and their mail order catalogue. At night the neighbors gathered to study the Scriptures. The Bible was the main talk of the street or gathering places. It affected State Government and Federal Constitution as they developed in those early days. The
freedom allowed in the use of the Bible, and in religious life, has done very much to help to make America a great nation.

America was subject to England two hundred and forty-six years.

* * *

President Lincoln

Abraham Lincoln was born in a log hut in Kentucky in the year 1809. His parents were very poor; the father could not read. His mother was an outstandingly good women; she had but one book in the home, and that was the Bible.

At the age of nine, Abe helped his father dig his mother's grave. He said in later years, "ALL I am, and all I ever hope to be, I owe to my mother."

Pitch-pine knots were the only light of their home, Abe used an old shovel for a slate and charcoal for chalk, in his studying.

The first time he was at a slave market and saw people sold like cattle, he said, "If I ever get a chance to hit that thing, I'll hit it hard." Little idea had he then of ever being President of the United States, or of giving slavery the blow he did. He was known in young manhood as "Honest Abe." At that time, he became a store clerk and postmaster. He carried all the public mail in the top of his hat. When a person called for mail, he would remove his hat and give out the letters.

One night he walked some miles to correct a mistake and give a woman back a few cents of wrong change. It is said that he walked, another night, twenty-one miles and back to borrow a law book for study.

As soon as he was elected President of the United States, the Civil War began. Without waiting to see what he might do, seven states seceded and formed a new Republic, under a different flag, and with slavery as the chief corner stone.

Abraham Lincoln was for several years a member of the Illinois Legislature, and once a member of Congress, before he became President of the United States.

* * *

Lincoln's Gettysburg Address

While this is so renowned, it was a speech of only a couple minutes.

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."
"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But, in a larger sense, we cannot dedicate -- we cannot consecrate -- we cannot hallow -- this ground. The brave men, living and dead, 'who struggled here have consecrated it, far above our poor power to add or detract. The world will little note nor long remember what We say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth."

Slavery began in America in 1619, when a Dutch ship brought twenty colored people from Africa; as they sold well, the business continued two hundred years, and included four million colored slaves at the time of the emancipation. The question was settled by President Lincoln's writing the following declaration: "While the rivers continue to roll, and while the sun continues to shine, there shall be no longer, in America, any masters or slaves." God gave Lincoln a chance to hit slavery, and he did "hit it hard." This changed the situation of the war; and the south soon lost out.

* * *

Ruth

Ruth was the great-grandmother of David. She was the commencement of the Messianic family. She was the beginning of the Bethlehem history. The Savior's birth at Bethlehem was announced by angels to the shepherds on the very fields where Ruth gleaned a thousand years previously. The four generations were: David, Jesse, Obed, and Ruth.

As to David, he was the second king of Israel. Saul was the first and was a complete failure. David was such a success that God promised to continue his throne forever.

As David was a man of blood, he could not be permitted to build the Temple. David was a warrior, and Solomon, his son, was a builder; so Solomon built the Temple out of the spoils of David's wars. David provided three billion dollars of the Temple money.

* * *

Wisdom
Prayer is the most effectual means for the attainment of Divine wisdom. St. James tells that, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

MacKnight says, "In the common acceptation of the word, it denotes a sound practical judgment concerning things to be done or avoided. But in the Scripture, it signifies that assemblage of virtue which constitutes true religion."

King Solomon states that, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She (wisdom) is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

This wisdom which is so highly esteemed has God for its Author; in fact, this is why it is esteemed. "The Lord giveth wisdom; out of His mouth cometh knowledge and understanding." "God giveth to a man that which is good in his sight: wisdom, and knowledge, and joy." "Blessed be the name of God for ever and ever, for wisdom and might are His." "He giveth wisdom unto the wise, and knowledge to them that know understanding."

The Lord spake unto Moses saying, "See, I have called by name Bezaleel. and I have filled him with the Spirit of God, in wisdom, and in understanding. and in the hearts of all that are wise hearted I have put wisdom."

God said to Solomon, "Ask what I shall give thee." And Solomon said, "Give Thy servant an understanding heart... that I may discern between the good and bad." "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him... behold, I have done according to thy words." And he was made the wisest man in the world.

Of Daniel, it was said, "Wisdom, like the wisdom of the gods, was found in him."

The Holy Ghost is the great Agent by whom Divine instruction is communicated to our minds; and He is emphatically called "The Spirit of wisdom."

If the queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon and see his glory, how earnestly then should we press after the sacred things provided for, and promised to us, that we might accept and enjoy them here, and that in the great hereafter we might behold the full glory of His eternal majesty.

There is such a thing as the wisdom of this world, which is so insignificant that it will come to nought; let us lay it aside sufficiently to make room for the Word of life. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many
noble, are called: but God hath chosen the foolish things of the world to confound the wise; and hath chosen the weak things of the world to confound the things which are mighty."

St. Paul states to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of (human) wisdom, declaring unto you the testimony of God... but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." "He that winneth souls is wise." It takes a wise man to win souls, but not a wisdom hobbyist.

One of the greatest hindrances to soul winning is undue haste. It does not do to try to hurry God's work too fast. We should always let patience have her perfect work, though at times it may seem almost to take the flesh off our bones to wait on some of God's appointed times. The words that brought Lazarus to life were spoken mildly, calmly, and not until the stone was rolled away from the sepulcher.

Have you heard of the man who saw a person drowning, and plunged into the river and swam to him. The poor struggling fellow tried to reach him; but the swimmer knew that if he permitted the man to get hold of him, he would not be able to bring him to shore, so he kept swimming around him. The man went down, and still his rescuer swam about him. He came up and went down again, but was not touched; after he had come up again, and was about to go down the third time, then the wise rescuer laid hold of him, for he was now weak and helpless and could not impede his deliverer. As a result, the dying man was brought safely to land and his life saved. It is good to be zealous in the work of the Lord, but zeal should be accompanied with discretion.

*     *     *

Avoid Mutilating Texts -- (A. M. Hills)

"If the Holy Spirit took pains to give us one of God's great thoughts with its logical setting and connection, use it honestly and nobly. We have known of preachers who have taken two or three words out of the heart of a text to enable them to preach things absolutely foreign to its meaning, and to the mind of the Spirit. A single illustration will suffice. In the days when women were wearing wonderful creations of hair very high on their heads, a ministerial clown preached from the text, 'Topknot, come down!' The full text reads, 'Let him which is on the house top not come down to take any thing out of his house.' (Matt. 24:17). Such an irreverent perversion of sacred Scripture is more becoming a vaudeville theater or a circus than a pulpit. It is an unspeakable pity that unconverted clowns or end men of minstrel shows were ever ordained to the ministry. Any man filling the holy office of ambassador for Christ should have common sense enough to be above such indecent trifling. Do not force texts to make them teach something foreign to the Divine intent."

*     *     *

Don'ts For Young Preachers
Don't exaggerate.

Don't play with doubts.

Don't snub anybody.

Don't jolt in ruts.

Don't make long pulpit prayers.

Don't imitate other ministers in action.

Don't preach long sermons as a general rule.

Don't be cold in your delivery -- preach red-hot from the heart a positive gospel.

Don't speak in a monotone -- the voice has numerous keys; play on as many as possible.

Don't harp too much on one string -- variety is pleasing, and God's Word gives ample choice of themes.

Don't tire people out with long introductions -- you can spoil the appetite for dinner with too much thin soup.

Don't neglect study and closet prayer -- the finest human pipes give forth no music unless filled with the Divine breath.

Don't bawl and scream -- too much water stops mill-wheels, and too much voice drowns out sense.

Don't scold your congregation or your burden-bearers.

Don't say, "As I said before;" say something new rather than what you said before.

Don't go on after you have finished; let the clatter of the mill cease when the corn is ground,

*  *  *

Try To Be Understood

How refreshing it seems, after reading an article from some writer who is very extravagant and elaborate with uncommon words and expressions, to turn to the teachings of Jesus, or to the writings of John Wesley, M. A., who presents the gospel truths in such common terms that it is pleasant reading for the learned, and easily understood by others.
It is a mark of insincerity for a minister to strain every point in order to weave in a few Latin, French and German words with the English to make his expressions uncommon. If a lawyer is pleading a very important case in court and is bent on winning, when the time does come for him to address the jury, he does not use such fluent language that the jurymen cannot understand a part of what he says. No, he makes it his business to see that every word he utters is fully understood, even by the most unlearned. When an uncommon term is necessary, in order to express a certain thing, he explains what he means by the use of that term. He does this because he is in earnest, sincere and determined to win the case. Could not many ambassadors of the Cross improve by lawyers' examples?

We all need much patience with one another; patience is a very necessary element in the church. Some ministers preach patience to their people, expecting them to practice it because they preach it; but patience comes by way of Divine revelation. It is not a knowledge obtained from books or oral discourse. We are not patient because someone told us to be, but as a result of Christian experience, or the grace of God in the soul.

God's grace is sufficient for all circumstances; it is: Abounding (2 Cor. 9:8) -- Rich (Eph. 1:7) -- Abundant (1 Tim. 1:14) -- Sufficient (2 Cor. 12:9) -- Glorious (Eph. 1:6).

"In coming to our King,  
Large petitions we may bring;  
For His grace and power are such  
That none can ever ask too much."

In our devotions, we need not pray as the miner did, "Lord, bless me and my wife, John and his wife; us four, and no more." No, it is the will of God to bless the whole human family, but the responsibility is upon us to accept His mercy. Many people have no time to seek religion for themselves, as nearly every moment is taken up in picking flaws in professing Christians. This is a cheap business, and rather childish; it takes neither brains nor religion to be constantly finding fault with others. It reminds us of the old Quaker gentleman who said to his wife, "Mary, I have no faith in any of the Christians of this community except me and thee, and sometimes I have my doubts about thee."

*     *     *

The Past Fifty Years

How marvelous are the inventions and advancements this world has made within our own lifetime. Today the world map is almost a spider-web of railroads; it was not so when we were boys. There is now so much traffic on the oceans that the ships are almost in sound of each other's whistles. In my boyhood days, it took three months or more to cross the ocean, as they then depended on the convenience of the wind to blow them across; now one can easily travel around the world in sixty days.

Those of us in middle life can remember when the "talking machine" and the "buggy without horses" first began to be used. Yes, and when the old tram-cars pulled by one horse were
in use as street cars, with a charge of five cents a ride, long or short, with no transfers. How backward this appears compared with our modern electric equipment!

During our lifetime we have advanced from the oxcart to the flying machine. I have traveled in both; and while we esteem the great invention of the airplane, of the two I still prefer the ox-cart for personal, general use.

When the telephone first came into service, where we could talk three or four miles, we considered it the crowning invention of all time -- but now we talk thousands of miles with no wires at all; and the greatest advantage of this is that the distressed ships on the ocean can give their location and call for help. The foregoing is largely the work of man in the material realm; then should he not accomplish greater things in the spiritual kingdom, with the assistance of God's grace and the Holy Spirit in his soul?

*     *     *

The Human Life

To make a successful race in life implies beginning and ending at the proper goals. There should be a higher object in business than supply; and in wealth, than natural success.

In life we see the laugh of mirth; the tears which freshen the dry waste within, the songs that remind us of childhood, the prayers that refer to the future, the doubt that causes meditation, the death warnings mantled in mystery, the hardships which force us to struggle, and the anxiety that should end in a supernatural trust.

In the early youthful shades of the voyage of life, as our little boat glides down the playful, murmuring waters of the winding rivulet of time, we see much beauty on the grassy shores and sparkling stream; but still we pass down the current with our hands empty, in regard to any change in time, the stream bears us on; our joys and grief alike are left behind. We may be shipwrecked temporally or spiritually, but cannot be delayed; the stream of life carries us along just the same. The great philosophy of life, then, is to make the very best of all our present opportunities. We should not be satisfied in life to merely pursue trifles; we should gain much by being in the world, and our lives should also confer benefits on those left behind when our pilgrimage is over.

Many people waste a large portion of their lives trying to display qualities they do not possess, and to gain an applause they are incompetent to retain. All ships at sea are not the same size; their tonnage and cargoes must suit their capacity. It is so with man; if some of us have smaller capacities than others, we should load, or rather unload, ourselves accordingly.

Death is the natural terminal to all achievements. It is the antagonist of life; the thought of the tomb is the skeleton that follows our happy days and merry seasons to their conclusion. We do not seem to want to go through this dark valley, even though it leads to paradise. The muddy grave is not to be desired, though kings, queens and princes in it lie. But we have no appeal from the law which dooms us to the dust. If death overtakes us today, the sun shines just
as brightly and the birds sing as sweetly tomorrow. When our voice is silenced, business on earth progresses just as usual; the masses do not delay a moment to reflect on our memory. Only a few of our kind and nearest friends will take time to contribute to our respect; and even with them, to a large extent, we will soon be forgotten; soon they will laugh as merrily as though we were at their side. The living have no transactions with those who slumber in the silent tomb, and in their hurry they pass along.

We repeat: "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true; and its decisions are immutable.

"Read it to be wise; believe it to be safe; and practice it to be righteous. It contains light to direct you, food to sustain you, and comfort to cheer you."

*     *     *

My Neighbor's Bible

"I am my neighbor's Bible, 
He reads me when we meet; 
Today he reads me in my home, 
Tomorrow in the street; 
He may be relative or friend, 
Or slight acquaintance be; 
He may not even know my name, 
Yet he is reading me.

"Dear Christian friends and brothers, 
If we could only know " 
How faithfully the world records; 
Just what we say and do; 
We then would make our record plain 
And labor hard to see 
Our worldly neighbors won to Christ, 
While reading you and me."

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Suggestive Thoughts

The reason some people are opposed to the Bible is because they know it is opposed to them.

We look to the Bible for truth, not eloquence; we should look to the preacher in the same way. Satan hates to be hit with the Scriptures.
Those who are continually stating "that they have an open Bible at home" are generally the last to read it.

The Spirit by which the Scriptures were written is the Spirit by which they should be read.

If you must stretch God's Word to prove your statement, it weakens both you and the statement.

The Bible is either the best or the worst book in the world; it has stood the test of time as no lie could do.

"I am experimentally acquainted with the Bible's Author, and I know the Book is true."

It is difficult for the Holy Spirit to fill a man, who is already overflowing with self.

A living dog is stronger and better than a dead lion.

Much light does not imply much grace; it is spiritual heat we need.

Saints have a face of flint, while the sinner's face is but brass (Bible).

It would be shocking to some religious people, if they would feel their spiritual pulse, and see how near death they are.

"It is not by might nor by power" -- perspiration is not inspiration.

The motive power of a train or ship is not the whistle or the bell.

Contentment consisteth not in addition, but in subtraction; not in more fuel, but in less fire; not in more wealth, but in less desire.

To open the door and let God in is the best kind of prayer and faith.

A blameless faith was all the crime the ancient Christian martyrs knew.

Still water runs deep.

Faith and anxiety do not pull together; when one begins the other ends.

If you are right, you need not fight for your rights; if you are wrong, no amount of fighting will make you right.

If you pull a doubt out by the root, you will find a sin at the end of it.
Doubt is sin, that is all.

Shall we trust in the Lord? Yes, but also "keep your powder dry."

The Holy Spirit promotes happiness in us, not by the increase of wealth, but by the decrease of wants.

No person is so poor as the one who has nothing but money.

Let us not be weary in well doing -- it takes four hundred shots, in war, to kill a man, but still they keep at it.

You may excuse yourself to perdition, but not to Heaven.

Christ is the door -- A door is to keep some things in and other things out; which side of the door are you on?

Sinners are the material the Lord uses for the making of saints.

When they want balloons to go higher, they drop sand -- many religious people might do well to do some sand dropping.

Sin will keep you out of Heaven, but honest blunders will not.

If the gospel does not awaken you, Gabriel's trumpet will.

Be an asset, not a liability, to the church.

We need transformation; reformation is only better manners.

George Washington depended on the "minute men," and the "Sons of Liberty;" so does the Lord in the spiritual kingdom.

The best harvests are longest becoming ripe.

A babe in the church is much better than a baby.

Some people must be bell-sheep in the church, or they will turn themselves into goats and fight.

When bees go-to stinging, they quit making honey. The people have a responsibility as well as the preacher; wool is gotten from the sheep's back, not from the shepherd's.

Prayers without devotion go to the Lord's waste basket.

You can often find in the closet of secret prayer what you have lost while in company.
Sinners, like sailors, often pray only when the ship is sinking.

In prayer, it is better for the heart to be without words than the words to be without heart.

It is better to live with the world against you than to die with Christ against you.

Trusting is easy when one yields.

God's grace takes the wants and the won'ts, out of His people.

Morality may keep you out of jail, but it takes salvation to keep you out of perdition.

Self crucified and Christ exemplified is the greatest influence in the universe.

The cause that is injured by the truth of God is better out of existence.

In religion, the fossilized formalist and the frenzied fanatic are the two dangerous extremes.

Our account with God is no nearer a balance by what is engraved on the tombstone.

Sickly and sulky religion takes a lot of coaxing, and then is not cured.

It would be well for our souls, if we were as anxious to perform in health as we are to promise in sickness.

Some people entertain such high ideals of soul "winning power that not a single person on earth measures up to them.

Don't make a big fuss in religion, out of order; the ox should go down to the water before he starts to drink.

In immersing the unreformed, he goes down a dry sinner and comes up a wet one.

Jump as high as you like, brother, but walk straight when you come down.

As the tired ostrich pushes his head into the sand, and the scorpion covers his head with a leaf, so the sinner cannot hide from God.

Even Satan is displeased with hypocrites, as they render him service and do not acknowledge it.

Pride is more of a beggar than want is, and much more saucy about it.
It is pleasant to be in the sunshine, but our souls seem to need some clouds and winter
days also.

What you do not like in church life, learn to lump; you will have to do some lumping no
matter where you go.

Do you wish to live without trials and die but half a man?

Trials help our strength; without them we cannot even guess our strength.

Men learn to swim by getting into deep water, not by lying on parlor sofas. Many a man
in losing his fortune has found himself. Some people's religion is more developed about the
tongue than about the hands and feet.

It is often easier for people to talk than to stop when they should.

The safest person to talk is sometimes the one most ready to be silent.

The voice of a holy life sometimes speaks loudest when the tongue is quiet. Fewer listeners will reduce evil speaking.

Wine and dancing go together; when the head becomes light the heels fly up.

What in religion is not bitter to him who has no relish for Jesus and righteousness?

Sin, like a bee, will give you both honey and a sting.

Watch the man who is pleading for a sinning religion, and you will soon catch him at the
sin.

Will God overlook the rebellion of man when He did not overlook the rebellion of
angels?

Conviction is often a better aid to seekers of salvation than degrees of scholarship.

If you wish to be great, take the order of the rain; go down into the dust, get at the root of
matters, and from here ascend into the elevated lofty trees, where the fruitage will be exhibited
amidst vernal beauty.

The repentance of some is like sailors who throw their goods overboard in time of storm,
and wish for them again in the calm.

A friend said to a dying infidel, "Hold on to the end." He replied, "I don't believe in
religion, what have I to hold on to?"
Solomon said, "The fool hath said in his heart, There is no God." -- Then those who blab it out must be super-fools.

Skepticism never brightened a hope, never relieved a heartache or lightened a burdened mind.

Scoffers of religion pay their own expenses. Discipline is most needed with those who least want it.

Honest poverty is better than dishonest riches -- it is mean to slight the poor.

Character is better than capital, and much more easily obtained.

The miser starves his soul to death, and those who wish him dead fatten on his gains as soon as he is gone.

God gave us a mind, and our control of that mind forms the character.

As to temptations, "We cannot hinder the crows from flying over our heads, but we can prevent them from building their nests in our hair."

It is better to be chastised in time than condemned in eternity.

Christianity never waits for an introduction to those it can help.

We never move a mountain while we are satisfied in scraping the top off a mole hill.

Many are more willing to join with the Lord at the time of feasting than at the time of sacrifice -- Cana is more desired than Calvary.

It takes three "g's" to run a church; grit, grace, and greenbacks.

Always proceed when you have sufficient steam to start; the locomotive acquires steam faster when in motion.

God's place for a Christian is not where he will be blessed the most, but where he is the most needed.

It is better to make a mistake in trying than to make the fatal mistake of not trying at all.

Some mistakes are stepping-stones to success.

Those who have made a mistake in the past may be the last to make that mistake again.
If you keep the word "engaged," pinned on the outside of your door, temptations will generally pass on without ringing your doorbell.

If you aim at nothing you are likely to hit it.

Some professing Christians walk with the church and run with the world.

And now abideth pride, fashion and style, these three; but the greatest of these is style.

Some people help carry the church, while others have to be carried by the church.

The man who is stingy with God always robs himself. Some housekeepers are miserably unclean, while others are so miserably clean that they keep every person about them most miserably miserable.

We know there is something in the hole when we see the fox's tail sticking out.

If spiritual things are spiritually discerned, all sinners must be without this discernment.

The most insignificant thing in the world is to live for self; "Others" should be our motto.

The most dangerous thing about a little sin is that it does not stay little.

A little twig floated by Columbus' ship just before land was sighted; it quelled the mutiny, and prevented the throwing him overboard.

Pulpit food, like natural food, can be of such a poor quality that one can be both stuffed and starved at the same time.

The best ruler is one who is easiest ruled.

That sermon is best which draws the people to God, rather than to the preacher.

A chain is no stronger than its weakest link.

A young preacher with much pride announced his text, "I am the light of the world." The voice of an old candle user called out, "If you are, you need snuffing." It is worry, not work, that kills preachers.

It is friction, not revolution, that injures machinery -- adjustment and oil are the remedy.

A young minister decided to be original or nothing, and said he soon found that he was both.

Your burdens in life are lighter when you help lift the burdens of others.
It will not hoe your corn, brother, to be looking over the line fence and complaining about the weeds in your neighbor's garden.

One worker is worth more than many drones.

One word or one little act can destroy the reputation that has been a lifetime in building.

It is unfair to magnify one fault in a person and overlook a hundred good qualities.

Hoarding up good thoughts is not a poor policy, but utterance multiplies them.

Christian theology is fine, when it is crystallized into righteous living and rich experiences.

A crank is one who speaks out what others only dare think.

You cannot scold people out of sin or into religion.

No one is nearer Christ than he is trying to bring others.

How seldom do we weigh ourselves in the same balance as we do our neighbors.

Hostility rind indignation do not settle disputes; a cold iron is needed to pound out a hot one.

Sometimes a peaceable man makes a better neighbor than a learned one.

Some would have others corrected for little, when they themselves are not willing to be chastised for much.

Be careful what you tell your warmest friend; he may be your enemy some day.

A masculine woman can lead women, but it takes a feminine woman to lead men.

It is more profitable to find out one of your own faults than a dozen of your neighbor's.

Trees impoverish the soil, but the olive (the type of the church) fertilizes and enriches it.

If you can find a man, you will not have far to go to find a gentleman.

A person may be homely and poor, and still belong to the Lord's uncrowned aristocracy.

Slander is that abominable little tittle-tattle, that slimy cud chewed by human cattle.

A wise man will never stumble over a fool.
The toils of the road will seem nothing when we get to the end of the way.

Take someone to Heaven with you; the grade is too difficult for you to make it alone.

Why do so many crave long lives who become no better by living?

We often want flowery beds of ease, while the whole life of Christ was a cross unto martyrdom.

A dying Christian never weeps; God wipes the tears away just before he leaves this world.

God's love in our hearts is like a hole in a wall; the more you take from it the larger it becomes.

Some people cannot do anything because they are so overloaded with religious power.

Power is a great weakness when it lacks results; it is like the sick man who had a very "strong weakness."

Do not give anyone a piece of your mind; you may need all the peace of mind you have.

"I cannot find bread for my family," said a shiftless man. "Nor can I," said a diligent farmer; "I have to work for it."

Never buy hair tonic from a bald-headed barber. Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

"One ship sails east, and one goes west,
By the selfsame wind that blows;
'Tis the set of the sails, and not the gale,
That determines the way they go.

"Like the waves of the sea are the gales of fate,
And onward we journey through life;
'Tis the set of the soul that determines the goal,
And not the storm or strife."

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Conscience

Eight Bible references:

Conscience void of offense... Acts 24:16.

Tender conscience... Rom. 13:5.

Pure conscience... I Tim. 3:9.

Purged conscience... Heb. 9:14.

Convicted conscience... John 8:9.

Defiled conscience... I Cor. 8:7.

Evil conscience... Heb. 10:22.

Conscience is man's crowning faculty.

It is the eye of God.

It is the compass of the soul.

It is a thousand witnesses in one.

* * *

Prayer

Prayer and service go hand in hand together. Prayer without service is only a dream; service without prayer is but ashes. In a general view there are twelve elements: (1) Meditation. (2) Aspiration. (3) Adoration. (4) Recollection. (5) Thanksgiving. (6) Praise. (7) Contrition. (8) Confession. (9) Faith. (10) Supplication. (11) Petition. (12) Intercession. All these are essential, but intercession is the chief characteristic.

For more practical purposes, prayer might be divided into but three classifications: communion, petition and intercession. The first two store the heart with the grace of God; the last one communicates that grace to the welfare of others.

Tennyson had secret, prevailing, intercessory prayer in mind when he said, "Solitude is the mother country of the strong." We pray for ourselves, but supplicate and intercede for others.

There is much about God which can never be learned or experienced until we get into the heart and spirit of intercession, which is the highest attitude of the soul. There is nothing mechanical or materialistic about true prayer; it soars above the earthly clouds to realms of bliss on high.

There may be mysteries in prayer; we finite beings must be subject to human limitations. While this is granted, it cannot be denied that prayer has been, and ever will be, a great living
reality among the working forces of Christian leadership. If there is no reality in prayer, and if it be not a powerful method of working for the redemption of the world, why does God ask His children to continue steadfastly in prayer, and to pray without ceasing? The Bible often asserts, and everywhere assumes, that prayer has power to change things. Something really happens when men truly pray. In Christ's teaching, prayer involves the putting forth of vital energy intended to secure definite and unmistakable results. The words found in James 5:16, "The prayer of a righteous man availeth much," are either true or not true. Those of us who have proved and know from religious experience and various studies that the Bible is the infallible Word of God, accept it from cover to cover. Of course, as language changes some in the different generations, the translators may improve some of their terms, but God's Word is unmistakable.

Religious revivals can be had in most places if we have enough of the right kind of prayers for God to use in conjunction with our service for the salvation of Souls. All prayers are not the right kind. D. L. Moody was once asked if he would ring the bell in the services, and stop a man praying. He replied, "If a man's prayers do not seem to go higher than his head, I would not hesitate a moment to ring him down."

Prayer is the reverential going out of our desires to God through Christ Jesus our Mediator, by the aid of the Holy Ghost, for promised blessings. It is accompanied with penitential confession for sin, where such exists. It is a recognition of God's rights and perfections, a grateful acknowledgment of past mercies and favors, and a humble reliance on Him for the blessings we seek to obtain. The subject of prayer is worthy of our highest attention and consideration, as a right conception of it, with a proper qualification of soul, is necessary to enable us to pray aright, acceptably to God and beneficially to ourselves.

Prayer is a positive duty, very frequently enjoined in the Scriptures. It is graciously adapted to meet the moral exigencies of man. The right to pray is a benefit conferred on all true believers, with a special assurance that they shall be heard in all things which are according to His will. It is under this institution that all Christians are constituted intercessors for others, which include all mankind.

Prayer is the wanting heart crying to God for relief of some kind. It is the prostration of humility, the outburst of fervent, holy desires, with the confidence of trust. It implies a sense of helplessness, apart from Divine support. It is an uplifting of the soul to God, where through the benefits of the promises, the soul claims its Divinely given but unmerited rights. It is not an emotion produced in the senses, but an effusion of the heart to God, a panting in thirst for some particular thing from Him.

Prayer is an act of the mind, as well as of the heart. It must be a rational as well as a spiritual worship. Human intelligence must be employed in making application to the Divine affections. It must be rational, for we must connect our devotions, which are the distinguished faculties of our nature. It must also be spiritual, in order to be acceptable to God, as "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."
Prayer is a solemn address to God as the Ruler of the universe and Father of the human family. It includes the acknowledgment of the Divine sovereignty. Prayer, when vocal, is an external act and includes the correspondence of the will. It may also be purely mental, as when the matter of which it is composed is conceived in the mind, but not clothed in audible words.

The following shows that the practice of prayer is enjoined on us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Watch ye, therefore, and pray always." "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Prayer is both a duty and a privilege. It is made a part of the conditions by which we receive good at the hand of God. Every case of spiritual pressure or any need should be made a subject of prayer. When it is sincerely offered, and is according to the will of God, He operates in us in connection with the prayer to produce in us a fitness to receive the blessings we ask.

Prayer is simply an application of an insufficient to a sufficient Being, for good, which the former cannot otherwise obtain, and which only the latter can supply. It is a marvelous instance of the condescension of God, that we are allowed to use such freedom with Him.

Prayer can open the windows of Heaven and shut the gates of hell; it can move God and detain angels, until they leave with us a blessing. It can tap the firmamental reservoirs for rain, and bring forth from the flinty rocks a mighty river; it can change the course of nations, and rob great armies of anticipated victories.

Prayer is the breath that keeps the soul alive; it is as impossible to keep a Christian experience without much prayer, as it is to live physically without breathing. The neglect of prayer precedes every case of backsliding from grace. If David and Daniel needed to pray three times a day; and the Son of God, to spend whole nights in prayer; Wesley, Knox, Walsh, Finney and others, to spend hours daily in prayer; surely a parallel practice is devolved on us. David said, "Early will I seek Thee." So should we pour out our souls in fervent petitions to God in the early hours of each day -- a grand means to become Spirit-filled, thus rendering it easy to retain the spirit of prayer during the busy hours of secular employment. A person of much power must be a person of much prayer. Many things are done or not done, just as people pray or neglect to pray. The Lord indites and inspires prayer in the true heart. God prays through man, and man prays in God. It is through prayer that the benefits of the promises are received. "If ye ask anything in My name, I will do it."

The range of the prayer life is exceedingly wider than many perceive. Prayer is inspired of God and performed by man. It involves earth, Heaven, hell, time and eternity. It takes in life and death, want and supply, labor and rest, enjoyment and suffering, reward and punishment, things at home and abroad, the small and the great, the natural and the spiritual. It holds connection with our interests and the welfare of others in all the events of Providence. When our prayers are in the Spirit, they carry with them the sensibility of the Spirit's help. The effectual fervent prayer is both of God and man. The human spirit has a warmth of its own, but only as it catches the Divine heat is the prayer effectual.

Montgomery states the sentiment of prayer as follows:
"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters Heaven by prayer."

In connection with our prayer life, we need to dwell much in the secret chamber, shut in from men, shut up with God. Secret prayer cannot be fruitless; its results will be manifested openly.

It was the superior prayer life of Jesus that caused His disciples to say, "Lord, teach us to pray." Our thoughts should not dwell so much on the little we have to bring to God as on how much He wants to give us.

Prayer is not monologue; it is dialogue. God's voice in response to mine is very essential in my prayer. Prayer supposes not only a sense of want, but an ardent, restless importunate desire to have that want supplied. We may have light, without heat; knowledge, without zeal; a clear head, with a cold heart. Many know they are sinners, who refuse to become saints. They know they are exposed to danger, but make no effort to escape.

Do we not often wonder why we lack the proper power and inspiration in winning souls, when at the same time we seldom, if ever, stay more than ten minutes a day alone with God in private devotion? Moreover, perhaps we spend hours in non-essential chitchat, especially with the opposite sex.

The greatest contributions that any person has given to humanity have been by those devoted to much prayer.

Rev. Bud Robinson said, "A man can lift a larger load on his knees than he can on his feet; he can carry it farther and hold out longer."
Mr. Moody said, "I dread going to new places for revivals, as it takes two weeks before
the people get their minds off the big choirs, and off the big staff of preachers, and get down to
earnest praying."

Prayer is the golden key by which we unlock the treasure house of God. It brings about
an atmosphere most favorable to growth in grace. It is weakness leaning on Omnipotence.

"Prevailing prayer will win the fight,
Prayer keeps the Christian's armor bright;
And Satan trembles, when he sees
The weakest saint upon his knees."

In St. John 17 we have the greatest prayer recorded in the Bible. It was offered by the
Son of God. In this prayer our translators furnish us with ten "thats" of significance:

1. "Those that Thou gavest Me, I have kept."
2. "That the Scripture might be fulfilled."
3. "That they might have My joy."
4. "I pray not that Thou shouldest take them out of the world."
5. "That Thou shouldest keep them from evil."
6. "That they also might be sanctified."
7. "That they all might be one."
8. "That they also may be one in us."
9. "That the world might believe."
10. "That Thou hast sent Me."

In the fifth chapter of Acts we have an outstanding incident, coupled with a prayerful life.
Here Peter was miraculously delivered from prison. Just previously, Herod had killed James, the
brother of John, with a sword; this might have dampened the faith of Peter. Ten of the original
apostles were martyred for their religion, and James was the first to meet with such a tragic end.
This made a great impression on the early church. It is easy to trust God while in the hands of the
court, when you know that God will deliver; but when those of your own class have just
previously been beheaded it is a different matter.

When Herod saw that the martyrdom of James pleased the Jews, he then placed Peter in
custody with the same object. They had imprisoned Peter before, but he had slipped through
their fingers in the night, and they knew nothing about it. As Peter was a little hard to keep in
prison, they decided to make him safe in this second arrest, so they placed him in the dungeon with four quaternions of soldiers; that is, sixteen armed men to guard one. Furthermore, they chained him to two of them, so that escape seemed impossible. Here Peter was so calm and trustful that during the night he was fast asleep.

Peter was a praying person, and in a certain home not far away there was a praying church; this was the great advantage of the hour. When their prayers prevailed, and God moved on the situation, a supernatural light illuminated the prison; then the angel appeared, awakened Peter, chloroformed the guards, unfastened the chains, opened the doors and gates, and Peter was gone again without the officers knowing it. The angel disappeared after leading Peter out to liberty -- but no doubt Peter and the angel have talked it all over up in Glory during the last two thousand years. When Peter was delivered, he went to prayer meeting. One of the Marys of the Bible, a sister of Barnabas (Col. 4:10), had a consecrated home in which the Jerusalem church frequently assembled for prayer. Here Peter found them supplicating the throne. As they prayed, the answer knocked at the door; a damsel affirmed that Peter was there, but they could not believe it: they said that the damsel was mad, or that it was Peter's angel (or ghost) at the door. How many have just such faith with their prayers! Peter persisted knocking until more attention was given; the answer had to force its way in on their unbelief. In the morning Herod sent to the prison for Peter, but found just an empty cell and the guards on duty. According to their law, the guards would lose their lives, but Peter was safe. It was very soon after this that Herod himself died a horrible death of a dreadful disease.

Unctionized prayer impregnates the voice, the words, the sentiment with a holy fire. It reaches the people's consciences; it edifies the believers and solemnizes the sinner -- this may be Latin to some readers, but it is true, nevertheless. Those who pray effectually must pray much. James, in particular, after his death, was found to have large callused lumps on his knees, like those of a camel, from his kneeling so much in prayer.

What misconceptions of prayer some have, who say, in referring to someone that has just prayed, "What a beautiful prayer he offered!" Can any person's prayer be properly called "beautiful"? Is prayer a sort of mechanical contrivance, a work of art, or a piece of human composition? No, it is nothing of the kind, but a Divine inspiration; the inward breathing of the Holy Spirit.

Prayer has power to command the material elements, viz., fire, water, earth and air. As to fire, Shadrach, Meshach and Abednego came from the fiery furnace unburned and unsinged. As to water, we read of dry paths being opened across rivers and seas for the saints to go through. As to earth, we see where Moses prayed, and the earth opened up and swallowed Korah, and all that appertained unto him. As to air, St. James tells us that, "Elias was a man subject to like passions as eve are, and he prayed earnestly that it might not rain: and it rained not on the earth for the space of three years and six months."

Prayer once stopped the sun in the firmament, and turned it back; it caused fire to fall from Heaven; threw down the walls of Jericho; subdued kingdoms; stopped the mouths of lions; raised the dead; overcame evil spirits; cast out devils; and at times controlled even God Himself. Neither Moses nor Jacob would let the Lord go until He had granted their petitions.
God wants good, fresh, spontaneous, wholesome prayers; those that pierce the rocks of obstruction to where the diamonds lie.

Many prayers are badly frozen and need to be thawed out. A Spirit-filled man usually prays successfully.

One writer on this subject, in using the figure of the mail, says, "Some prayers never reach God, because they are not addressed to His office. They are (in public) addressed to the audience. God's office is not in our neighbor's care; and if we direct our prayers there, they will go to the dead prayer-office." Sometimes prayers are offered at random from a thoughtless mind and indifferent heart. They cost nothing, are worth nothing, and must go to the rubbish pile.

In the church of today the prayer machinery is not half worked; it is no wonder that it becomes out of gear, dry and rusty. All the mighty men of God in past ages have been men of much prayer. They prayed skillfully and successfully because their hearts were on fire for God.

The tone and volume of the voice in public prayer are often of much importance. It is necessary, in public prayer, to keep pace with the Spirit: not louder than He fills, and as loud as He inspires. The voice in public should not be raised very loud simply to make a noise. The inspiration of the Spirit must prompt the voice in raising the tone if it is to be spiritually profitable. Sometimes the Spirit is drowned out by the use of too loud a tone to correspond with the inspiration of the hour or the condition of that particular service. Loud tones generally, but not always, accompany earnest, vocal public prayer. But sometimes a boisterous prayer is more of a half-frightened struggle with unbelief than an energetic, prevailing prayer. This is sometimes hurtful to both body and soul.

John Knox, of Scotland, used to be in such agony for the spiritual deliverance of his country that at times he could not sleep. Queen Mary of Scotland said, "I am more afraid of the prayers of Knox, the reformer, than of all the armies of Europe." Knox had a place in his garden where he used to go to pray; one night he and several friends were there praying together, and as they prayed Knox exclaimed, "Deliverance has come." He could not tell what had happened, but he felt that something had taken place. What was it? They soon learned that their furious opponent, Queen Mary, was dead; this resulted in the desired deliverance. Consequently his well known prayer, "Give me Scotland or I die," was answered. Well might the wicked Queen fear his prayers, and the power of the Creator.

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The Lord's Prayer Illustrated

Our Father (Isa. 63:16). "Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting." By right of creation (Mal. 2:10). "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother?" By bountiful provision (Psa. 14:5). "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" By gracious adoption (Rom. 8:15). "Ye have not received the spirit of
bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Who Art In Heaven (Jer. 23:24). "Can any hide himself in secret places that I shall not see him?... Do not I fill heaven and earth? saith the Lord." The throne of Thy glory (Psa. 11:4). "The Lord is in His holy temple, the Lord's throne is in heaven;... His eyelids try the children of men." The portion of His children (I Pet. 1:4). "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The temple of Thy angels (Matt. 18:10). "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven."

Hallowed Be Thy Name (Psa. 115:1). "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." By the thoughts of our hearts (Isa. 55:7). "Let the wicked forsake his way, and the unrighteous man his thoughts... for He will abundantly pardon." By the words of my lips (Psa. 51:15). "O Lord, open Thou my lips; and my mouth shall show forth Thy praise." By the works of our hands (I Cor. 10:31). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Thy Kingdom Come (Rom. 14:17). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." In providence to protect us (Matt. 6:33). "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." In grace to purify us (I Thess. 5:23). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In glory to crown us (2 Tim. 4:8). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Thy Will Be Done In Earth As In Heaven (Isa. 1:19, 20). "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." Without resistance (I Sam. 15:22). "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice." By us without compulsion (Prov. 3:1). "My son, forget not My law; but let thine heart keep My commandments." Eternally without declension (I Tim. 4:8). "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Give Us This Day Our Daily Bread (Psa. 37:3). "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Of necessity for the body (Mark 10:30). "He shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Of necessity for the soul (John 14:2, 3). "I go to prepare a place for you... I will come again, and receive you unto Myself."

Forgive Us Our Trespasses (I John 3:8). "For this purpose the Son of God was manifested,
that He might destroy the works of the devil." Against Thy law (I John 3:4). "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Against Gospel light (Luke 19:10). "For the Son of Man is come to seek and to save that which was lost."

As We Forgive Others (Matt. 6:15). "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For reflecting our characters (Matt. 5:11, 12). "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven." For destroying our property (Matt. 5:40). "If any man shall sue thee at the law, and take away thy coat, let him have thy cloke also."
For abusing our person (Acts 7:60). "Lord, lay not this sin to their charge."

And Lead Us Not Into Temptation (Matt. 26:41). "Watch and pray, that ye enter not into temptation." Of afflictions (Psa. 34:19). "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."
Of worldly inducements (I John 2:15). "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." Of Satan's devices (I Pet. 5:8). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Of errors in riches (1 Tim. 6:10.) "For the love of money is the root of all evil." Of sinful affections (Col. 3:2). "Set your affections on things above, not on things on the earth."

For Thine Is The Kingdom (Jude 25). "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Thy kingdom governs all (Psa. 103:19). "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."
Thy power subdues all (Rom. 14:11). "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." As Thy glory is above all (Eph. 4:8). "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men."

Amen (Mal. 3:6). (So be it). "I am the Lord, I change not." As it is in Thy purposes (Matt. 24:35). "Heaven and earth shall pass away, but My words shall not pass away." So is it in Thy promises (Mark 11:24). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." As in our prayers (Luke 6:12). "And (Jesus) continued all night in prayer to God." So shall it be in our praises (Psa. 103:1). "Bless the Lord, O my soul: and all that is within me, bless His holy name." The headings of this prayer should be read as follows:

Our Father -- Thou, O Lord, etc.

Our Father -- By right of creation.

Our Father -- By bountiful provision.

Our Father -- By gracious adoption.

Who art in Heaven -- Can any hide himself?

Who art in Heaven -- The throne of Thy glory.
Who art in Heaven -- The portion of His children, etc.

*     *     *

Two Prayerless Periods

The Bible record gives no prayers in Eden, nor for the first 235 years of the human family. In this period man fell, and all creation was blighted by his sin, and will be to the coming of the Lord.

Genesis 4:26 is the first recorded prayer. Listen to it: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord."

Following Gen. 4:26, no prayers are recorded for 1850 years, and in this second prayerless period the flood took place, destroying man and beast from the earth, except the resolute seed. So in the first prayerless period man fell, and in the second he was destroyed with the flood.

Prayer is the foundation and the structure of spiritual life.


*     *     *

Prayer

To God I look, to Him I pray!
Then in my breast
There comes a sweet and peaceful balm,
A healing touch, a holy calm,
That soothes the wounded heart of man
With ease and rest.

With God I walk, to Him I talk!
He keeps me right,
Amidst the pomp and show of time,
The evil mount that pride would climb.
I keep where glory rests sublime,
Down in His sight.

In God I trust, with Him commune!
My mellow heart
Floats on the waves of love Divine.
To Him my wishes I resign,
Content to know, what good is mine  
He will impart.

Alone with God, in private prayer,  
My heart doth soar!  
It's here my soul takes rapturous flight,  
To what is earthly loses sight;  
And waits on God in heavenly light,  
Till cares are o'er.

I live in Christ by prayerful breath!  
I sigh no more!  
He'll make my heavenly bliss complete  
When 'round His throne my soul doth greet  
The One who blest me at His feet,  
On earthly shore.

-- W. G. K.

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04 -- THE CHURCH, HER ADVENTURES AND ACHIEVEMENTS

The Church of God, in characteristic terms, is divided into four headings: Visible, Invisible, Militant, and Triumphant.

(1) The visible church denotes those who profess Christ, and are now united in covenant with some Christian denomination.

(2) The invisible church includes the truly regenerated souls on earth, whether affiliated with any visible organization or not. He who becomes converted today is like the seventy disciples, his name is written in Heaven; thus, he belongs to the invisible, and tomorrow he may join the visible.

(3) The militant church is much similar to the invisible; it indicates the regenerated on earth, but especially denotes spiritual warfare, activity, and progressiveness. The visible organization is very essential to the militant, as it renders system; and as the forces of evil are strongly organized, we also need organized religion to efficiently combat them.

(4) The triumphant church is composed of the saints who have gone to Heaven. The writer now belongs to the first three and when he leaves this stage of action he hopes to be worthy to also join the triumphant. We trust and pray that all our readers and multitudes of other people now living on earth will be able to join us in the happy association of the triumphant church and help swell the heavenly anthems which shall forever resound around the great white throne.
The term church is commonly used in reference to denominations, sometimes a religious service, and often the building in which religious services are conducted. But the general and scriptural meaning of the term is, the body of believers who have heeded the Divine call from sin to righteousness.

The Church of God can be found even in private dwellings, as Paul stated regarding Aquila and Priscilla, "Greet the church that is in their house."


In Eph. 1:22, 23, the Church is represented as a body, and Christ the head of that body. This is an appropriate figure, for the head is the intellectual, controlling power of the hands, feet, and all the physical members. So Christ is the intellectual controlling power of all His spiritual members constituting this Church body.

The disciples were first called Christians at Antioch, but they were Christians long before that.

The New Testament designates two rolls where the names of saints are recorded. One record is on earth; is a human, Scriptural organization in the form of the visible Church. The other record is in Heaven; as in the case of the triumphant Church. Jesus said to His disciples, "Rejoice because your names are written in heaven" (St. Luke 10:20). As to the earthly record of the visible Church, the names of some of the members at Antioch are Barnabas, Simeon Niger, Lucius and Manaen (Acts 13:1). We are received into the visible Church (usually by our pastor and senior brethren); but we are born into the invisible Church by the power of Divine grace. Matt. 18:17 also alludes to the visible Church or earthly roll, in stating, "If he neglect to hear them, then tell it to the church." St. Paul's enemies charged him with being a ringleader of the sect called the Nazarenes (Acts 24:5). He denied the other charges that these enemies brought against him but did not deny this one.

The Church of God is similar to an army situated on both sides of the river of death. On the one side is the militant band, who are fighting the good fight of faith, until the Captain orders them to take rest with the glorified. On the other side is the innumerable triumphant host, who have finished their course, and have found repose in the blissful land of Paradise.

The apostolic, and consequently the whole New Testament Church, was, and is, composed of a class of people who have forsaken sin. Jesus gave Himself for the Church, "that He might sanctify and cleanse it, with the washing of water by the Word, that He might present it
to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Notice here the name by which the Church is called, "A glorious church." It is not confined to the name of any Christian denomination. Now, what constitutes this glorious Church? A people sanctified, cleansed, washed and made holy, without spot, without wrinkle, without blemish or any such thing. This is the Church, no matter by what name or names it is known.

Christianity is a summary of truth, crystallized into personal experience, and shining forth in a practical life; it holds to doctrines that are Biblical only, and is the highest type of philosophy. No doctrine or truth of itself contains saving efficacy; no, they point us to Christ, who is the Author and Finisher of our faith and salvation. He is the greatest personality in either sacred or secular history. He is greatest, because His words were truth expressed by the Infallible One. "He spake as never man spake." His words were declarations of truth; His philosophy, an illustration, and His achievements a demonstration of it. In an inconceivable manner He is the distinguished Man of the Ages. In response to our needy petitions, He unites theory and grace in an experimental knowledge of salvation, graciously imparted to the contrite soul.

Is it not strange how our Lord could feed five thousand as He did from a small basket? In a moment of time, with no physical effort, He sowed acres of wheat, matured it, harvested and threshed it, ground it into flour, made the dough and baked the bread. Such accomplishments are hard to explain unless we understand supernaturalism.

The Church of God is a Glorious Church. In Heaven everything is glorious; on earth, His saints are all glorious within.

Religion is intended for the heart; but when we admit it only from ears up, it is then out of order and soon makes trouble. This kind constitutes a corpse religion; that is, a body without the spirit. There are very many (sorry to say) of these corpse Christians in our land. There is also the opposite evil extreme, the no-sect people who build all on the spirit, and none on the body or visible Church. This is a ghost religion; a ghost is a spirit without a body.

God started our first parents (Adam and Eve) out on righteous lines. They fell, but the Immaculate Christ died that He might restore the fallen race to its original holy state. The Holy Ghost is the instrument of administration to apply the atoning blood to our hearts. All is ready if we are ready. This we never can afford to neglect.

We fully believe that a church should have such a glorious spiritual atmosphere that a man attending, and sitting in a service for two hours, would catch the contagion of Heaven. Lord, send the grace, and send the Shekinah glory!

What was the message of our fathers? It was a message direct to the hearts of men. It had, "Thou art the man," in it and made no compromise with sin. It pictured the awful torments of the lost. It portrayed Heaven as worthy of the most strenuous efforts to gain. It called men and women to repentance, the forsaking of every sin. It emphasized the New Birth. It insisted upon
men's having an experience witnessed to by the Holy Ghost. It urged the believer to seek purity of heart and life. It was delivered from a well-fired soul and often brought immediate results. It had no symptoms of unbelief. The fathers who brought things to pass were not Bible thinkers, they were Bible believers. They spared neither rich nor poor, treating all men as equal in the sight of God; positively they had no pets.

The gospel came then, as also it does now, in "power, and in the Holy Ghost, and in much assurance." Nothing takes the place of unction in the Church of the living God.

* * *

Twelve Things To Think Of

Does the Church really believe its own belief?

Talent and personality are sometimes taken for the Spirit.

"The Holy Spirit does not work generally without the Church.

The Church is helpless without the Spirit.

We are to meet conditions and pray to victory.

Church problems are not solved by talking about them.

Seeming failures can be stepping-stones to success.

Religious construction without God is worthless.

Salvation is experimental, not institutional.

Run a church like a circus, and you'll have crowds, but no Shekinah.

Rich Laodicea was blind to the tragedy on the door step.

You may be without heresy in your creed or fire in your soul.

* * *

Those Christians

Those Christians, what can be done with them? Put them in jail and they start a revival.

From chains and dungeons they sing themselves free. From behind prison bars they have written "The Pilgrim's Progress."
In the lions' den they tame and control the beasts.

Smiling and unhurt, they come from the furnace of fire.

Stone them, and they forgive and shine like angels.

Persecute them, and they love and pray for you.

Take their coats, and they will give their cloaks also.

What can we do with them? Nothing at all. We'll just have to let them go.

Abraham had the right type of salvation, according to his day. The Babylonian religion that he came out of was nothing but Pantheism; they worshipped everything and anything in nature, such as the sun, moon, stars, trees, lakes, rivers, etc. But out of all this confusion comes Abraham with a genuine religion.

A passionless religion is of no value to any person in any generation; it will not come across with proper results either in time or in eternity.

A missionary once on furlough, and in poor health, fainted while speaking to an audience in Edinburgh, Scotland. Kind friends carried him out of the building, but when he recovered, he asked to be taken back to finish his message. They said, "No, you will die if we do so." He said, "I will die if you do not take me back." They could only grant him his request; and upon resuming his message he said, "If you fathers and mothers do not give your sons and daughters for India, regardless of ill health, I start to pack for the trip tomorrow."

* * *

How The Apostolic Church Died

1. Christ was martyred.
2. Matthew was killed with a sword.
3. Mark was dragged to death in Alexandria.
4. Luke was hanged on an olive tree.
5. Judas hanged himself.
6. James (the great) was beheaded.
7. James (the less) was dubbed to death.
8. Philip was hanged.
9. Bartholomew was skinned alive.

10. Andrew was crucified.

11. Thomas was stabbed to death with a lance.

12. Jude was shot to death with arrows.

13. Simon (Zelotes) was crucified.

14. Matthias was beheaded.

15. Peter was crucified with head downward.

16. Paul lost his head on Nero's block.

17. John was the only one of the twelve apostles that died a natural death, and he had been nearly killed once, by being thrown into a tank of boiling oil. He was also banished to the Island of Patmos.

Judas was the only apostle who was not a Galilean.

*     *     *

Trials

If times are hard and you feel blue,
Think of others, worrying too;
Just because your trials are many,
Don't think the rest of us haven't any.
Life is made up of smiles and tears,
Joys and sorrows mixed with fears;

And though to us it seems one-sided,
Trouble is pretty well divided.
If we could look in every heart,
We'd find that each one has his part;
And those who travel fortune's road
Sometimes carry the biggest load.

*     *     *

Glorious Church (Eph. 5:27)

    Positively, it has glory. Negatively, it has grace. Grace is defined as follows:
1. It is unlimited mercy and unmerited love.

2. It is exciting love.

3. It is a fire of love.

4. It is a commotion of love.

The word Mercy comes from the Latin roots and means heart pain.

The term Ichabod was never given to the church by God. When the glory is departed, it is not a church.

The Seven Churches Of Asia: In the Book of Revelation, the Lord has given us a very special message, addressed to these seven churches which we believe represent all classes of people, good and bad, at any time and in any generation.

In the seven churches, there is one white one, one black one, and five spotted ones.

The white one is Smyrna, which stands alone, in having a credit, and no charge against it.

The black one is Laodicea, which also stands alone, but in having a charge against it, and no credit.

The other five all have both credits and charges. They all have their individual message, but at the close the whole seven were addressed by God as follows: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

*     *     *

The Joy Of The Church

Joy or happiness is one thing, but joy in the Holy Ghost is quite another. Most of our unhappiness in life is caused by defeats in our characters. The loss of joy is inevitable with the loss of righteousness. True religious joy is a quality of the soul, and abides only while our hearts are open to the abiding of the Holy Spirit within us.

Many seek spurious cures for their sorrow of soul and loss of holy joy; but there is only one remedy, and that is vividly stated in David's petition to God, as given to us in the fifty-first Psalm. "Restore unto me the joy of Thy salvation." Here, he rightly concludes that the joy of the Lord and salvation are inseparable. The expression implies that if the joy of salvation is restored to the soul, the salvation itself must of necessity be restored also at the same time.

Label the malady of the soul as you wish, the fact remains that lost joy is restored only when one's wrongs are confessed, character amended, integrity resumed and with such a
compliance to the will of God that the joy and peace of the Lord illuminate the inner man with the smile and purity of Heaven.

We have a right to be happy since the blood of Jesus brought to us -- Redemption -- Atonement -- Regeneration -- Forgiveness of sins -- Justification -- Access to the throne of grace -- Peace -- Assurance -- Satisfaction -- Fellowship -- Victory, and hope that fadeth not away.

Our blood-bought privileges should never be undervalued. Oil contains the power of illumination, but that power is hidden until the oil is ignited and revealed to us through the power of combustion. May the Lord set us on fire, that the hidden powers and capabilities might be brought forth to shine and bless this evil age.

The Wesleys were stoned, George Fox imprisoned, and many others cruelly treated, but this did not prevent their usefulness in the service of God. The fragrance of their holy lives blessed multitudes of people in their time, and their influence and messages will continue to bless all succeeding generations to the end of this age. If we had more of such lights as they were, the prospects would be brightened for leading the world into a proper state of Christian experience; then all humanity would be as one family, which could joyfully agree to peacefully sit down together as loving disciples at the feet of our common Master. Here, we could listen to His Word, imbibe His Spirit, and have His life transmitted to our own.

John Wesley, in a dream once, found himself at the gate of perdition. He knocked and asked who were within. He said, "Are there any church people here?"

"Yes," was the answer, "a great many." He continued,

"Are there any Roman Catholics here?" "Yes, many."

"Any Church of England people here?" "Yes, many."

"Any Methodists here?" "Yes, many." Disappointed and dismayed, especially at the last reply, he turned his steps upward and found himself at the gate of Paradise. Here, he repeated the same questions and learned that in Heaven there are no distinguished church people, no Methodists, no Baptists, no Presbyterians, no Roman Catholics, etc. Then he was constrained to ask, "Who have you here?" The answer was, "We know nothing here of these names; the only name, on this order, that we know anything about is Christian. We are all Christians here, and of these we have a great multitude which no man can number, of all nations and kindreds."

We are not one of those who lay great stress on dreams, we only accept and use them when they unfold and convey to us a true Christian principle, as this one does. One preacher, as a little pleasantry, rightly stated once that there is only one denomination that is going to Heaven, and said, "That one is The United Brethren." Religious sects are earthly, material institutions. They are not necessarily evil, because they are material, any more than a brick building called a church is an evil structure, yet it is material, and So is the denomination'; but both can be useful in the world to promote on earth the spiritual work of the Invisible Church.
Many people make no difference between the real Church and their denomination; consequently, they seem to think that the latter is going to Heaven bodily and all alone. This is great ignorance indeed. The denomination is but a human organization of time to give system in the propagating of Christianity on earth. The denomination is simply the agent, the Church of God is the company for which it labors. The agent is employed only for a certain time.

Nearly everything in this world requires system. If the railroad companies had no system for their operations, what disastrous consequences would soon result. Should bankers have no system to work by, what would become of their business?

Should Parliaments and Congresses have no system, what would become of our countries? Should a nation have no military system, how could it command and govern its soldiers?

Then if the Church of God has no system in its operations on earth, it will have no more success than the railroads, Parliaments, etc., would have without controlling principles.

Most of the denominations have good disciplines, sound theology, and true doctrines in their manuals. The creeds nearly all agree on the essential points of salvation. Many church members do not know their own creed. Some will oppose certain doctrines which at the same time are fundamental truths on which their own creed is established and they are ignorant of it. The Lord save us from the animosity of denominational strife! The great trouble with the professed church of today is not so much a faulty creed as a worldly people who have drifted from the observance of their written manuals. How foolish it is to labor for the sake of isms or creeds! It is wiser to do something for humanity's sake and the cause of Christianity; in doing this, charity should go hand in hand with zeal. It is irreligious to be furious in sectarianism. We should guard against that kind of loyalty which leads to partisanship and bitter sectarianism.

Many sects seem to be forgetting God, and are running after men of influence. They seem to be seeking wealth, learning and social standing; but the noble triumphs of the militant Church thus far have often been in the absence of these. Order is as necessary to Christianity as bones are to the human body. Talent and brain are as useful in the Christian Church as clothing is to the human form. The truth is as necessary in the holy conflict as skin is to flesh -- but we might have them all, bone, flesh, brains and skin, and yet be dead. We need the flowing blood of Christ in our hearts in cleansing and preserving power, and the continual active breathing of the heavenly unctionized atmosphere to support and sustain the soul.

We are not at a loss nowadays for learning, logic, rhetoric and church machinery. There is so much of this, that little else can be seen. The twentieth century ministry is learned and cultured almost to death. It needs the learning and culture set on fire with Divine life, energy and power. Powder and cannon balls are powerless, even when they are placed in the proper order in the cannon, until the fire is connected.

The noble river, which bears millions of tons of freight, and myriads of passengers on its liquid bosom, is useless for navigation when bound in chains of ice. What can the church do for the cause of righteousness, if it is frozen over with formality, pride and worldly show? It may
glitter brightly, but it takes more than a glittering church to reach sinners and save them from perdition.

"What is a church?
Let truth and reason speak;
They would reply,
The faithful, pure and meek;
From Christian folds of one selected race,
Of all professions, and of every place."

The true militant Church holds a firm connection with the triumphant Church above. No unity is greater than this; hell has no power over it; sin cannot blight it; schisms cannot rend it; death itself cannot but knit it stronger together. By death, our church relationship is altered only relative to sight, and we are admitted into the reality of eternal blessings.

The Christian looks forward to great things. Heaven is the crowning blessing of everything. It is the corporation of perfected saints. As we are here together in the labors, duties, dangers and distresses of life, so shall we be there together in the great recompense of reward. This is what man was created for, that he might enjoy eternally the Paradise of God.

As to the Creation, the order was: (1) The universe, (2) The earth in the universe, (3) The land of Eden in the earth, (4) The garden in the land of Eden, (5) The animals to bless creation, (6) Man in the garden to have dominion over all material creation. God was alone both in the creation of the world and in the procuring of redemption for fallen man.

Man had no sooner fallen than a Redeemer was promised. "The seed of the woman (Mary) shall bruise the serpent's head." He is the root and offspring of David. As the root, He preceded David, shared in the creation, and was the source of David. As the offspring, He was born as a child of the lineage of David. His name was called Jesus, "For He shall save His people from their sins." His is the most precious name on earth. The name explains the character -- Jesus Christ, meaning Savior and Anointed One. Our Savior has been called by many similar names with a corresponding meaning. Bishop Taylor says he has counted one hundred names for Christ in the Bible. One of the most impressive names is "The Lamb of God." It designates the mild, tender, submissive and inoffensive Holy one. Never was such a person on earth; He was the incarnate God with a combined human and Divine nature. As man, He was holy and exemplary in heart and life. As God, He executed many miracles and accomplished all the will of the Father. In this way, he proved His Deity, as well as His humanity. His distinguished victories were three in number, being over sin, Satan and death. He was in all points tempted as we are, yet without sin. The fourth chapter of Matthew gives us the account of His victorious battle with Satan; and at the close of His ministry, the grave was unable to hold Him. There is no other name given among men whereby we can be saved only through the name of Jesus.

"Jesus, the name high over all,
In hell or earth or sky,
Angels and men before Him fall,
And devils fear and fly.
"Jesus, the name that charms our fears;
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace."

As to the birth of our Lord, the Holy ghost overshadowed the godly virgin, which resulted in the immaculate, miraculous birth. Though a child, He was born a king, and naturally, with a kingdom and government, with penalties and rewards connected. Penalties are as necessary to good government as rewards. England is renowned for heavy penalties and rigid enforcement of law, and correspondingly has less crime in proportion to its population than any other nation. The kingdom of Christ must have penalties as well as rewards.

In regard to Christ, the Record unfolds to us a demonstration of humility, holiness, and willfully chosen poverty in the humble manger birth in connection with Joseph and Mary as poor parents. He might have had rich parents, but He chose the lowly poor. He thus made Himself, on earth, partaker of everything in which we share. Now at the right hand of the Father, He is not satisfied until we are partakers of everything prepared for us in the upper sanctuary.

In 330 A. D., the Emperor Constantine built a church over Bethlehem's stable and manger where the Savior's birth took place. It still stands and is controlled by the Greek Catholics, the Roman Catholics and the Armenians. These three sects are constantly quarreling over their rights to the church service, which often results in fistic engagements within the church. This is the present condition of that sacred place in Bethlehem.

Christian people are highly exalted, John the Baptist was the greatest man born of woman previous to Christ and under the old dispensation; but in the Christian era, "He that is least in the kingdom of God (or kingdom of grace) is greater than he."

Learned philosophers from the East contributed to the honor of Jesus. They brought gold, an emblem of divinity; and frankincense, a liquid taken from trees, as we take sap, and which is used to fumigate sacrifices; and myrrh, also taken as sap from trees, being an oil of a strong, sweet odor. All three are used in the East as presents to distinguished persons of high birth.

Soon after the birth of Christ, we see persecution looming up from the horizon. We hear the voice of Rachel weeping for her children. She had been buried between Ramah and Bethlehem, the locality where the infant massacre was executed by Herod when vainly trying to destroy Christ.

This Herod was one of the worst rulers that ever lived; he was wicked beyond description. He was hated by his subjects, and considered by them to be the most bloodthirsty autocrat that ever exerted a tyrannical administration. As a Jew, he would not allow swine to be killed on his premises, still he would have his wife and sons executed at his order.

He had ten wives; the first five bore children. There were nine sons in all. In a fit of jealousy and blind fury, without investigation, he had his second wife and her two sons executed.
Later, he execrated two more of his sons. One of them was executed but five days before his own death, at which time he knew well that he himself was on the verge of eternity. Three sons at least survived him. Archelaus, his successor, was the son of his fourth wife. He marked the way to the throne with blood, and reigned with blood. When he was diseased and death was certain, he imprisoned one out of every family in Judea, and ordered these to be slain immediately after his death. Knowing that none would mourn for him at his death, he thus forced all Judea into mourning at the time of his death, by this slaughter of their own kindred. He died at Jericho when our Savior was about one year old, his death being caused by a dreadful disease. It occurred in the seventieth year of his age, and thirty-eighth of his reign, which was the eighth century of Roman rule in Palestine.

Well, the babyhood of Jesus was Divinely protected against this wicked man, and the Savior physically grew to manhood. He entered the ministry, and in His first reported sermon, He said, "The Spirit of the Lord is upon Me, for He hath anointed Me to preach the gospel to the poor."

The temptations in Matthew, chapter four, are worthy of note. After a forty-day fast, He refused to turn stones into bread at the request of Satan. He said, "Man shall not live by bread alone." There is a higher spiritual life, sustained by a higher spiritual food. Next, Christ did not presumptuously throw Himself down from the pinnacle as Satan desired, although the latter misquoted Scripture in order to deceive. Following this, Satan offered Christ great kingdoms, and the glory of them, if He would fall down and worship him. Satan made this great offer to Christ who created and possessed all things, while Satan created nothing and owned nothing. Billy Bray said he offered Christ great kingdoms, when he had not so much as an old tater-skin he could call his own.

Isaiah, the so-called silver-tongued prophet, in chapter sixty-one gives us a prophetic view of the advent of Christ and the gospel dispensation. Here, Christ is represented as being anointed to preach, and to administer spiritual and material benevolence to mankind; it is contained in the ten following items.

1. "Good tidings unto the meek."
2. "To bind up the broken-hearted" -- the penitent publicans and prodigals.
3. "To proclaim liberty to the captives" -- the slaves of sin.
4. "The opening of the prison to them that are bound" -- imprisonment is worse than slavery.
5. "To proclaim the acceptable year o\): the Lord" -- alluding to the year of Jubilee, in which all slaves are set free, and all debts released for the year -- a season of freedom for all.
6. "To comfort all that mourn" -- the special work of the Holy Ghost.
7. "To appoint unto them that mourn in Zion" -- to help the needy.
8. "To give beauty for ashes" -- a crown of glory for misery and grief.

9. "The oil of joy for mourning" oil is a token of joy; there is joy in salvation.

10. "The garment of praise for the spirit of heaviness" -- God's people are born on thanksgiving day, and they live in the year of jubilee. They are planted by the fountains of living water, their leaves never wither, and their fruit never fails. They have the palm tree, evergreen flourish; their boughs throb with excessive life, even in times of drought.

Among the many things that transpired in the ministry of Christ was the incident where He met the two demoniacs (Matt. 8:28). Here were two cases of demoniacal possession, raving maniacs, living wild in caves of the rocks and cutting themselves with stones. The demons in them had power of will and speech, as well as the men that possessed them. They were so exceedingly fierce that no man dared to pass that way. Jesus here was the exception, and He made them a very fruitful pastoral visit. The demons soon left the men and entered into swine, and the latter rushed into the sea and perished in the waters. Two thousand head of swine could not live and contain the demons that had long dwelt in two men; surely the heart of man is wicked "above all things." Why not all say with Joshua, "As for me and my house, we will serve the Lord"?

In the conclusion of our Lord's ministry, was His experience with the grave, followed by the glorious resurrection Sabbath in which Christ made five appearances in the one day. There are five more recorded during His forty days' stay on earth after the resurrection. One was to five hundred brethren at once; but according to the record, He never appeared to the unsaved again after His death. Later than His ascension, there seem to have been two more appearances, one to Paul, and one to John on Patmos. Now His earthly struggles are over, and He is situated at the right hand of the Father, as our High Priest after the order of Melchizedek, who, according to the record or pedigree, had no beginning or end, father or mother, etc., that is, none recorded; so Christ is still our High Priest and ever liveth to intercede. As to Melchizedek, he was the same as other people; he had a father and mother, a beginning and end to life, but the stress here is laid on the record, which does not give his parents or the beginning and end of his life or priesthood; hence, in his record, he is a type of Christ. Our Savior brought us a great gospel, and the essence of it is included in two words, WHOSOEVER and whatsoever; the former is to the sinner, the latter to the saint. Everything concerning the birth, life, character, works, reputation, death, and ascension of our Lord was very distinguished.

Jesus had many warm friends on earth, and many bitter enemies. We will consider a few of their testimonies.

* * *

Christ's Enemies

The Pharisees -- "This man receiveth sinners and eateth with them."
Judas -- "I have betrayed innocent blood."

Caiaphas -- "It is expedient that one die, and not that the whole nation perish."

Pilate -- "I find no fault in Him."

Pilate's wife -- "Have thou nothing to do with this just man."

The Centurion -- "Truly this was the Son of God."

The mocking Jews -- "He saved others, Himself He cannot save."

Demons -- "We know Thee who Thou art, the Holy One of God."

* * *

Christ's Friends

John the Baptist -- "Behold the Lamb of God, which taketh away the sin of the world."

His mother -- "Whatsoever He saith unto you, do it."

St. John -- "In the beginning was the Word, and the Word was with God."

Thomas -- "My Lord and my God."

Peter -- He requested his head to be downward on his cross.

Paul -- "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Holy Angels -- "Behold, we bring you good tidings of great joy which shall be to all people."

God the Father -- "This is My beloved Son, in whom I am well pleased."

* * *

The Christ

He was a tender plant.

A root out of a dry ground.

He had no form nor comeliness (not handsome).

No beauty that we should desire Him.
He was despised and rejected of men.
A man of sorrows and acquainted with grief.
But -- He had His portion with the great.
And as a mighty conqueror,
He divided the spoils with (even) the strong.
In Him were blended -- Reproach and Dignity -- Misery and Majesty.

* * *

Christ Was Predicted As Follows

Was to be human, not angelic.

Was to be of Abraham's seed.

Was to be of the tribe of Judah, and family of David The time and place of His birth were stated.

His betrayal was defined to a fine point.

The scourging, spitting and piercing were mentioned.

His bones were not to be broken.

The casting of lots for His garments was spoken of.

His death with the wicked, and with the rich was foretold.

The story of His resurrection the third day was much repeated and never understood.

At the time of our Lord,

The beauty and grandeur of Greece and Rome were buried in the ruins of vice.

Then, in the stillness of the watchman's night,

Came Christ and the Apostles on the scene,

Blowing the Gospel Trumpet;

And sounding the resurrection dawn,
Causing the dead to be raised and demons cast out;
Thus sweetening the poisonous atmosphere
With Divine love and purity.

* * *

The Christmas Text Of The Bible (Isaiah 9:6)

"For 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, Counsellor,
The Mighty God,
The Everlasting Father,
The Prince of peace."

Why call Him Wonderful?
1. He vacated Heaven.
2. He made a terrestrial visit.
3. We have salvation through Him.
4. He is coming again for us.

Why call Him Counsellor?
1. He guides us into all Truth.
2. He gives us Wisdom.
3. He is our Advocate.
4. He has given us His written will to instruct us.

Why call Him Mighty God?
1. He is our Creator and Redeemer.
2. He is supernatural.
3. He is omnipotent.
4. His promises are dependable.

Why call Him Everlasting Father?
1. He accepts the prodigals.
2. He welcomes the publicans.
3. He is now preparing mansions for us.
4. He protects and preserves us from wrong.

Why call Him Prince of Peace?
1. He is our Sacrifice.
2. He is our Intercessor.
3. He is our Altar.
4. He is our help and only hope of Heaven.

* * *

The Twenty-One Charges Against Christ

1. That He blasphemed... Matt. 9:3
2. That He ate with publicans and sinners... Matt. 9:11.
3. That He was a friend to publicans and sinners... Matt. 11:19.
4. That He was a glutton... Matt. 11:19.
5. That He was a winebibber... Matt. 11:19.
6. That He allowed corn to be plucked on the Sabbath... Matt. 21:1.
7. That He healed on the Sabbath day... Matt. 21:10.
8. The He cast out devils by Beelzebub... Matt. 12:24.

9. That He did not have His disciples wash ... Matt. 15:1.

10. That He ate without washing, and broke the law... Luke 11:37.

11. That He did not have His disciples fast... Luke 5:33.

12. That He allowed a sinful woman to touch His garment... Luke 7:36.

13. That He claimed to be God's Son... John 5:18.

14. That He was bread from Heaven... John 6:41.

15. That He was a deceiver... John 7:12.

16. That He was a Samaritan... John 8:48.

17. That He said His followers would not die... John 8:52.

18. That He claimed to be older than Abraham... John 8:57.

19. That He was a sinner... John 9:24.

20. That He was mad and had a devil... John 10:20.

21. That He said He and God are One... John 10:30.

* * *

He Was Sold For Fifteen Dollars

Fifteen dollars was all the price the Chief Priests could pay for Him.

They could not pay more for one they were buying just to destroy.

Fifteen dollars was paid for the murder of our Lord, while Barabbas was liberated free of cost.

Fifteen dollars was so stained with blood it could not be placed in the Temple treasury.

The fifteen dollars, blood money, was the only currency nobody wanted.

The fifteen dollars of stained money bought the potter's field to bury strangers in.
The fifteen dollars blood money was disowned by the giver and the receiver.

The fifteen dollars put an end to Judas' life, and sent his soul to a suicide's hell.

The fifteen-dollar transaction rent the vail of the Temple, opened graves, shook the earth and darkened the sun.

Fifteen dollars, and a fountain was opened to the house of David for sin and for uncleanness.

Fifteen dollars, and earth got rid of our Lord, who sent the Holy Ghost to preside without a body, upon whom hands and price cannot be placed.

Fifteen dollars, and they Bound our Lord.

Fifteen dollars, and they crowned Him with thorns.

Fifteen dollars, and they spit in His face.

Fifteen dollars, and they smote Him with the hand.

Fifteen dollars, and they smote Him with a reed.

Fifteen dollars, and they nailed and speared Him.

Fifteen dollars, and all the disciples forsook Him.

Fifteen dollars, and Jesus has prepared a mansion in Heaven for you and for me.

*     *     *

Christ's Funeral

Just four attended the burial part.

Joseph of Arimathea, the rich man, was one.

Nicodemus, who came to Him by night, was another.

Mary Magdalene was the third.

And Mary, the mother of Joses, was the fourth.

The twelve were not there.

The seventy were not there.
His mother was not there.

No casket was used.

They borrowed a sepulcher.

He was buried in a near-by garden.

Who preached His funeral sermon? Nobody, there was no minister there to relate the events of His earthly life and ministry. No orator there to thunder the praises of the greatest Life this world has ever known. No speaker to describe His accomplishments in human redemption. We are not sure that He was buried beneath a tree -- but earthly conditions did not prevent Him from ascending to Paradise.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24, 26).

The Christian Church in her activities, as a simile, is like the ark of Noah floating upon the waters of destruction; like the lilies growing among the thorns; like the bush in the midst of fire, which is not consumed; like the innocent sheep near the furious forest wolves. Zion, on earth, is being constantly besieged. It may suffer some in the conflict, but it can never be destroyed. The Christian pilgrim may be "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

His life here may be variegated by fightings without and holy fears within. He may be "Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things." God's grace can keep the Christian shining with the radiance of Divine glory under all circumstances.

*     *     *

John Bunyan

Bunyan was born at Bedford, England, in 1628. He spent twelve years in Bedford jail, because of his religious principles. The sentence was for life, but friends obtained his release. He had preached five years when arrested. It was persecution that led to his fame and written message.

He ran from the City of Destruction, holding his fingers in both ears, crying, "Eternal Life, Eternal Life," as he headed for the Celestial City.

He made the Hill of Difficulty,
And passed the lion safely.

He mastered Apollyon, the giant,

And passed Doubting Castle with the victory.

He evaded the black man, though as an angel of light,

And reached the Enchanted Ground.

At last, at last, he left all his enemies behind,

And passed through the portals into Glory.

*   *   *

Divine Life

The Christian life consists of battles and contests all the way to Heaven; but when we
trust in God and obey Him, victory is always sure. We need generals in the Lord's army, as well
as soldiers; but the latter win the battles, it is the soldiers that do the fighting.

We need to be very cautious and guarded against the devices of the evil one. The devil is
neither dead nor converted. He never lies down on the job, he minds his own business. Unlike
many Christians, he never becomes snowed up in the winter, nor exhausted in the summer heat.
He obeys only one of God's commands, "Be not slothful in business." He attends to his affairs
day and night, often working overtime. He is always punctual and will never allow a soul to slip
through his fingers by his neglect. He soon captures the indifferent. The devil still hates Jesus as
much as when he established the decree that every male child under two years of age in Judah
should be destroyed.

Satan presents himself in two forms: (1) Outside the church, as a roaring lion seeking
whom he may devour. (2) Within the church, as an angel of light, trying to deceive the very elect
if possible. He is a deceiver, the father of lies. The only time he tells the truth is when a lie will
not suit his purpose. He is immutable so far as sin is concerned, and in his ironclad debaucheries,
and evil characteristics, he ever seeks the complete destruction of all the living sons and
daughters of Adam.

Some people grieve over their poverty and temporal affairs; but sin, guilt and
condemnation are a thousand times worse. Solomon said, "A poor man is better than a liar."

Religion can be represented by three boats.

First, The Rowboat. It is only man power.
Second, The Sailboat. It goes the way the wind blows.

Third, The Steamboat. It has power to battle the waves, resist the storm, and go the way it should go.

The militant saint does not fight in trenches, nor with man's artillery. He puts his trust in God and takes the open field, like David with Goliath. The spiritual strategy of the true Christian warrior is not to seek a hiding place. He is not a camp follower, but a fully armed soldier to fight and win for God. The man who faints in the excitement of the sham-battle in the training camp is at once dismissed from the army. A spurious religion is not worth paying taxes on. Gideon had his experience with cowards.

It takes grace to be bold and courageous when the real battle is raging, and the enemy turns loose the artillery of damnation against the Church of the living God. There is inspiration in the words, "The sword of the Lord, and of Gideon." The Lord is placed before Gideon; and as the Lord handled the invisible sword, the Midianites were quickly and completely mastered. On one hand there were 135,000; on the other side was Gideon, a poor captive slave, and a few Israelites who were out of political power, and consequently had no control of the militia.

Although they were the chosen people of God, they had fallen into idolatry, were backslidden, down and out, and God permitted their captivity as a punishment for their sins. They had light, and knew what God had done for them in the past, and knew what He would still do if they but gained His favor. With this intelligence, we find them turning to God in prayer and faith. We see them tearing down the altars of idol worship to Baal. Their faith leaps from the natural to the supernatural, and in response God begins to direct their course and help them in the way to victory. As soon as Gideon began to destroy these heathen altars, the war-whoop was heard among the Midianites, and soon they were assembled in battle array. Against their massive army was Gideon's little 32,000, and under God's direction they were reduced to 10,000, and finally to 300, that the name of Jehovah might be magnified as the God of battles and of victories.

Gideon's armor for his little Israel bunch was very simple -- just pitchers, lights and trumpets, to combat the enormous army fully equipped with an up-to-date armor, for that age.

These articles had their significance. The pitchers were earthen vessels willingly broken in the conflict, typifying the body of Christ, which was to be sacrificed for the Israel of God. The breaking of the pitchers unveiled the light, which is a token of the gospel light shining since the body of Jesus suffered wreckage on the cross of Calvary. The trumpet is the voice of the Church; it alludes to the message of God to a lost world, "Blow ye the trumpet, sound an alarm." "Proclaim liberty to the captives, and the opening of the prison to them that are bound." It also denotes victory, and proclaims judgment.

God did actually win this Gideon battle. He terrified the host of Midian without a blow being struck or an Israelite killed. No one was injured but the Midianites. They crushed their own men in their fearful panic, fleeing for their lives.
Another outstanding incident in God's strategy and victory is seen in His dealings with Israel at the Red Sea. The sea was before them, and a mountain on either side, also Pharaoh with his Egyptian host closing in at the rear. It was a trying hour, but faith and obedience planted Israel on the other side of the sea, while their enemies were enveloped and sank to watery graves amidst the angry billows.

Coming over to the New Testament time, we find Paul exhorting the church at Ephesus to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." It will not do to neglect any part of the armor, for "We wrestle not (only) against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Well did St. Paul understand the full meaning of spiritual warfare, and at that particular time when he wrote this epistle, for it was during a two-year imprisonment, where he was kept in bonds for nothing more than preaching the gospel and leading souls to Christ. During these two years of imprisonment, he wrote four epistles; viz., to the Galatians, the Ephesians, the Philippians and to Philemon. We invite the readers to carefully peruse these four books of the Bible, and see how little his dark circumstances shaded his life and testimony.

*     *     *

The Wickedness Of Nero

In A. D. 64, a terrible fire occurred in the City of Rome. The people suspected Nero (who was the ruler) of having started it; and to avert this suspicion from himself, he accused the Christians of it, and ordered their punishment. Thousands were put to death in the most cruel manner, among whom was Paul and also Peter. For some time his palace was kept lighted at night from the bodies of Christians burning at the stake. Others had their tongues torn out and bodies pulled to pieces. How thankful we should be today for our religious liberty.

Polycarp, of A. D. 69-156, was contemporary with St. John, and he was Bishop of Smyrna, one of the -- even churches to whom John wrote. Through religious persecution he was arrested and brought before the Emperor; and when offered his freedom if he would curse Christ, he replied, "Eighty and six years have I served Christ, and He has done me nothing but good; how then could I curse Him -- my Lord and my God!" He then was burned alive.

This world is no friend to grace to help us on to God; neither are its material substances dependable.

There is nothing on earth on which we can bank. No matter how happy and comfortable one may appear to be in this life, tomorrow it may all have vanished away. Today one may be rich, tomorrow a pauper; today in perfect health, tomorrow a corpse. It is difficult to know which will cross our pathway first, prosperity or adversity. Piety cannot always determine which it will be, as sometimes the most righteous have the greatest trials. There seem to be some incidents where the vilest sinners have a smiling providence upon them, while the righteous have to struggle in the tempest of privation. Job with his trials, Daniel in the lions' den, and the three
Hebrews in the fiery furnace had their adversities. In each of these three cases God graciously intervened, defeating the works of Satan, and He blessed them all temporally and physically, giving them financial, political and spiritual honor. Those who love, trust and obey God will now, or some day, come out on the side of right. Trials and temptations in themselves do not hinder one in his service to God, nor in his progress heavenward.

We may esteem God more highly by considering Him in connection with His characteristic attributes. There are eight natural and six moral attributes.


The more we comprehend the full meaning of these fourteen terms, the greater will be our conception of our God to whom they belong.

Christians are not called to the service of dress parades; our weapons are not for show and shine. We are engaged in real conflict with the powers of darkness. Our business is to make every blow count for the glory of God, and the salvation of the souls of men. It is to break to pieces the flinty rock, to melt hard hearts, to subdue stubborn wills, and lead contrary human nature to bow in allegiance to God.

It is by the ministration of the Word that the Holy Spirit is ordinarily imparted. The gospel is the ministration of the Spirit, and it is God's great instrument for the conversion of unrighteous man. We are not sent to engage in this warfare with carnal weapons or at our own charge. When we comply with all gospel conditions, the Holy Spirit fills our hearts, and cooperates with us in the holy conflict; it is then our weapons become mighty under God to the pulling down of the strongholds of Satan. We could not bear up under our responsibilities if it were not for Omnipotence to our back. Nothing is impossible with God, and consequently "All things are possible to him that believeth." Where is the Christian's strength limited, when he is supported by the unlimited power of God? How beautiful are David's words, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

"Never trouble trouble,  
Until trouble troubles you;  
For you only make your trouble
Double troubles if you do.

"And the trouble like a bubble,  
That you're troubling about,  
May be nothing but a nought,  
With its rim rubbed out."
In the Christian race we need much courage; we cannot get along without it. Isaiah left us a good example, as when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And he said, "Here am I; send me." The Lord wants volunteers, full of faith, grace and power for His battle fields, and this class is always found in the front ranks. Grace and blessing well used will multiply on our hands, causing an increasing supply.

The greatest skill on earth is that which has the greatest grip on the art of successfully instructing, convincing, persuading, and consequently winning souls for Jesus. This is true of every Christian, and especially true of every minister of the gospel. The preacher should make sure that he is reaching the main end of all his studying and religious labor. If he preaches just for salary and personal benefit, God will make him the most contemptible of men. We should endeavor to preach with such seriousness and fervency that people will be convinced that at least we believe and practice our own teaching. Our work is not confined to the duties of our studies and pulpits. The minister is a shepherd; he must not only know his flock, but know every sheep. He must know the diseased ones, and know how to apply the remedy. He must know the straying ones and must bring them back again. He must watch those closely who are inclined to wander from the flock. It is his duty to work daily (like the apostles) from house to house, inquiring how the people are advancing, and upon what ground they are building the hope of their salvation. He should be familiar with the people, but not too talkative; familiar, so as to maintain their confidence so as to be used for their spiritual good and for the glory of God. If some profit but little from such a labor of love, let them be pitied rather than neglected. If your people, dear pastor, are ignorant of God's ways, or walk disorderly, be sure it is not as much your fault as it is theirs.

Be not asleep while the roaring lion is going about seeking whom he may devour. Be skillful and discreet in your manner of procedure; the souls among whom you work have both judgment and reason, and for your efforts to have a fruitful result they must be laden with these elements or they will fall to the ground. An intellectual man must be won through the channel of intellectuality. Study, work and pray until you are a "Workman that needeth not to be ashamed, rightly dividing the Word of Truth." Your hearers then will not be ashamed nor weary of your discourses. Be as particular about living a holy life yourself as you are about others. Make people feel that you are a minister from pure love for their souls, and not that the ministry is your trade to procure a temporal livelihood. It seems sad sometimes to see ministers acting rather selfishly about their pulpits, and fortifying themselves against what they call competition; when in reality, there is neither competition nor opposition present. I wonder if Peter, James and John ever talked about their competition in the ministry. We rather think they were so united and absorbed in the soul-saving business that they just did all they could to help one another and were not troubled much with competition fears. God will not bless a commercialized ministry. A minister should practice all the courtesy, meekness, humility and self-denial that he teaches his people from the gospel. He should do everything possible to bring the most glory to God and to accomplish the salvation of souls, rather than to give undue attention to his Own personal esteem in the minds of the people. Personal interests, whether financial or otherwise, should always be secondary in the work of the Lord.

An unctionized ministry is of far more importance than an educated ministry. If there were more unction, we would not always have to have so much education. We have no desire to
minimize learning, not in the least -- the more we have of it, the better; but we believe the great need is more spirituality, and less trusting in a literary gospel.

The world is in great need of God's Heaven-born message; the truth of the gospel that sets men free. They need to be told how to find the Savior, and how to resist the world and retain His presence in the soul.

The world is lying at the feet of the church with open doors, if she will enter by prayer and self-denial. "Fields are now white unto harvest." When the Wheat crops are ready for harvest they are yellow; but when they become white, they are shelling out and going to waste with every wind that blows. The Divine logic of Christian love and duty is to enter these fields and gather the sheaves, whether golden or white, "While it is called day: the night cometh, when no man can work."

Laborers would not be so scarce in the field, if they would stop for a moment and put their eyes to the telescope of Divine light, and take a look at eternal things with an instrument that brings them near. Look first into the lost world, and hear the wailing of the doomed and hopeless spirits; then look upward into Heaven, and see the saints all robed in white, singing the songs of redeeming love in the society of the holy angels. Should not a glance at this condition of spiritual things fill any human soul with a burning passion to reach the lost by the power of the gospel before the white fields are entirely shelled out?

Man is quite naturally an appointed king on the earth, and a great blessing he is, when he applies his capabilities to good purposes.

The earth was a wilderness until his toil made it a garden. The fruit was poor and scanty, until his authority was revealed to them. The plains were but swamps until they came under his dominion, then they began to yield their golden harvest. The woods were useless and the metals lay in idle ore, until he turned them to noble ends. The seas were barriers to nations, until he made them his highways. He uses the lawless winds to further his voyages or to grind his grain. As in the natural world, so in the spiritual; if man properly applies himself, great things can be accomplished in the kingdom of God.

Shyness or a foolish bashfulness is sometimes a hindrance to the cause of God. Many who should shame people out of their sins by a holy boldness in the work of the Lord, are themselves shamed out of doing their duty by yielding to a senseless timidity. May not the sinner condemn us at the bar of God, who have blushed to rebuke him? The sinner does not blush to live a wicked life, then why should we blush in doing those things that constitute Christian duty? God's work is not something to be ashamed of; we should be ashamed of nothing but sin.

It is more honorable to be a soul-winner than to be a ruler of a nation. The salvation of souls was the only business of the early church. Working for the Lord with proper equipment and right methods can never fail. There is no such thing as failure in really inspired Christian work. We fallible mortals may make mistakes, but God will take our honest and best efforts and make use of them, so that we will see results both here and hereafter. Our best endeavors may be rendered in weakness, humble faith and quiet hope, but God will take those sincere efforts and
make use of them, by erecting for us "a building of God, an house not made with hands, eternal
in the heaven." Here, we have the result we wished for, but which we ourselves were unable to
accomplish. If the seed we have sown in the Lord's vineyard does not spring up the same day, do
not dig it up to see what the trouble is; having done
your best, then leave all in the hands of God. The wisest of saints are doubtless continuously
making great blunders in the sight of the angels. The church is not so much at a loss for great
men as for good men; those who under God do the very best they know how. In doing this, God
never leads us to fret and worry, and we should not do it. Here, we can "Be careful for nothing,"
be overly anxious about nothing; but in everything, with prayer and thanksgiving, we can let our
requests be made known to God. In the place of fretting and groaning under corroding care, we
cast our burden upon the Lord; He sustains us and we sing,

"This is my story, this is my song,
Praising my Savior all the day long."

Christian workers, like Christ, should have compassion for even the impenitent, and the
most miserable slaves to sin. If the Lord had not heard the cries of our miseries, before He heard
our prayers for mercy, and been moved with pity towards us, before He was moved by our
importunity, we might have long remained the slaves of sin and finally been lost.

All men have wills to be broken by the power and love of God through the preaching of
the gospel in the demonstration of the Spirit and power, and the prayers and faith of God's
people. In winning souls, we sometimes have to compel them (with the violence of love) to come
in, that God's house might be filled. The most responsible work on earth is that of pulling souls
out of the fire; this is the work of both the ministry and the laity in the church.

When Dr. Lyman Beecher was laboring most successfully in Boston, he was asked how it
was that he was able to accomplish so much. He replied, "It is not I that do it, but it is my church.
I preach here as hard as I can on the Sabbath, and then I have four hundred members who go out
and preach by their lives every day of the week."

What a responsibility there is on a Christian congregation! What a marvelous help they
are to a minister when their lives are in line with the true gospel sermon; and what a hindrance
when they are inconsistent, and possibly contentious in the work of the Lord.

Henry Ward Beecher said, "The church was built to disturb the peace of man; but often it
does not perform its duty for fear of disturbing the peace of the church. What kind of artillery
practice would it be, which declines to fire, for fear of kicking over the gun carriages, or waking
up the sentinels asleep at their posts?"

The real business on hand for the Christian is not to anticipate Heaven, but to win souls.
It is the soldier's duty to stand where he is placed, and strike as long as he has a foe, or until the
Captain's trumpet sounds, calling the weary to rest.

We need not stagger at the promises of God, for He can and will save to the uttermost if
we only permit Him. If Jesus could cast a legion (6,000) demons out of one man, can He not save
you and me and keep us right? There is a vast difference between building up the church membership through the power of intellectuality and sociability, and the winning of souls through the power of spirituality.

The truth of God was never intended for a subject of dispute. We need to be on guard against a religion that exists only in opinions and arguments. The violent disputer about the circumstantialis of religion is not acquainted with its true principles. When one's religion is all in his opinions rather than in his heart, he will frequently and zealously be advancing mental religion, rather than experimental. While talkers are feeding oil these husks and shells, let the true Christian resort to where the soul is fed on the joys of the upper sanctuary.

Preaching the truth is better than combating error. It is truth that combats error most effectually. Nothing is gained by fighting; fighting provokes fighting; controversy provokes controversy; strife provokes strife; but by the "Foolishness" of preaching the gospel, hard men are brought to their knees, seized with conviction and by the power of the Spirit are transformed from darkness to light.

A prominent American evangelist was once asked for his opinion of the spiritual condition of the churches at large. He replied, "I honestly believe that one-half of the membership have never been regenerated, and four-fifths of the other half are backslidden in heart, and are not in touch with God." David was sometimes a slave to evil propensities, at other times he was a political and spiritual king. Sometimes he was the victim, at other times he was the conqueror. David was a type of a greater and better One, whom the world waited for, who should render a perfect obedience and claim a perfect dominion. He is now here at our disposal. What are we going to do with Him? Will we accept or reject His purchased redemption?

*   *   *

How To Prevent A Revival

"Make no preparation beforehand.

Take no responsibility upon yourself.

Find fault with the season of the year chosen.

Put business interests first.

Offer prayers about a mile long in the services.

Do not spend much time in secret prayer.

Talk much about the obstacles in the way.

Talk lightly of the minister, and the way he conducts the services.
Do not do any personal work.

Do not obey orders given by the leader of the meeting.

Remember that your community is a difficult place.

Don't forget that the people of your vicinity are very hard to reach.

Do not confess any mistakes or shortcomings in your past life.

If any become converted, say they are of little influence, or that they will likely soon backslide."

If talking about religion, belonging to some Christian denomination, and crying, "Lord, Lord," is all that is necessary, then why did Jesus condemn the scribes and Pharisees, branding them hypocrites and whitened sepulchers? Souls are reached by the strictness and purity of our lives, accompanied with the sweetness of God's blessing in our hearts. Some people's religion is so sour in spirit that no one desires it. True religion will speak for itself and convince people of its reality.

A group of saints was martyred in the reign of Henry VIII of England. When they were threatened with being tied in sacks and thrown into the Thames, one replied, "We are going to the kingdom of Heaven; and whether we go by water or by dry land is of very little concern to us." Oh, for many such soldiers of the Cross of Christ.

In the Civil War, the army was approaching and no one to meet it, so an old lady went out to combat them with a stove poker. Some one, in seeing her go out, asked her what she hoped to do? She said, she could at least show which side she was on.

*     *     *

Going To Church

"Some go to church to take a walk,  
Some go there to laugh and talk;  
Some go there to meet a friend,  
Some go there their time to spend.  
Some go there to meet each other,  
Some go there a fault to cover;  
Some go there for observation,  
Some go there for speculation.  
Some go there to doze and nod;  
The wise go there to worship God."

Christians should be unlike the bumblebee; it is said it is larger in appearance at birth than ever after.
Our Duty To Man

1. To love all men... I Thess. 3:12

2. To be patient with all men... I Thess. 5:14

3. Live peacefully with all men... Rom. 12:18.

4. Provide things honest in the sight of all men... Rom. 12:17.

5. Be gentle to all men... 2 Tim. 2:24.

6. Let your moderation be known to all men. Phil. 4:5.

7. Let us do good unto all men... Mark 5:23.

The earthly church must find her way into many unpleasant places. This is the work she was born to do. She must find her way up the broken stairways, away down into the dark slums of the cities. She must meet the miserable, place herself beside the loathsome, then go down into the pit with the miner; into the forecastle with the sailor; into the tent with the soldier; into the factory with the workman; into the shop with the mechanic; into the field with the farmer and into the store with the merchant. Like the atmosphere around us, the church must press equally on all the shades of societies and different professions. Like the sea, it needs to flow into every nook of the shore of humanity; and like the sun, must shine on things foul and base, as well as the noble, for she was organized, commissioned and equipped for the moral renovation of the world.

Let us consider the example of the early fathers, in whom true religion shone, and see how little we do for the church in comparison with them.

They served the Lord in hunger and thirst; in cold and nakedness; in labor and weariness; in watchings and fastings; in persecutions and bitter reproaches. How much tribulation the apostles of our Lord joyfully endured. The martyrs and reformers have gone before us; they have trodden the stony ways and waded through bloody seas. This was once their experience, but now they possess their souls in the realm above, of everlasting sunshine. How strict and self-denying their lives were because they had eternal realities in view. Their days were spent in labor, and much of their nights in prayer. All their time was spent usefully. They were poor in this world's goods, but rich in the grace of God. Their outward necessities were lost sight of by the inward refreshment of Divine consolation. They were despised in this world, but precious in the sight of God.

Sanballat said, "What do these feeble Jews?" They seemed weak to him, but when they united their forces in obedience to God they could build the walls of Jerusalem in spite of fierce
opposition. If our hearts are not burning with Divine love, we should go on to higher ground, and be made better acquainted with the Son of God whose name is, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Here is a precious command.

Son... Unity.
Go... Authority.
Work... Activity.
Today... Opportunity.
In... Locality.
My... Dignity.
Vineyard... Prosperity.

There has been human responsibility since the creation.

Eden had the distinguished tree... Gen. 2:17.
Noah had the ark... Gen. 7:1.
Egypt had the blood to sprinkle... Ex. 12:7.
Rahab had the cord... Josh. 2:18.
The twentieth century has gospel light... John 3:16.

In the fanning mill of Matthew 3:12,
Christ fans to get rid of the chaff,
Then Satan sifts to get rid of the wheat.

* * *

Laziness Unprofitable

People who are naturally lazy usually make lazy Christians. This is repulsive in Christianity. Such may have a genuine conversion, but often they are too lazy to keep salvation.
When God wants a worker, He calls a worker; when He wants a good servant, He calls a busy man. When Moses was called, he was busy with his flocks at Horeb. When Gideon was called, he was threshing wheat by the winepress. When Saul was called, he was busy searching for his father's lost animals. When David was called, he was caring for his father's sheep. Elisha was called while plowing with twelve yoke of oxen. Nehemiah was called while bearing the king's wine cup. Amos was engaged with flocks when he was chosen. Peter and Andrew heard the "Follow Me," when they were fishing. James and John were mending their nets when they were selected. Matthew was called from the receipt of customs. Saul of Tarsus was busy persecuting the church, etc.

*     *     *

The Pastor

The pastor is your spiritual adviser, he has no other business among you. Be friendly and sociable with him in your church activities, but don't be his constant dictator. Learn to respect your superiors in age or office; it will save yourself and others much trouble, and will help you to Heaven. See Rehoboam's mistake in 2 Kings 23:15. Let it be seen in your Sunday School and church audience that you respect your pastor-you will all win more souls by it. Be a church of unity and power, but not of contention, nor of the other extreme of flattery. You don't need to name your pastor out publicly and praise him to his face. It is sufficient to say, "The last sermon was a blessing to my soul." The same would apply to the singing of quartets, etc.

There are some people who carry the church, but there are others who have to be carried by the church.

Satan is an arithmetic bug; he adds to our miseries, subtracts from our comforts, multiplies our sorrows and divides our attention. The only safe and sane way is to keep clear of his devices.

*     *     *

A Few Things About D. L. Moody, As We Understand Them

Mr. Moody was one of the greatest interdenominational evangelists this country has ever had, but his beginning was very feeble. He was converted when a big, uneducated boy. His father departed this life when D. L. was quite young. When Mr. Moody was converted, he showed so little talent and smartness that he was even denied church membership for a year. Later, he offered his services to the churches, but their doors were decidedly closed against him as one entirely incompetent. God saw more in Mr. Moody than man did, and consequently the Lord had His seal upon him. Moody had sufficient perseverance to press his way to victory and success amidst the retarding influences in his religious environment.
He started to preach to the small boys on the street corners. He first gave them candies and pennies to listen to him. In reading the Bible to them he would stop to spell the uncommon words. When he began to win souls, the churches began to open their doors to this crude preacher. One editor, in listening to him in his early preaching, remarked, "That man has from one to ten talents;" but he said that Moody had but a half talent to account for. Little did that editor realize that Mr. Moody would become the head of the great evangelistic movement of his day, addressing the largest congregations of any minister on the continent, with commonly five hundred persons in the choir, and a large staff of distinguished ministers of various denominations heeding his counsel and co-operating in his work.

One writer said that Mr. Moody's life on earth has reduced the population of hell a million souls.

Moody was once asked to state his creed. He replied, "My Creed is in print, it is the fifty-third chapter of Isaiah." He said one proof of the inspiration of the Bible was that it inspired him. On one occasion a person spoke to him of a breach of grammar he had made in his sermon, His reply was, "I am doing all I can for God with the gifts I have. Are you?" He once said it was madness to talk so much about education and culture to people not born of God, for an educated rascal is the worst kind of rascal.

Mr. Moody's eldest brother ran away from home when young, and was gone many years. The brokenhearted, widowed mother held a family reunion once every year. At these gatherings, she. always placed an empty chair at the table to represent the lost boy. One day a stranger appeared at the home, with an unusual gazed as he approached: He was now aged and bearded. He had knocked and entered the house before the mother recognized that the weeping stranger was her prodigal boy. One can imagine the greeting that followed. That mother's love and affection for her lost boy was beyond description -- still it was but human. How much greater must Divine love and compassion be for those who have tasted," or for those who have not tasted of the goodness of God, and are today wandering in the byways and forbidden paths of sin. Streams are crooked because they follow the path of least resistance. Many people are religiously crooked for the same reason.

Many lose out with God these days, in the mad rush after wealth and pleasure. The miser who measures everything by money places no spiritual value on anything. He stands on guard over his money, until he goes into eternity starved to death. God said to such a man, "Thou fool, this night thy soul shall be required of thee."

During a revival campaign in New York City, Mr. Moody had a remarkable experience one day while walking up Wall Street. The Spirit of God so fell upon him that he hurried to a house of a friend and asked for a room to himself; there he stayed for some time and was constrained to ask God to withhold His hand lest he should die with excessive glory.

When Moody's revivals were under good headway and the masses were being swayed for God, two outstanding events took place in 1871. One was encouraging, the other discouraging. The former was that Mr. Sankey, the renowned singer, joined him. The latter was the great Chicago fire, where four miles square of that great metropolis was laid in ashes. Not only were
the buildings burned, but the earth or muck burned several yards deep in many places. Many people thought that the fire was the end of the world, and that it would be ceaseless. As a consequence, thousands of sinners were crying to God for mercy. Some churches found it necessary to debar the Christian people from attending the regular prayer services, in order to make room for the frightened unsaved crowds to assemble for prayer. This great fire was said to be caused by an old lady overturning a lantern while milking her cow. "Behold, how great a matter a little fire kindleth." This may be taken as a type of sin. It may have a small beginning, but may result in a "World of iniquity."

In this fire, Mr. Moody's preaching tabernacle was burned; most of his adherents had their homes destroyed, and Mr. Moody himself lost all his earthly possessions. He said all he had left after the fire was his Bible and his reputation. In these circumstances, he exhibited his usual spirit of perseverance, and put his Bible and reputation to work trusting God, and he proved again that "All things work together for good to them that love God." The fiery trials which tested him only brightened his armor, and extended his usefulness until his great work was marvelously realized throughout the North American continent and the British Isles.

Moody, in spirit, was a pastor as well as an evangelist; although his weight was about three hundred pounds, he frequently made two hundred pastoral calls in a day with a short prayer in every home.

Mr. Moody was not only a big man, but he also had a big, masterly mind. He was a talented leader of men; his work proved that. He was not only a great public man, but he was also a personal worker; he would care for an individual, as well as for the masses.

When a boy, his first wages were one cent a day to drive a neighbor's cows to pasture. When his mother once pressed on him to pray, he said, "I have tried it and it don't work." After he became converted, and in his early public life, for attempting to preach he was first called "Crazy Moody." Later they styled him "Brother Moody," and finally, "Mr. D. L. Moody." When a Doctor of Divinity invited him to preach in his large church in Chicago, Mr. Moody said, "I rubbed my eyes to see who I was." Mr. Moody had twenty Bibles all in use by himself at one time, and all were heavily marked.

In England, some time ago, a certain minister, upon meeting his congregation of a thousand members, asked all to stand who had been converted in Mr. D. L. Moody's revival held in this place twenty-five years before. To this, five hundred stood up. Such lasting results are a very loud testimony.

The following is a sample of his expressions. "Who would want to live forever in this sinful world? These drinking, horse-racing, dancing Christians will never reform the world, we have got to come out and be separate from the world and have our hearts set on things above. Stephen was filled with the Holy Ghost, and men could not resist his wisdom. Paul and Barnabas were filled with the Holy Ghost, and many people were added to the church. The disciples were filled with the Holy Ghost, and great multitudes believed.
"There will be great multitudes believing everywhere, if we, too, get filled with the Spirit of God. My friends, shall we seek this power? Let it be a solemn question between you and God. Let us send up one united prayer that God will empty us of everything contrary to His will, and fill us today with His presence that we may be like Barnabas and Stephen and the holy Christians that lived in the days gone by."

Mr. Moody preached his last sermon at Kansas City, Mo. The message was on "The three Excuses of Luke Fourteen." Here, they ALL began to make excuses.

That is, one hundred per cent made excuses. The land man pleaded, Necessity. The stock man pleaded, Will.

The married man pleaded, Impossibility.

All were unreasonable.

Moody, when dying, was unconscious; then for a few moments consciousness returned, and he looked about at the friends around his bed and said, "Is it possible I am back to earth again after I have been through the portals into Glory?"

* * *

H. C. Morrison, Born March 10, 1867

Dr. Morrison has been one of the greatest and most spiritual leaders in religious activities this country has known in recent years.

He was converted just before he became fourteen years of age, in a revival meeting held in the Methodist Church near Glasgow, Kentucky. He was licensed to preach at the age of twenty-one. He rode circuits for three years, was then appointed to a station in the Kentucky Conference of the M. E. Church South. He served as pastor in several stations, and located from the Conference to enter the evangelistic field forty-seven years ago, from the time of this writing.

As an evangelist, he has preached in practically all the large cities of the United States, as well as in many towns and villages; along with this, he has been an outstanding preacher in a great number of camp meetings.

He has carried the evangelistic message to nearly all the conferences of his church, and has many times preached at annual conferences of the M. E. Church.

He has been elected a number of times to the General Conference.

In 1910, he made a world tour of evangelism, preaching in Egypt, Palestine, India, China, Korea, Japan and the Philippine Islands.
In 1888, he founded "The Pentecostal Herald," of which he has been editor ever since. From 1919, he has been President of Asbury College at Wilmore, Kentucky.

May the Lord bless his remaining years.

The first time the author heard Dr. Morrison speaking over the radio, (we had just tuned in at the middle of his discourse) he said, as near as we can repeat his words: "As to patience, you had better go up to Heaven and secure one of the Lord's little patience mills, bring it down and grind out a quantity of patience; it might be that you do not need much just now, but you better grind out a few sacks and have them on hand for future need. You married women, in particular, will need a supply of patience before long. I have lived some with men myself, and I know it takes patience."

* * *

Revivals

Revivals come at a cost of time, money, effort, exhortation and prevailing, intercessory prayer. They are not worked up, but are prayed down and generally come C. O. D.

Some say, "Where is the God of Elijah, Moses, Daniel, etc.?" But that is not the difficulty, for God is the same yesterday, today and forever. What we need is the Moseses, the Elijahs, the Daniels, the Joshuas, etc.; and the God of the same will still show His power.

John Wesley said, "The kingdom of God consisteth not in external observances, but in righteousness, peace and joy in the Holy Ghost." Prayer is the medium by which we receive everything from God. Bishop A. T. Warren, of Canada, remarked, "It is not so much what I preach as what I am that counts."

Revivals are the life of the church; Christians are born in revivals and cannot subsist spiritually without them. It was revivals that distinguished our sainted fathers. All we have ever learned of the early apostles, Luther, Knox and the Wesleys, along with many others, was in connection with revival achievements. We would never have heard of Nineveh only for the revival in which thousands of persons turned from sin to the worship of God. In wicked Jerusalem, where Christ's own preaching did not result in immediate fruit, and where they crucified Him, three thousand converts were added to the church by the Spirit and power manifested on the day of Pentecost. Later, five thousand more converts were gathered in; it was revivals that made the story.

Knox, under God, stirred the continent of Europe; Luther put Germany in a revival commotion, accomplishing wonders through the power of God. With God's help, the Wesleys set Europe and North America in revival flame.

To have revivals we must learn to co-operate with the God of revivals; we must be friendly, and on good speaking terms with Him. We have power with men in proportion as we have power with God. If my intercession is weak, my message to the people is accordingly weak.
What comes from the heart goes to the heart; the spectacular does not measure up. It is a well
known fact that no merely emotional evangelist ever has very lasting effects in his work. On the
other hand, the evangelist whose work is of a more permanent kind never appeals exclusively to
the emotions.

   Revivals should be for "Zion's sake" (Isa. 62:1). This should be the object of all the
efforts of the church. For "Zion's sake" was the objective of Christ's labors, also of the labors of
the apostles, reformers and martyrs. They had no disposition to worldly show. Zion and
Jerusalem are types of the kingdom of God.

   In revivals the people have their responsibility, as well as the preacher. Activity is
necessary in pulpit and pew, and also necessary in the large open fields outside of the four walls
which constitute the church building.

*     *     *

The Wales Revival Of 1904

   The Wales revival was one of seventy thousand converts, and all the rest of the
population was greatly reformed. "Churchanity strife" had been very strong, but when the revival
broke out, this was all laid aside, and overflow meetings were the order everywhere. The revival
was the only talk on trains, boats and streets; the newspapers were full of it, and that was all
people wished to read from them.

   The services had no form or order still there was holy harmony and no confusion. There
was little or no preaching, and no preacher or evangelist was at the head of it. It seemed to be all
personal work, where the people prayed, sang, and testified just when they wished, with one
another. Along with this, there were many confessing and making their wrongs right with one
another. Thousands of back debts were paid, and old scores settled.

   There was just one organization, and that was the "Get Them Out Of Bed Brigade." This
band worked at night, and aroused hundreds from their beds and got them converted during the
natural hours of slumber.

   The revival helped all lines of trade, except the work of the policemen and the
magistrates; the country was so reformed that these were largely out of a job, and the jails were
fast becoming empty. The churches received twenty thousand new members, besides fifty
thousand old members becoming restored to Christian experiences.

   Evan Roberts, an uneducated miner, had been engaged in special prayer to God for
thirteen years, and this seemed to be the only known human cause for the outbreak of the revival.
It was a puzzle to the people to know what started it, or what was carrying it on. The truth of the
matter is that God was completely managing it.

   In 1859, forty-five years previously, Ireland had just such a revival.
What Would Jesus Do If He Were Here Now? (Selected)

"Those who try to turn the Church aside from Pentecostal evangelism to reform work of various types attempt to tell us that if Jesus were here now He would no doubt give His attention to the correction of social ills, and to the task of national and mass conversion. They imagine that He would concern Himself primarily with the solving of the problems of capital and labor; that He would set in to promote the cause of world peace among the nations; and that He would deal very largely, if not exclusively, with education, legislation and general social betterment. This is the basis for the boldness of the various associations and organizations in sending out broadcast, to the pastors, their requests for the setting aside of certain Sundays for various spiritual causes. These requests have become so numerous within recent years that if a pastor were to heed them all he would have practically no time left for the preaching of the gospel.

"Again, some who are inflated with a sense of modern superiority imagine that if Jesus were here now, He would go into the newspaper, moving picture, and radio business, as a method of spreading the gospel; in fact, there are many suggestions of the changes which the present-day affairs would make in the program of Jesus if He were in the world, in the flesh now as He was nineteen hundred years ago.

"But it might do us good to stop and think that there were fifty million slaves in the Roman Empire when Jesus was preaching in Palestine, that there were tyranny and oppression in the politics of His time and that crime, poverty and sickness were prevalent upon the earth on all sides. And yet Jesus did not appear as an open abolitionist, nor as a politician, nor as a reformer, nor as a philanthropist soliciting huge gifts from the rich, nor as a founder of hospitals, nor as a director of huge educational enterprises. Rather He went about preaching the gospel of personal salvation. He did indeed initiate the movement that has finally freed millions of earth's slaves, overturned the autocracies of the ages, reduced crime and poverty, and built hospitals, and alleviated human suffering around the world, but He did these things as results, and not as causes. He refused to become a referee in the division of an inheritance, but preached against covetousness and unjust settlements. He healed a man of a sickness of thirty-eight years' standing, but warned him of the greater sickness that sin brings. He taught His own twelve for three years, but sent them to the 'Upper room', for their diplomas, emphasizing the spiritual above the intellectual. When He held converse with Pilate, He talked of the kingdom which is founded upon truth, rather than the kingdom in which Pilate was an official, and which needed reformation as much as any kingdom of earth today. He worked a miracle to satisfy hunger on the mountain side, but refused to further a free soup line, and proceeded at once to preach about the bread and water of everlasting life. He accepted the proposition of Zacchaeus, the tax collector, to restore fourfold all of the money he had unjustly taken from his clients, but He turned the subject at once to personal salvation, when He might have discoursed long upon the ethics of Zacchaeus' profession.

"When Nicodemus eulogized Jesus as a teacher, the Master passed on at once to the superior importance of spiritual regeneration, and when His own disciples would call His
attention to the question of the restoration of the kingdom of Israel, the Master replied that the day was near at hand when they should be baptized with the Holy Ghost.

"Indeed Jesus Christ had every opportunity to minister to the world in supreme social service, had that been His pleasure and the choice of Him that sent Him. But He turned from it all to preach to individuals that they must have a spiritual birth and be baptized individually with the Spirit and live Christian lives.

"And in agreement with a recent writer in the 'Central Christian Advocate,' we believe that if Jesus were here now He would do practically as He did when He was here. He would bring the message of personal salvation to the hungry and needy. He would pour out rebuke upon hypocritical and formal professors; He would make His social gospel subservient to the gospel of redemption and salvation, and He would seek to draw out humble disciples from among the multitudes who would follow Him faithfully and fully wheresoever He should lead them. He would seek to evangelize the world, rather than to reform it and save it in its present state. He would do as He did before, and as He taught us, His disciples, to do."

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Extracts From Life And Labors Of Auntie Coon (Methodist)

God has given me many who had entirely lost their experience, and some of them had gone close to the pit. Many times the burden has come and taken away the relish for food, and has kept me awake many nights till they seemed like my own flesh and blood who had departed from God. Some cases seemed almost impossible to recover, but they were so laid on my heart that I felt that I must see them brought back to God or I could not live. I have taken them to God with confidence, telling Him I could not look on His Son without seeing those lost ones I held before Him. Then I could demand the answer, and my heart said, it must and shall be done.

Letters have been sent to me hundreds of miles, saying, "I feel you are praying." How could they know what I was passing through? They said, "I am so troubled day and night that I have no rest; keep on praying, for I am coming back to God." Then how I could write them all my heart, and there has never been one case but what has been redeemed and brought back with a deeper and better experience than they had before. My heart still pursues the same course, and I am convinced that every Christian should be more for God, and see greater results than in the past. All within me cries out, "Oh, for a thousand men and women so abandoned to God that He can use them every hour, and in ways that few in these days know anything about. We are too superficial; we do not go down after the deep things of God, because we dread the sufferings it brings.

"One morning before dictation the Holy Ghost filled my soul and all the place where three of us were kneeling, and for a moment I saw the books opened and those standing before God who once took the plain way and had power and now are among the cold professors; and it seemed for a few moments I would die. Then I saw those who had gotten the victory over the beast, and over his name, Over the world, the flesh and the devil, standing at the right hand of God with harps in their hands, and crowns on their heads, and a halo enclosed them. The light
was so dazzling it seemed to cover the entire place. Its rays were almost burning heat. We cried out again and again, 'I stand with Thee forever, I have taken the track till I strike eternity's shore.'"

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Some Things John Nelson Said

John Nelson was a renowned local preacher in early Methodism. When he was ordered to work on the Sabbath or be discharged, he said, "I would rather see my wife and children beg their bread barefooted to Heaven than to ride in a coach to hell, and they are of the same mind."

Again he said, "My business in this world is to live as much out of it as I possibly can."

On another occasion he said, "You may array me as a man for war, but I shall never fight; I see nothing worth fighting for in this world, neither can I shoot the man for whom I am praying."

*     *     *

Variety

A certain amount of form and routine is necessary in religious services, but this can easily be carried too far. We need to be careful not to adopt such a rigid routine that the Holy Spirit will need to absent Himself, or come to our methods. There is variety in all God's work. This is manifested in the various hues and tints of flowers, the multitude of trees and the great variety and diversity of fowls and animals; also in mankind, no two individuals are alike. I heard a preacher once say, "When the Lord made you, He threw the mold away and there will never be another person in the world like you, praise the Lord." In all creation, there are not two things alike; no two leaves on all earth's trees; no two spears of grass in all the meadows are exactly alike. Creation gives a marvelous demonstration of variety. God gave Moses a rod, Samson a jawbone, Gideon a pitcher, David a sling, Daniel, faith, etc., and in all such cases He succeeded in accomplishing His purposes. It cannot be found in the Bible where God ever did two things alike. In all the religious wars and victories, no two of them were alike in strategy. There was but one Jericho battle, one Ai battle, one Gideon battle, etc. They all had the victory, but in each case it was won in an entirely different way. There was but one Pentecost, one Gethsemane, one Mount of Transfiguration, etc. We accordingly need variety in our religious programs, but the greatest care should be taken to not have it all variety and program without spiritual results.

The essential thing is to keep in Divine order, trust and obey God, be ever on guard against the devices of the evil one: Satan's eye is ever fixed upon the Christian, watching for an opportunity to rob him of his peace and destroy his soul. He often butts in even when it is none of his business, and only by the grace of God can we say as Jesus did, "Get thee behind Me, Satan."
The question is asked in the sacred Word, "What shall a man give in exchange for his soul?" (Mark 8:37). If the world were all gold, or one sparkling diamond, or a million times as much, and one had the capacity to possess and enjoy it all, could this exceed the value of his immortal soul? Not in the least, as spiritual things cannot be measured or valued by the natural. When an infant cries for food, the offer of a million dollars to the child will not appease its appetite; the suitable food is the only thing that will satisfy. So with the soul, it is spiritual, and can be satisfied only with the spiritual things which are priceless in comparison with material objects.

Were one to attempt to value his soul, what price would we expect him to place on it? Where would he commence or end his estimation? It could only terminate in failure, which should tend to awaken one to his great responsibility to himself and his God. We see how Christ valued souls, by His agony, afflictions, death, resurrection, ascension, and now His mediation; all to rescue us from the thralldom of sin. To forfeit, neglect or reject God's grace is to willfully accept spiritual and eternal destruction. The sinner is not excused in sinning because he is a sinner; he has no more right to commit sin than a child of God. God's law is given to humanity, not to the saints only; so there is but one law by which the whole human family, both saint and sinner, will be judged.

Three men once made excuses. The first pleaded Necessity; he must see land. The second pleaded Will; right or wrong, he was going to prove oxen. The third pleaded Impossibility; he had married a wife and could not come. None of these excuses were reasonable—they were not even true to a full extent. The first two contain the spirit of covetousness, a sample of the prevalent mad rush of the present day after the mammon of unrighteousness; they had no time for God in their lives, or for the soul's welfare. The other man was completely indifferent. The first two pleaded necessity and will, and asked to be excused; but the third was so engrossed with the maneuvers of society that he did not plead either necessity or will, neither did he ask to be excused. He just positively declared that he could not come. How sad is this when spiritualized, that one cannot (properly will not) come and find salvation. "A man's life consisteth not in the abundance of the things which he possesseth." And "God has chosen the poor in this world, rich in faith and heirs of Heaven." The poor mentioned here are not those of willful poverty and slothfulness in business. The Word of God places no premium on such a person. While we are commanded not to work one day in the week, we are just as strongly commanded to work the other six days.

Revivals of religion come, "Not by (human) might nor by power, but by My spirit, saith the Lord" (Zech. 4:6). The foregoing Scripture is the very foundation of success. Community revivals do not come as a result of human accomplishments and program arrangements, but by "My spirit, saith the Lord." We sometimes sincerely, zealously but erringly, try to build up the church membership by exhibitions of talent and intellectualty, whereas we should aim at winning souls by the power of spirituality; then our programs would have the blessing of the Lord upon them.

Adam Clarke said, "There are some, to whom anything is helpful in leading them; and others, to whom nothing is sufficient to be a help."
When Christ was upon earth He gave His attention to those He could help most. There were some He wasted no time on. He never visited Tyre and Sidon, although He was always near them. How sad to see the masses in their blood, condemned in sin to die, people rebelling and sinning against gospel light. Thousands of blessings and celestial immortality surround their pathway, but they close their eyes to the heavenly attractions and grope on in darkness, constantly descending the deceptive paths of condemnation to the region of eternal destruction.

The people of Sodom and Gomorrah were destroyed for their sins almost two thousand years before the incarnation of Christ -- but they never sinned against gospel light as do sinners in the twentieth century. How tenderly and persistently does God's Word invite us to forsake sin and follow in the ways of righteousness.

As to repentance--

The goodness of God leads to it... Rom. 2:5.

The authority of God commands it... Acts 17:30.

The compassion of God waits for it... 2 Pet. 3:9.

The grace of God grants it... Acts 11:18.

The love of God rejoices over it... Luke 15:7.

The ten lepers--

They all had the same disease.

They all cried to the same Person.

They all pleaded for the same thing.

They all were given the same prescription.

They all received the same blessing.

They all were healed free of cost.

Only one of the ten showed thankfulness.

* * *

Twenty Finger Boards

1. "Let the wicked forsake his way... and let him return unto the Lord" ( Isa. 55:7).
2. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

3. "Behold, now is the accepted time" (2 Cor. 6:2).

4. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:13).

5. "Him that cometh to Me I will in no wise cast out" (John 6:37).

6. "If any man thirst, let him come unto Me" (John 7:37).

7. "Ho! every one that thirsteth, come ye to the waters" (Isa. 55:1).

8. "Blessed are the pure in heart: [or they shall see God" (Matt. 5:8).

9. "Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21).

10. "Ask, and ye shall receive" (Matt. 7:7).

11. "Great peace have they that love Thy law, and nothing shall offend them" (Psa. 119:165).

12. "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2 Tim. 2:12).

13. "As many as received Him, to them gave He power to become the sons of God" (John 1:12).

14. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

15. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish" (John 3:16).

16. "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45:22).

17. "For the promise is unto you, and to your children" (Acts 2:39).

18. "If I go and prepare a place for you, I will come again, and receive you unto Myself" (John 14:3).

19. "The Spirit and the Bride say, Come... and whosoever will, let him take the water of life freely" (Rev. 22:17).
20. "And hereby we know that He abideth in us, by the Spirit which He hath given us" (I John 3:24).

*   *   *

David And The Twenty-Third Psalm

David was born in Bethlehem; he was the youngest of eight, and was of the tribe of Judah. He was at one time Saul's musician, then his armor-bearer, and later his son-in-law.

He killed Goliath, but not with Saul's armor. He was king forty years; first over Judah, then over all Israel. 2 Sam. 12:7 gives his greatest sin, that of killing Uriah and stealing his wife. Then comes Nathan's rebuke: "Thou art the man." In Psalm 103, he shows forgiveness by God, as his heart is now full of praises to the Almighty One. He was a type of Christ regardless of his errors. He died in 1060 B.C., at seventy years of age, and was buried at Jerusalem. David was small of stature and had red hair. Little did he realize, when he was learning to use his sling, that God would use him through that means to kill the giant Goliath and win a great victory for Israel. Small beginnings, sometimes, have a great end.

As to the twenty-third Psalm, it consists of six verses including two allegories. In verses one to four, the Lord is represented as the Shepherd of sheep. In verses five and six, He is presented as the Governor of a feast.

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Analysis

Possession... "My Shepherd."

Provision... "Not want."

Supplied... "Green grass."

Progress... "Walk."

Definite place... "Valley."

Divine presence... "With me."

Protection... "Rod and staff."

Preparation... "Table set."

Abundance... "Runneth over."

Preservation... "Goodness and mercy."
How To Make Your Pastor Succeed (By Bishop C. H. Fowler)

"Hear him; this is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? The preacher comes to tell the good news. His best may not suit you. There are only a few model preachers. We have read of only one perfect one, and they crucified Him. You are to hear as those who have to give an account to God. Roaming about for the gospel is as pernicious to character as roaming about in business life would be to a man's fortune. Fortunes are built up by pushing a business along certain lines through all difficulties. Religious characters follow the same law. Who are the pillars of the church? Not those who run around after smart men, but those who stand by the church.

"Back him; be in your place; battles are not won by the men on the muster roll, but by the men in the engagement.

"As a rule, sermons are not too hot; an empty pew throws a bucket of cold water over the pulpit. We have seen very good preachers drowned out, like gophers. Every seat in the service is occupied. When you are not in your seat, an evil spirit occupies it trying to represent you.

"Pray for him; many a dead church has been resurrected by the voice of prayer. Many times the Master's blessing has made a little bread and fish feed a very hungry multitude. Your prayer can secure that blessing. The great revival that launched the infant Christian Church originated in a ten day prayer meeting. The Reformation sprouted in the cell where Luther prayed. The great Irish revival that astonished the world the other decade was spoken into power by the prayers of two poor women.

"Pay him; that steward who charged the preacher for a pair of socks which the steward's mother gave the preacher a year before will neither give nor receive much inspiration in the services.

"Give him air; many a good sermon is neutralized by a lack of oxygen. You could smother Paul and Silas in carbonic acid gas. It is easy enough to ventilate the church when it is empty; but it takes the best of skill to do it when filled with people. Doorkeeping in the house of the Lord is a high office.

"Fellowship with him; make him feel that he is not alone. No man can do much by himself. The sense of support is better than support without that sense. Preacher and people are the confronting halves of an arch. Separated, they cannot hold up themselves; united, they can hold up most any weight imaginable.

"Encourage him; some people think it is dangerous to commend a preacher. It is more dangerous not to do so. True, you may inflate him, but if he explodes so easily, it is but a slight
loss. Not much material would be wasted in him. The thoughtful preacher finds enough to humble him in failures of his best efforts. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement might have saved him many a weary hour. The lack of it nearly robbed, the church and the world of a preacher and a prince, almost without a peer.

"Recommend him; many a moderate preacher is sustained by timely and persistent recommendations. Your approving sentence may turn the scale to a glorious success. Some men refuse to give an opinion until after the case is determined. It is more generous to give the struggling person the benefit of the doubt.

"Ridicule at your table can prevent his helping your children. Sons and daughters go to ruin, because parents criticize the preacher before them. Criticism is easy. Nothing is perfect, and it requires no great ability to find fault, it rather indicates great perversity of heart. Bees, not blow-flies, find honey everywhere."

*     *     *

Missionary

The missionary needs our greatest sympathy and support. He takes his life in his hands and plunges uninvited into the dark fields of heathendom to administer the missionary's threefold gospel of soap, soup and salvation.

David Livingstone said farewell to his friends and penetrated the dark continent of Africa in search of lost souls of Adam's fallen race. Stanley met him and urged him to return to civilization, but Livingstone declined, feeling that he had not fulfilled his contract with God. He proceeded deeper and deeper into the jungles, where he finally died while on his knees in prayer. His heart was removed by the natives and buried where he fell; the remainder of his body was taken fifteen hundred miles for interment on the soil of civilization in Westminster Abbey, London, England. Here, he was buried among the kings and queens that have passed into eternity.

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Selected Article

At present there is very little unknown territory that invites the exploits of explorers. The last great expanse of the unknown globe has yielded up its mysteries. The interior of New Guinea, the large island north of Australia, remains the last known portion of the world. Impelled by love of science or lured by the gold of commerce, intrepid men have plotted Asia, opened Africa, and reduced the Amazon valley to well defined zones. Seekers for rubber and oil are surveying the jungles everywhere and returning with their maps and reports that complete our knowledge of the distant lands. French motor trucks have crossed the Sahara and traversed Africa from the Mediterranean to Madagascar. Railroads and motor roads are opening up the vast interior, until now it is necessary to set aside sanctuaries for the gorillas, elephants, etc.
The activities of explorers put to shame the enterprises of the church in its missionary efforts. Colonel T. Roosevelt and his brother spent months in the rugged land north of India, seeking rare birds and animals; but no missionary has gone to that region seeking precious souls. R. C. Andrews, the explorer of Mongolia, returned to Shanghai recently, regretting the loss of equipment valued at two hundred and fifty thousand dollars. His camel train and stores had been seized by one of the Chinese armies. He hoped to bring forth a few fossils and the eggs of prehistoric birds, but all was lost. What a missionary expedition such funds might have financed. The money spent upon polar expeditions would provide many times over for the evangelization and the Christian education of every Eskimo in the Arctic circle.

No denomination should regard itself sound unless its works show that it has a missionary passion and program. If the gospel has been a great benefit to us, we should share this blessing, as far as possible, with our brothers and sisters around the world. This is the authentic and inevitable result of retaining and growing in the grace of a Christian experience. It is not sufficient to be actuated only from the force of external commands; a soul compassion is necessary, constraining us to share the labors and expenses necessary to rescue the last, the least and the lost.

The world is rather upside down today and is in need of a great many things. But above all and beyond all, it inexpressibly needs the message of Christ and the gospel. More than ever before, the cause of God needs heroes and heroines of the Cross to carry the sacred, imperishable message to the teeming millions who have never yet heard of the advent of Jesus, His dying love, His mercy, His power to save, and to reward us in Heaven. Blind and superstitious millions have never heard one word of the gospel message.

Once a pastor requested his young people to spend fifteen minutes every day praying for foreign missions, but said, "Be careful how you pray, for it is a costly experiment." "Costly?" they asked him. "Yes, costly! for when Carey began to pray for the conversion of the world, it cost him himself; and it cost those that prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work among them, it cost him his life." The man who will not do all in his power to answer his own prayers does not pray at all.

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Eastern Shepherds

An incident once happened in Scotland, a number of flocks of sheep became mixed. One shepherd then stepped out on the plains and called to his sheep, and they all came scampering out from the others. The second shepherd did likewise, with the same results: A visitor, watching the performance and being stirred with considerable curiosity, asked permission to try the same thing as an experiment. At his request, the shepherds kindly arrayed him in their garments. He stepped to one side and called the sheep, using the same words, and imitating the shepherd's voice as nearly as possible; but the sheep became frightened at once, and scampered away. The visitor was greatly astonished at the results of this experiment. However, the shepherds informed him that this result could always be expected of well sheep; that the healthy sheep would follow
only their shepherd's voice; but as to sickly sheep, they will respond to any voice and follow any person.

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Christ's Redemption Was For All Mankind

On the cross of Calvary the atonement was made and finished. In the resurrection and ascension to the mediatorial throne, the application of the atonement was made ready. The Divine part was now completed, but man was not ready; he was not in a receptive attitude. On the day of Pentecost, the Holy Ghost dispensation was inaugurated, the Holy Ghost being revealed to this world in a special manner, and to continue here convincing the world of sin, of righteousness and of judgment. Now with the Holy Ghost acting as the executive of the Godhead, "All things are now ready." Redemption can be administered, and man is convicted. Both the Divine part and the human provision are now completed; it just remains for man in his free-will agency to accept the application of the finished work of the Atonement. "Whosoever will may come." There is no allowance for excuses, we are responsible to come; our salvation hinges on our will. We can will our salvation or damnation; our Heaven or perdition. Some are trying one way, others are trying the other. How is it with you, dear reader? Are you looking after your soul's salvation?

In Acts 16:30, a poor lost sinner cries out from the depths of his soul, "Sirs, what must I do to be saved?" Paul and Silas were the preachers addressed. Previously, Paul had received a call from God to make a missionary tour to Macedonia. He did not hesitate to obey, although he faced trials, temptations and persecutions. Some people do not believe in open air services, but claim that the public worship of God is confined to, and must be within the four walls of, some church of their own particular denomination. However, Paul's first service in this new field of labor was in the open air, by a river side, where Lydia and her family became Paul's first fruits. They were baptized and received into the church.

Next, a damsel, who was a case of demoniacal possession, in voluntary boldness joined Paul's company, and to an extent gave testimony in the services. She cried, "These men (Paul and Silas) are the servants of the most high God." There was not a thing wrong with her testimony, but there was something wrong with the person giving it. Paul soon detected her evil spirit and realized that her presence and testimony in the company were a disgrace, a reproach and a hindrance to the cause; consequently through Divine inspiration and power the demon was cast out of her. This does not imply that she was converted. No, there was no repentance or faith on her part. Paul spoke to the demon, not the damsel, and commanded him to come out of her; this left her just an ordinary sinner and in her right mind.

A few demoniacs appeared in the first century, who had the power of double will and double speech; the demon having power of will and speech, as well as the person. As the Wesleys and their colleagues appeared in England at the most deplorable, carousing state of the church and clergy (see British history), so Christ appeared on earth when sin and demonism were at their climax. He stemmed the tide of iniquity, and never since has demoniacal possession had such a sway among men.
We have often been asked if fortune telling is of God or the Devil? In reading the sixteenth chapter of Acts, we see what became of fortune telling when the demon was cast out of this damsel. It seems that witchery, black art, spiritualism (properly called spiritism), magic and such like are kindred manifestations of demonism.

Godliness is profitable unto all things, but sometimes it is not such a paying business as sin. There is a wide distinction between what is profitable, and what is paying in dollars and cents. The demon's being cast out reduced the revenues of her employers; their witchery revenue was gone. As a result, they blamed the preachers, and Paul and Silas were brought before the courts. They were falsely condemned, their bodies lacerated, cut to the bone with lashes; they were imprisoned in the dungeon cell, and in a sitting posture, their feet were bolted in the stocks. They had no knowledge of how long they were to remain in this condition. Their bleeding backs were not dressed nor mollified with ointment. The temporal surroundings were as dark and gloomy as earth and hell could possibly make them. Still these servants of the Lord were not pessimistic, their faith leaped to the throne of God where they saw victory in the name of Jesus. While earth was lavishing her cruel vengeance on them, they found a stream of consolation pouring into their souls from the upper sanctuary. "At midnight they prayed and sang praises unto God." They trusted in God and it was not in vain.

Amidst their prayers and songs, an earthquake shook the jail, the prison doors flew open, and the shackles fell off the prisoners. The jailer, supposing that the inmates had fled, was preparing to take his own life, rather than to suffer death at the hands of the magistrates as a penalty for allowing prisoners to escape.

At this point Paul cried out, "Do thyself no harm: for all are all here." How could Paul see in this dark room when the jailer could not? He supposed the prisoners were all gone, but Paul knew they were not. Paul was receiving revelations from God; the jailer had to secure a light and bring it in to determine the situation. In doing this, he was soon convinced of the mighty demonstration of the power of God. It soon brought condemnation to his heart, causing him to violently seek salvation; for, "The kingdom of God suffereth violence, and the violent take it by force." In the intensity of his mind and the extremity of his soul, he cried out in submission, penitence and faith, "Sirs, what must I do to be saved?" This was not physical alarm or fear of corporal punishment which caused him to give expression to such feelings, but a deep conviction of his sins. The answer Paul made to him is evidence of this; he had already been assured that no prisoners had escaped, so he knew his life was safe. He was exhorted to believe in the Lord Jesus Christ and he and his family would be saved. This was all accomplished the same night. The longer a sinner takes to repent and believe, the more difficulty he makes for himself. It is easier to meet the conditions of salvation in an hour than a day, and those who take a year usually miss it altogether.

The jailer with a proper saving faith focused on the promises of God, did believe; and properly believing is receiving. The contagion of Heaven seized the remainder of the family, and they were all gathered into the fold of Christ.
How many fathers, mothers, brothers and sisters are rejecting God, and in so doing are standing in the way, preventing the salvation of the other members of the family!

We are all the children of God by creation, and we should be by adoption and preservation.

The Paradoxes Of Paul

Paul was born about A. D. 3. In the year A. D. 35 he was at Stephen's persecution and death. A year later he was converted.

His three missionary journeys covered a period of sixteen years. In the first one, he had Barnabas with him; he had Silas in the second, and in the third he went alone.

He lived seven years after these journeys, which period was full and overflowing with persecution. He had a sister, and to our mind he was never married (I Cor. 7:8).

The account of his sufferings is given in 2 Cor. 11: 23-33. His life ended A. D. 65, at the age of 62.

Part of his fourteen Epistles were written from behind prison bars. The keynote of them all was, "I rejoice, rejoice ye."

His Incentive Was, "I was not disobedient unto the heavenly vision."

His Living Testimony Was, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

His Doxology Was, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

His Dying Testimony Was, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me on that day: and not to me only, but unto all them also that love His appearing."

The Secret Of His Power Was, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

His Warning Was (of the danger of), "Having a form of godliness, but denying the power thereof... from such turn away."
His Declaration Was, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

He Had Three Citizenships -- (1) Jewish, by birth. (2) Roman, due to his father's holding a government office. (3) Heavenly, he was just an ambassador on earth. Heaven was his home where he belonged; and while here he represented its laws, government, penalties and rewards.

* * *

Seven Things He Desired In Philippians

To know Christ.

To win Christ.

To be conformed to Christ.

To magnify Christ.

To be found in Christ.

To rejoice in Christ.

To depart and be with Christ, which is far better.

* * *

The Seven Visions Of Paul

1. At Stephen's death.

2. Prostration on the road to Damascus.

3. The being caught up into the third Heaven.

4. How he was to handle the thorn in the flesh.

5. The call to Macedonia.

6. Regarding the shipwreck while en route for Rome.

7. At the time of his death.

The best text in Paul's writings is, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).
Paul's Charge To Timothy

Be an example

in Word... Clean speech.
in Conversation... Speak for God's glory.
in Charity... Love and good works.
in Spirit... Humble, Christlike.
in Faith... Satisfaction.
in Purity... Of heart and life.
in Reading... It makes a broad man.
in Exhortation... To help others.
in Doctrine.. Have a standard to your religion.
in Spiritual gifts... Not visionary.
in Meditation... Have Divine communion.

The results are, "It shall save thyself and them that hear thee."

* * *

What Is Practical Christianity?

In the home, it is... Kindness.

In society, it is... Courtesy.

In business, it is... Honesty.

At work, it is... Fairness.

To the unfortunate, it is... Pity.

To the penitent, it is... Forgiveness.
To the wicked, it is... Resistance.

To the fortunate, it is... Congratulations.

To God, it is reverence and loving service.

* * *

Jesus Emptied Himself

1. He might have chosen rich parents, but He chose the lowly poor.

2. The foxes and birds were provided for, but He had nowhere to lay His head.

3. By His choice, He was born in a stable with only a manger for a bed.

4. He carried the cross on which He suffered, but did not own it or anything else.

5. He had to perform a miracle in order to pay a few cents for poll-tax.

6. In death, He gave the spearman the passage to His heart.

He gave the soldiers His robe.

He procured an abundant pardon for sin,

And a heavenly home for all who will accept

His mercy and love.

7. To John, He gave His precious mother.

8. To His followers, He gave His peace.

9. To His Father, He gave His Spirit.

10. To the church, He gave a threefold promise--

"I go to prepare a place for you."

"I will come again."

"I will receive you unto Myself."

* * *
What Will You Do Without Him?

"What will you do without Him
When death is drawing near?
Without His love, the only love
That casts out sin and fear;
When the shadow-valley opens,
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone!

"What will you do without Him
When the Great White Throne is set,
And the Judge who never can mistake
And never can forget,
The Judge Whom you have never here
As Friend and Savior sought,
Shall summon you to give account
Of deed and word and thought?

"What will you do without Him
When He hath shut the door
And you are left outside, because
You would not come before?
When it is no use of knocking,
No use to stand and wait,
For the word of doom tolls through your breast
That terrible, 'Too late!"

"You cannot do without Him;
There is none other name
By which you can be saved--
No way, no hope, no claim!
Without Him -- everlasting loss
Of love and life and light!
Without Him -- everlasting woe
And everlasting night!"

*     *     *

Rhyme And Reason

"If a man would be a soldier, he'd expect of course to fight,
And he couldn't be an author if he didn't try to write,
So it isn't common logic, doesn't have a real, true ring,
That a man to be a Christian doesn't have to do a thing.
"If a man would be a hunter, he must go among the trees,
And he couldn't be a sailor if he wouldn't sail the seas.
Then how strange for any member of a church to think that he
Can stay away from worship and a worthy member be!

"When you join associations, you must pay up all your dues,
You also pay for all you buy, from hat down to your shoes.
There are social clubs for women, the same for men and boys,
But the members all expect to pay for what each one enjoys."

*     *     *

Adam And Christ Contrasted

Adam, in nature was father and representative, of us all.

Christ was our spiritual representative.

By Adam came sin, death and judgment to all.

Christ put all enemies under His feet.

Adam was disobedient, yielded to sin, and fell into guilt.

Christ's obedience brought us an inheritance incorruptible and undefiled.

Adam's crime and punishment were transmitted to all people.

Christ loved the Church, and gave Himself for it.

Adam failed to attain to a superior state, and lost what he had.

Christ was innocent; He was crowned with glory and honor.

Adam desired to be as God, knowing good and evil.

Christ chose the cross, to draw all men unto Him.

Adam acquired a fatal knowledge of evil.

Christ suffered death to sanctify and present us a glorious church.

When Adam sank, he dragged a devoted world of people down with him.

By Christ came the free gift unto justification of life.
Adam's sin brought banishment.

Christ is exalted to the right hand of God.

Adam brought condemnation into the world.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."

Adam lost his authority on earth, and the Divine favor.

Christ has universal authority.

He controls all things visible and invisible.

Satan flees at His command.

Boisterous waves obey His voice.

Disease and death submit to His will.

God hath highly exalted Him

And given Him a name above every name,

That at the name of Jesus

Every knee should bow, of things on earth, and things in Heaven.

*   *   *

The Man Pleasing Spirit

The man pleasing spirit is a manifestation of the carnal mind. If I were to please every person, or even every good person, it would be necessary to do a number of strange things. I would need to wear both long and short hair at the same time. I would need to shave clean, and also have a beard. I would need to appear with a high, and also a low, hat on the same occasion. I would need to observe at least two Sabbaths a week. I would need to belong to all the churches in the land, and give my attention and money exclusively to each one, and observe all their conflicting usages. I would need to be sprinkled, immersed, poured, dedicated, confirmed, and practice foot-washing. I would have to both feast and fast, until my health would be impaired. It would necessitate both a kneeling and standing posture in prayer. And as a minister, I would have to preach all the time both with and without notes. I would need to keep very sober and also be very jovial in the same company. I would need to employ medical skill when sick and also take the Lord exclusively as my healer, etc., etc.
A Moment In The Morning

"A moment in the morning, ere the cares of the day begin,
Ere the heart's wide door is open for the world to enter in;
All, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your joyful day be born;
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

"A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day,
With rare, effulgent glory that will brighten all the way.

"A moment in the morning, a moment, if no more,
Is better than an hour when the busy day is o'er;
'Tis the gentle dew from Heaven, the manna for the day.
If you fail to gather early, alas! it melts away;
So in the blush of morning take the offered hand of love,
And walk in Heaven's pathway, and the peacefulness of God."

-- Selected

* * *

What Is A Gentleman?

A gentleman is one who is up right -- down right-out right -- in right and all right. One who does not extol the rich, nor despise the poor; who avoids evil habits and bad company. One who can brighten up and brace up under most losses, and does not make a parade of his gains. He is one who highly respects women, and is kind to old people and children; dumb animals are not worshipped by him, but are shown every kindness. He is a man. of his word. Don't think yourself a gentleman, much less a Christian, if you do not keep your word and do what you say you will. He has good principles in business; he gladly pays his debts, or makes arrangements with his creditors. To be a gentleman is a good start towards being a Christian.

* * *

Solomon's Temple

David, up to his death, collected three billion dollars towards the building of the temple, which his son Solomon, according to God's will, was to build. The plan was simple, as it was to
be like the Tabernacle, only eight times as large, being just twice as long, twice as wide and
twice as high. The stones used in its construction were dark colored rock 14x14x60 feet. They
were dressed in the mountains, brought down to Jerusalem, then placed in the wall without the
sound of a hammer or any iron tool. It is a mystery how these massive rocks were brought down
from the quarry, as we have no machinery or facilities today that would handle them. None of
our modern cranes could lift them; they would crush any of our flat cars, and demolish our best
railroads.

To execute this work, 183,000 men were employed, with 3,600 overseers -- what a pay
roll there would be! It is supposed that these men handled these rocks by hand, using of course
levers, rollers, etc. Men were also much stronger in those days. The temple was three years under
construction. It was divided into three apartments, the Porch, the Holy Place, and the Holy of
Holies. This edifice is supposed to have cost eighty-seven billion dollars; one room alone
contained thirty-seven tons of the finest gold. At the destruction of the temple, 5,400 golden and
silver vessels valued at five million dollars were seized and taken to Babylon. They were taken
back to Jerusalem when the Israelites returned from captivity. The temple has been wholly
destroyed five times by armies, and partially destroyed eighteen times.

Its ground in Jerusalem embraces thirty-six acres. The temple was built on the very spot
where Abraham offered Isaac. Mt. Moriah is inside the walls of Jerusalem, and on the very same
rock where Isaac was, in spirit, offered; there Solomon sacrificed tens of thousands of cattle. The
trenches are still to be seen there where the blood flowed.

*     *     *

Wait Until After

"After the darkness and storm,
Cometh the radiant light;
After the wind and the rain,
Cometh the sunshine bright.

"After the gloaming and night,
Cometh the glorious dawn;
After the toiling and cares,
Cometh the victor's song.

"After the turmoil and strife,
Cometh the wondrous peace;
After the pangs of fate,
Cometh the sure release.

"After the sorrow and tears,
Cometh the heavenly strains;
After the prayer and trust,
Cometh His blessings again."
Ancient Babylon City

Babylon was the capital of the Chaldean kingdom; it was surrounded by a wonderful stone wall. This wall was fifty-six miles long, being fourteen miles on each side. It was eighty-seven feet thick, and 350 feet high. A ditch surrounded it which was 350 feet in width, and the same in depth. The ditch was the quarry from which the stones were taken for the wall. The wall and the ditch so fortified the city that it was considered impregnable. There was more solid masonry in this wall than in the great Chinese wall. It had twenty-five gates of solid brass on each of the four sides. There were 250 towers on the wall, one on each corner, and four on each space between gates. The Euphrates river flowed through the city. This city was surely a stronghold, and the wonder of earth, for beauty and defense.

The time came when this great city was besieged by the Medes and Persians. Their combined forces entered and captured the city by changing the course of the river; they no doubt turned the water into the massive ditch, thus entering the city on the dry river bed. God's hand was in all this, and we cannot fortify ourselves against the just judgments of God. The prediction of the supernatural handwriting on the wall, condemning king Belshazzar, was fulfilled that same night in the fall of the nation. It came unexpectedly, as they did not believe it to be possible. These ruins are today a wonder to spectators. The fall of this city and nation resulted in the return of the Israelites from their seventy-year bondage to the land of Palestine.

Satan's Want Ad

Johnson, the drunkard, is dying today,  
With traces of sin on his face;  
He'll be missed at the club, at the bar, at the play;  
Wanted, a boy in his place.

Simmons, the gambler, was killed in a fight,  
He died without pardon or grace;  
Some One must train for his burden and blight;  
Wanted, a boy in his place.

Smith, the smooth dancer, was shot through the head.  
Mock marriages led to his fate;  
Our white slave traffic will miss clever Ed,  
Wanted, a boy for a bait.

The scarlet woman deceased in her bloom,  
The crape now hangs on the door;  
She died as she lived, and went to her doom,
Wanted, a girl for her floor.

Wanted, for every lost servant of mine,
Some one to live without grace;
Some one to die without pardon for crime,
Will you be the one for the place?

-- W. G. K.

*     *     *

The Golden Text Of The Bible (John 3:16).

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What a distinguished portion of truth!

We have: (1) The love of God; it was not a declaration, or an illustration, but a demonstration of His love. He so loved that He did something. (2) We are justified by believing IN Him; not "on" or "about" Him. (3) The possibility of perishing. (4) The possibility of having everlasting life. Faith is the cause; transformation, the effect.

A Christian farmer in England arranged a large weathervane on the roof of his barn, indicating the direction the wind was blowing. On it, he placed in large letters the motto, "God is love." C. H. Spurgeon upon driving past it stopped and asked the man what he meant by placing that motto up there; he said, "Do you mean to insinuate that God's love is as changeable as the wind?" "No," the farmer smilingly replied, "I placed it there to convey the idea that God is love no matter which way the wind blows."

Mr. Moody said, "In the great Chicago fire, that Sunday night, some were millionaires; but Monday all was swept away. I did not see a man shed a tear over the loss of his property. At last the news came flashing over the wires that help was coming; that a delegation was coming from New York City, bringing clothing, food and money -- then I saw men weep like children. It was love that touched the heart of Chicago. I never loved America so much in my life; I loved the whole world. We could not help loving others, because they loved us. After all, it was the calamity of Adam that brought out the love of God to man."

Treatise one--

God... the Author.

So loved (gave His Son)... the measure.

The world... the object.
Whosoever (need not perish) ... the purpose.
Have everlasting life ... the end.

Treatise two --

God ... the loving one.
So loved ... the greatest degree.
The world ... the largest company.
That He gave ... the greatest act.
His only begotten ... the greatest gift.
That whosoever ... the greatest opportunity,
Believeth ... the greatest simplicity.
In Him ... the greatest attraction.
Should not perish ... the greatest promise.
But ... the greatest difference,
Have ... the greatest certainty.
Everlasting life ... the greatest possession.

Treatise three --

For God ... the source of salvation.
So loved ... the superlativeness of salvation.
The world ... the subject of salvation.
That He gave ... the spontaneity of salvation.
His only begotten ... the securer of salvation.
That whosoever ... the scope of salvation.
Believeth in Him ... the simplicity of salvation.
Should not perish... the solace of salvation.
But have... the sureness of salvation.
Everlasting life... the climax of salvation.

Treatise four--

God... Ruler... Mal. 5:2.
So... Benefactor... Psa. 68:19.
Loved... You and me... I John 4:9
The... Creator... Gen. 1:1.
World... Maker... Psa. 95:6.
That... Purpose... Eph. 3:11.
He... Governor... Matt. 2:6.
Gave... Riches... I Tim. 6:17.
His... Father... Isa. 9:6.
Only... Savior... Luke 2:11.
Begotten... Mediator... I Tim. 2:5.
Son... Redeemer... Job 19:25.
That... Intercessor... Isa. 53:12.
Whosoever... Provider... Gen. 22:8.
Believeth... Counsellor... Isa. 9:6.
In... Revealer... Daniel 2:12.
Him... Messenger... Mal. 3:1.
Should... Commander... Isa. 55:4.
Not... Comforter... John 14:22.
Perish... Deliverer... Rom. 11:26.
But... Restorer... Ruth 4:15.
Have... Possession... Isa. 63:7.
Everlasting... Keeper... Psa. 121:5.
Life... Preserver... Psa. 37:28.
John three-sixteen stands alone,
The greatest kindness ever shown,
The greatest offering to atone,
The greatest, fountain that has flown,
The greatest welcome ever known,
The greatest blessing for your own.

* * *

The Goodness Of God

How excellent is Thy name... Psa. 8:1.
How great is Thy goodness... Psa. 31:19.
How dear are Thy Tabernacles... Psa. 84:1.
How sweet are Thy Words... Psa. 119:103.
How precious are Thy thoughts... Psa. 139:17.

He is a God of truth of grace -- of peace -- of love of comfort -- of patience -- of hope --
of glory -- of mercy -- and of judgment.

* * *

As To Christ's Offices

He is Saviour. to deliver... Matt. 1:21.
Redeemer... to restore... I Pet. 1:18

Mediator... to reveal... I Tim. 2:5

Priest... to sacrifice.. Heb. 4:14.

King... to rule... Matt. 27:11.

Judge... to reward... Acts 17:31.

*   *   *

The Perfections Of God

He is absolutely perfect... Math. 5:48.

His knowledge is perfect... Job 36:4.

His ways are perfect... 2 Sam. 22:31.

His work is perfect... Deut. 32:4.

His laws are perfect... Psa. 19:7

His will is perfect... Rom. 12:2.

His love is perfect... I John 4:18.

After man's creation and commission, God said to him in the first recorded expression to man, "Thou shalt surely die" (Gen. 2:17). His last utterance to man was, "Surely, I come quickly" (Rev. 22:20).

Man's first recorded expression to God was, "I was afraid, and I hid myself." Man's last utterance to God was, "Even so, come, Lord Jesus."

The first question of the Old Testament is, "Where art thou?" (Gen. 3:9). The first question of the New Testament is, "Where is He?" (Matt. 2:2).

*   *   *

Christian Unity

Christian unity is a relative condition in the family of God. And a great family it is, embracing the heavenly host and all the righteous on earth. It is twofold, consisting of fellowship
with God, and fellowship with all true Christians on earth, so far as we have the privilege of meeting them.

The dignity of the apostolic office did not elevate Peter and John above the most illiterate who held no office in the church. Bishops, elders and ordinary Christians were on the same level regarding fellowship. They were all one in faith, love, trials, tribulations and persecutions.

Not many years back, in Canada, the Methodist, Presbyterian and Congregational Churches united, taking the name of "The United Church." For some years previously, these denominations were engaged in a church union controversy. During this controversy, Dr. Carmon, the General Superintendent of the Methodist Church, as a bit of pleasantry, stated in one of his speeches that he saw no reason why the Methodist and the Presbyterian should not unite, as the Presbyterians don't believe in backsliding, but do not live up to their belief -- whereas the Methodists believe in the possibility of backsliding and live up to that belief.

When religious denominations are alike, we see no reason why they should not unite; however, there is a vast difference between union and unity. A couple may be joined in marriage union, who may not have unity. The same applies to churches; they may be legally united, when unity does not prevail. Under the name of union, may sometimes be found divisions, strife, variance, emulations, jealousy with bitter contentions, but where the spirit of unity exists, there is Christian fellowship.

*     *     *

Union

"A song for the banner -- the watchword recall,
Christ makes us a new creation:
'United we stand, divided we fall,'
It makes and preserves us a nation.

"The union of lakes, the union of lands,
The union of states, none can sever;
The union of hearts, the union of hands.
In Heaven united forever."

A very little error often starts a person wrong, and a very small beginning sometimes causes one to reap a sad end. Unity has always been the strength of the Christian Church. If the Church retains her strength, she must "Walk worthy of the vocation wherewith she is called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Not only does Divine love in our hearts form a union between Christ and ourselves, but it forms the same union between saint and saint. The same lodestone not only attracts to itself each particle of steel within the limits of its attraction, but by its magnetic virtue unites them one to another.
Christians are as distinct beings as the rolling, briny billows -- but one as the sea. There is real unity in God's love. It is not like the unity of the drops of water composing a standing pool, which aid one another in promoting stagnation and filth, notwithstanding the influence of the purifying breath of the wholesome atmosphere above its surface, which is laden with healthful virtues from the sunny skies and vernal plantations. Ours is not like the unity of darkness; not like the cloud-covered midnight air, where neither sun, moon nor stars appear. It is rather like the ever, flowing freshets of living water which burst from a pure fountain in the glow of sunshine, whose sparkling productions are in abundance, rich and free to all.

Christianity implies Christian unity, but unity does not always imply Christianity. There may be unity among any class of people, whether they are good or bad, so long as they are alike. There is unity in a company of thieves or a band of bootleggers.

From what the most of us have seen in the past, we should be deeply sensible of the evil of division, in either principle, spirit or practice, and the blighting effect it has on ourselves and others.

When Christians stand united, nothing can stand before them; if they become divided, they destroy their usefulness, ruin the work of God, and hinder the salvation of the people.

We cannot hold spite and grudges in religion. It is only small people in the ungodly world that do that; an honorable sinner, one who is a man, never does it. The Christian in life and in spirit must forgive, or God will no longer forgive him. Hear the voice of Scripture, "For if you forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14). Then, in the Lord's Prayer, we are taught to pray, "Forgive us our trespasses as (or in the same way) we forgive those who trespass against us." Again, "When ye stand praying, forgive if ye have ought against any; that your Father also which is in heaven may forgive your trespasses: but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." "Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." (Luke 6:37).

Now we will glance at the other side of the question, regarding those who have aught against us. What is to be done in such cases? We will permit the Scriptures to reply again, "Therefore if thou bring thy gift to the altar (if you are seeking salvation), and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar (do not back up in your approach to God because He shows you your duty), and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Whatever we have to do in bringing our gift or ourselves to the altar (the Lord), we have to continue to do, to keep our all on the altar.

Mankind, as well as other living creatures, was intended for fellowship, and not for solitude. The fowls of the air, through instinct, flock together as do the domestic animals in our fields. The horses and the cattle will call for each other's company. They will have occasional quarrels while grazing, but still they desire each other's fellowship.
Praying to God about our difficulties is sometimes better than talking about them. It generally has a bad effect to testify at church about the wrongs of the members of your family.

It is a mistake for Christians to talk as freely to one another concerning all matters relative to their home and their religious life, as they should to God. Those who do generally watch one another, and believe their own Christian experience to be right or wrong, just as they imagine the other person believes regarding them. We should not abuse the privilege of Christian fellowship, and make a god of brotherhood.

Much flattery in church is a very bad practice, and is no evidence of unity. Those who excessively flatter are generally looking for a return of flattery to themselves, and when disappointed they make trouble.

As to unity, Paul preached the following, "That ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). Wesley's notes on this Scripture are as follows, "Be of the same mind in affections, desires and judgments touching all the grand truths of the gospel; the strife, debates, backbitings, whisperings, etc., were all to be discarded."

In the Savior's prayer in the seventeenth chapter of John, He states, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

Some ask, "What about the contention between Paul and Barnabas?" Barnabas, in this case, seemed afraid to face the persecution which apparently waited them in their future labors. He desired human assistance, rather than Divine, and chose it in the person of John Mark, an unproved man who had deserted the work of the Lord at Pamphylia. We think they were both right, as Paul took Silas, and Barnabas took Mark; their action resulting in two missionary bands instead of one; and their contention was not so great but what Paul and Barnabas worked together again in later years.

* * *

Courtesy

In this land of our fair republic, there seems to be a lack of common courtesy. The churches seem to be suffering because of it; there is, to our mind, too much dignity, stiffness and cold shoulder both in the ministry and among the laity.

Religious workers who travel through Canada and European countries tell us that when they return to the United States they find a great lack of this virtue in comparison with that of those other countries. We believe it would prove a great blessing to the cause of God if the churches, including the ministry, would brush up a little on this line.

Courtesy is akin to unity. As the ark of Noah was made of many pieces: of wood, and joined together in one, so the church consisteth of many members, all joined together in one. The
weak threads, when sufficiently joined together, will form a strong web. A single drop of water is a weak thing, but an infinite number united by the force of the attraction of gravitation will form a mighty Niagara whose proud plunge over the rocky precipice defies the power of man to interfere. From the wild roar of the Niagara Falls, we turn our attention to the gentle showers on the fields of cultivation. Here, we have the Niagara falling in almost powerless effect. Why? Because the drops are not united.

When Christians have locked hearts rather than locked swords, they are prepared to attack the enemy. They who are weak and helpless, singly, are able to produce most marvelous results when their powers are united.

*     *     *

Onward, Christian Soldiers

"Like a mighty army,
Moves the Church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we;
One in hope and doctrine,
One in charity.

"Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

*     *     *

The Palm And The Bay Tree

The righteous shall flourish as the palm tree," and "The wicked shall spread himself as the green bay tree."

The palm is not a wild tree, it must be planted and cared for in early life. It then takes root and grows very large, bearing much fruit (dates) even in old age. It is not a non-sectarian, it grows much better in company with other trees. Its roots extend far and deep into the earth, pushing their way through until they find a river or perhaps a hidden spring of water. Thus nourished, the tree flourishes on even dry, sandy ground, which is its most suitable soil. The leaves (profession) are large and beautiful, with fruit in abundance. The tree has valuable sap; it
is also an evergreen; its life is in the heart. When this tree becomes properly rooted, its growth is
not easily hindered. It is not killed like others in being girdled. The palm flourishes most at
eighty years of age, and grows for two centuries. The older the tree, the better and sweeter is the
fruit. The palm tree, including its fruit, foliage, and wood, has over two hundred uses. Its success
is achieved by the unfolding of its inner life; it is found only in warm climates; extending
heavenward as though it were seeking to rise as far above earth as possible.

What a beautiful illustration of the Christian life is the distinguished palm tree!

The bay tree (Psa. 37:35), which represents the unrighteous, grows wild and in no soil but
its own; that is, it cannot be transplanted. It is so crooked and cross-grained that it cannot be
manufactured into lumber, firewood or anything useful. It is not a fruit bearer; it is of no use for
anything in the world, except as a shade tree, and its location spoils it for that purpose, as it will
not grow anywhere but in a swamp where no shade is needed. There it is the home of grubs,
worms, lizards, snakes and all manner of reptiles.

* * *

Infidelity

The following words were spoken by Robert Ingersoll at the burial of his brother: "Life is
a narrow vale between the cold and barren peaks of two eternities. In vain we strive to look
beyond the heights; we cry aloud and the only answer is the echo of our wailing cry. From the
voiceless lips of the unreplying dead, there comes no word. But in the night of death, hope sees a
star and, listening, love can hear the rustle of a wing."

* * *

The Society Of The Godless

This society was organized for the purpose of propagating atheism. It has many members
in the high schools and colleges of New York City, and Bible-scoffing meetings are held every
two weeks. They are affiliated with the national organization known as the Junior Atheist
League. In Los Angeles they are called "The Devil's Angels." In Rochester they call themselves
"The Damned Souls." At some universities they call themselves "The Legion of the Damned." They
call the Bible "the Jewish scrapbook," and the general propaganda is in line with this
blasphemy; no wonder some of them commit suicide!

What an influence for our boys and girls to be under!

Voltaire said he would utterly destroy the Bible. But he is now destroyed and almost
forgotten, while the Bible is more alive today than anything else in the world. We have been told
that the very building used by Voltaire to contain his printing press has been secured by the
American Bible Society and is now stocked with Bibles from the basement to the attic.
Bob Ingersoll, with his five hundred organized infidel clubs, said they would abolish the Bible in a few weeks, which took the disciples a lifetime to prepare. His infidel clubs have gone into oblivion, and the increasing millions bow daily to the untiring study of the sacred shrine the Bible.

*   *   *


Problems for Infidels to Solve

The seed of the woman... Gen. 3:15... Gal. 4:4
Prophet raised up... Deut. 18:15... Acts 3:22
Anointed One... Psa. 2:1... Acts 4:2,5
Begotten Son... Psa. 2:7... Heb. 1:5
Out of the mouth of babes... Psa. 8:2... Matt. 21:16
Embalmed, and entombed... Psa. 16:10... Acts 13:35
Forsaken on cross... Psa. 22:1... Matt. 27:46
Hands and feet pierced... Psa. 22:16... John 20:27
They cast lots... Psa. 22:18... Mark 15:24
Christ's preaching... Psa. 22:22... Heb. 2:12
Bones not broken... Psa. 34:20... John 19:36
The betrayal... Psa. 41:9... John 13:18
Christ superior... Psa. 45:6... Heb. 1:8
The ascension... Psa. 68:18... Eph. 4:8
Gall and vinegar... Psa. 69:21... Luke 23:36
His office... Psa. 109:8... Acts 1:20
At right hand of God... Psa. 110:1... Matt. 22:44
Melchizedek... Psa. 110:4... Heb. 5:6

Stone rejected... Psa. 118:22... Mark 12:10

Throne of David... Psa. 132:11... Luke 1:69

Virgin Birth... Isa. 7:14... Matt. 1:23

The great Light... Isa. 9:1... Matt. 15:16

Endless Government... Isa. 9:7... Luke 1:32

Root of Jesse... Isa. 11:10... Rom. 15:12

Foundation stone... Isa. 28:16... 1 Peter 2:6

Voice in wilderness... Isa. 40:3... Matt. 3:3

Judgment and victory... Isa. 42:1... Matt. 12:17

Light to Gentiles... Isa. 49:6... Luke 2:32

Lamb for slaughter... Isa. 53... Rom. 10:16

Great teacher... Isa. 54:13... John 6:45

Mercies of David... Isa. 55:3... Acts 13:34

Everlasting kingdom... Isa. 59:20... Rom. 11:26

New Covenant... Jet. 31:31... Heb. 8:8

Israel as sand... Hosea 1:10... Rom. 9:26

Pentecost... Joel 2:28... Acts 2:16

Rebuild the Tabernacle... Amos 9:11... Acts 15:16

Raised third day... Jonah 1:17... John 2:19

Born in Bethlehem... Mic. 5:2... Matt. 2:5

See and believe not... Hab. 1:5... Acts 13:49

Shake heaven and earth... Hag. 2:6... Heb. 12:26
Triumphant entry... Zech. 9:9... Matt. 21:4

Thirty pieces of silver... Zech. 11:13... Matt. 27:9

He shall be pierced... Zech. 12:10... John 19:37

Sheep be scattered... Zech. 13:7... Mark 14:27

A refining fire... Mal. 3:1... Luke 7:27

The forerunner... Mal. 4:5... Matt. 11:13

* * *

Assurance

Assurance, for the present, holds faith in one hand; and for the future, holds hope in the other. It accompanies the external evidence of salvation, which is the fruit of the Spirit.

The assurance of inwrought salvation is the gift of God to the human soul administered by the Holy Ghost, whose office it is to bear witness to the regenerated heart of every gift of grace imparted, either through the atonement, or through the mediation of Christ.

The Holy Ghost conveys to man through direct or indirect operations the virtue of the things of God, which are promised to him. In response to a compliance with the Divinely established conditions, He, the Holy Ghost, comes into the soul, making His abode there, thus furnishing a brilliant assurance to the recipient that a supernatural change has been wrought in the heart. The soul that properly enters the kingdom of grace will be in possession of a glowing experience in the Lord. He can exclaim, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Those who love God will render a joyful production of a holy life. It makes one meek, unassuming, gentle, kind, longsuffering, patient and true to God and man. Man's spiritual life is founded upon forgiveness from God; and because of this, his heart is tender, humble and ready to forgive others. He is hereby preserved, by the grace of God, from being injuriously affected by either the smiles or the frowns of others.

It is very inconsistent for people to talk about assurance, and being free from all doubts and fears, and yet indulge themselves in proud, angry, resentful and discontented tempers; or eagerly grasp after the things of the world. This shows that the language of the soul does not agree with words of the lips.

It is often said that it does not matter what a man believes, if he is only sincere. This is true of all minor truths, and false of all truths whose nature it is to fashion a man's life. It will make no difference to a man's harvest whether he thinks turnips have more saccharine matter than potatoes; whether corn is better than wheat; but if a man sincerely believes that seed planted without plowing is as good as with it; that January is as favorable for seed-sowing as April, and that cockle seed will produce as good a harvest as wheat -- will this make no difference? A child
might as well think that by taking hold of the shaft of the propeller of a massive ship, he could reverse that ponderous marine engine which, night and day, in calm and storm, plows its way across the mighty deep, as for a man to think that he could reverse the action of the elements of God's moral government by a misguided sincerity.

The radio is considered a modern invention, but the saints of the Most High have enjoyed constant communication between earth and Heaven by wireless telegraphy for over six thousand years. Away back in Abel's time he reached Heaven without wires, and the system has never been improved upon.

The assurance of sins forgiven is a revelation from God to our hearts and minds. The children of God know where, when and why they pass from death unto life. They know where, because they were there when the work was done. They know when, because the change was so great it was unmistakable. They know why, because they repented and believed with the heart unto righteousness.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

"Hereby we know that we dwell in Him, and He in us, because He hath given us of His spirit" (I John 4:13).

"The Spirit Himself beareth witness with our spirits, that we are the children of God" (Rom. 8:16).

"But rather rejoice because your names are written in heaven" (Luke 10:20).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Assurance is too deep to be fully explained by language, either written or oral; it can be understood only through Divine revelation. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." With God's blessing in our hearts we can sing--

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for His child,  
I can no longer fear,  
With confidence I now draw nigh,  
And 'Father, Abba, Father,' cry."

It requires the same power to sustain creation as it did to produce it; so it requires the same Christ that cleansed the soul to keep it clean. "Oh! that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."
In "Pilgrim's Progress" we read of Hopeful and Christian passing through the river of death. They were almost drowned, but escaped with their lives, losing in the waters only their mortal robes, which did not prevent them from entering the Celestial City.

John Wesley said, "The best mark of assurance with God is great trials and difficulties, with plenty of grace to overcome them."

The direct witness of the Spirit is always corroborated by the indirect witness, that is, "The testimony of our own conscience, that in simplicity, and godly sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation in Heaven."

John Wesley beautifully defined the witness of the Spirit as follows: "The witness of the Spirit is an inward impression on the soul, whereby the Spirit of God immediately and directly bears witness with my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; that all my sins are blotted out, and that I, even I, am reconciled to God."

Baxter said, "More and more I see the necessity of well grounded men in their religion, especially in the witness of the indwelling Spirit."

The sinner's pardon first takes place in the mind of God, and the Holy Spirit alone can reveal it. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him... But God hath revealed them unto us by His Spirit." It is not reasoning we need in the churches today so much as Divine revelations.

The doctrine of assurance is probable, rational, highly philosophical and Biblical.

The Lord, by direct and indirect means, has revealed all the other particulars relative to our condition and salvation; then, can He not find means to reveal the fact of the impartation of peace to our hearts? There would be no good purpose answered by withholding the witness from us! The witness saves us from anxiety and deception. If we could not have it, salvation would be a very gloomy and unreliable thing. How dare we pray, "Abba, Father," unless we are assured that God (not Satan) is our Father? A standing doubt is an increasing trouble. It is a great thing for me to be certain that salvation is certain for me. Doubt ties our hands of usefulness; who can labor for the salvation of others, when he is uncertain of his own condition?

Few dispute the fact that God will give us all to know our spiritual state and standing at the judgment. Is it not more necessary to know it here than there? Is it not: an essential thing before death, as no preparation for Heaven can be secured afterwards? And can we die in peace if this matter is not clear? The Truth settles all arguments.

"Hereby we do know that we know Him, if we keep His commandments (I John 2:3)."

"Whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him" (I John 2:5).
"If ye know that He is righteous, ye know that every One that doeth righteousness is born of Him" (I John 2:29)

"We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

"Hereby we know that we are of the truth, and shall assure our hearts before Him" (I John 3:19).

"Hereby we know that He abideth in us, by the Spirit which He hath given us" (I John 3:24).

* * *

Assurance

Marked with the seal of love Divine,
I march with Jesus' hand in mine;
The path of guilt my feet have trod,
Now changed, to walk at peace with God;
Filled with the glory from the skies,
In rapturous flight my soul now flies!

If peace were bought, I could not buy
This gracious treasure of the sky;
But in my heart its light hath shone
In radiance brighter than the sun;
This is my best theology--
I know that Christ abides in me.

When time is waning, and I hear
The approach of death's tramp in my ear;
No greater joy could swim the tide,
Than knowing Jesus at my side;
This thought my refuge then shall be,
I know the Savior dwells in me.

-- W. G. K.

* * *

The Ten Virgins

The twenty-fifth chapter of Matthew is one of the most attractive portions of the Bible: it contains four propositions: (1) The ten virgins. (2) The nobleman delivering five, two and one talents to servants, then going into a far country. (3) The coming of the Son of man, followed by
the placing of the sheep on the right and the goats on the left. (4) The ministering unto the needy, accounted as ministering unto Christ.

It is intended to be understood that the ten virgins were all professing Christians; so profession alone cannot be depended upon. They, no doubt, had all been converted at one time, but some had failed to retain sufficient grace to sustain them to the end. David said, "I shall be anointed with fresh oil." Grace in the soul needs to be replenished. Here is where the five foolish virgins failed; they lacked the adequate supply to endure the conflict unto the end.

"The bridegroom tarried," probation was extended beyond what the foolish deserved. The whole ten slumbered; they were restful, contented and composed. Five were justified and had good spiritual grounds for their reposed attitude; the other five were resting on the false hope of carnal security. The foolish had faith, but not the faith which works by love. The foolish believed on Jesus, but the wise believed on Him and in Him.

The alarm was made at midnight, the most unexpected hour. When Gabriel sounds his trumpet, the decree will be inevitable; he that is holy, or he that is filthy, will be holy or filthy still. Salvation is no longer offered, once the mediatorial throne has been evacuated by the coming of the Lord.

At the Lord's coming, or at the article of death, is no time to have to say, "Our lamps are gone out." A spurious religion may bolster up everywhere except where it is most needed.

There is a very solemn tone to the words, "They that were ready went in, and the door was shut." The five foolish vainly knocked, but the answer came, "I know you not." It was not said, "I never knew you." They once were right, but had hopelessly lost out. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

*     *     *

Naaman, The Syrian Leper

The name means "Pleasantness." The experience through which Naaman passed is a splendid illustration of the general reception of gospel truth. He was a successful Commander-in-chief of the Syrian army; he was wealthy, popular, dignified and aristocratic. He was the king's right-hand man, "But he was a leper." The last clause carries much meaning with it, and changes the whole situation. There is not much consolation in saying that a man is very great, but he is diseased and doomed to death.

Leprosy is used in the Scriptures as a striking type of sin. It is a fretting, devouring, corrupting and painful disease. It dislocates the joints, causing fingers, toes, then limb after limb to drop off until the body is a victim of death. It is not contagious, but very infectious. Like sin, it is beyond human skill to contrive a cure for it.

The preacher whom God used in this case was a little maid. God does not always use great preachers, as man counts greatness. Through her, it was made known to the king of Syria
that a prophet in Israel could heal Naaman. The king made no inquiry as to who the prophet was, but in his dignity and ignorance (as they generally go together) he sent Naaman to the king of Israel. The Syrian king was of royal rank, and of course would deal only with the king rank. But there was no virtue in the king of Israel. After Naaman's trip and interview with the king, which was to no satisfaction, the humble prophet Elisha invited him to come down to his dwelling. Naaman went with all his splendor, ten talents of silver, six thousand pieces of gold, and ten changes of raiment. In our currency this would amount to seventy-five thousand dollars. In addition to this were his horses, chariots, and servants in abundance. There was plenty of pomp and worldly show with this parade.

The whole procession halted at the door of Elisha, who did not trouble himself to make his appearance. He was one who did not compromise or bow to the rich. Most preachers would have gone out when there were ten suits of clothes out there for them and all the money they could carry away! Elisha just sent a messenger out to instruct Naaman to go and wash in Jordan seven times -- but promising that he would be healed. This was a terrible blow to Naaman's pride; it was too cheap and simple for his dignity, and seemed d terrible insult on his honor. He had gotten on his high-horse; it was all right to ride on, but no good to get blessed on.

He became angry and went away in a rage, complaining as he went, "I thought, (yes, I thought), he would come out to me, and stand and call on the name of the Lord and recover the leprosy." His plans for God to work by were made, but God's frustrated them all. To Naaman, there was no sense in coming so far just to wash in the muddy Jordan, when there were beautiful, clear rivers in the homeland. He was so big he could not see or trust the intelligence of God. The servants secured his attention by saying to him, "My father." This was comforting to him, and they continued, "If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" At last, this being his only chance, sick with disappointment, he humbled himself and obeyed; his goods were piled high, but no need for them: He went down into the muddy waters once, twice, and up to six times with no improvement, and the body smeared with mud. Here, just before the last condition was met, Satan would harass the life nearly out of him. He was no doubt still having "thoughts." But without the right feelings, without any inspiration, and with precious little faith, he obeyed, and went down the seventh time; and in coming up, "His flesh came again like unto the flesh of a little child, and he was clean."

*     *     *

Naaman's Blunders

First -- It was the wrong person in the right way.

Second -- It was the wrong spirit in the right person.

Third -- The message given was not received.

Fourth -- He wanted a display of outward show.
Fifth -- He wanted to wash in the wrong river.

Sixth -- He went away in a rage.

* * *

His Victory

He was a leper and he knew it.

He heard of cleansing and he sought it.

He disliked the treatment, but he tried it.

He was immediately cleansed, and he confessed it.

He was sincerely grateful and he showed it.

* * *

Jonah, The Whale, And The Scientist

The skeptic scorns at the story of Jonah, but the irreligious scientist claims that it is all quite possible even without the performance of a miracle. A large whale has an air chamber, or an apartment in his mouth, about seven by fourteen feet. This is a reservoir for air, to supply him in deep diving, as whales often go down three miles in the sea. It serves the whale, the same as the camel's water reservoir serves him on the long trips in the barren deserts. This air chamber is also used as a storage plant for superfluous meat supplies.

A dog was once lost overboard by a whaler in the Behring Sea. Seven days later a whale was captured and, behold, the dog was alive and uninjured in the whale's air-chamber. Should it be that Jonah spent three days in this air-chamber, he could naturally live there with plenty of air provided; for quite frequently a new and fresh supply would be taken into the air, chamber.

It is understood that the whale's throat is small; consequently, in the event of a whale (while rushing forward with open mouth) catching up any object too large to swallow or to expel through the nostrils, he must keep in the air-chamber until he can swim to shore. Here, in the shallow water, he rests on the earth with his head above the water surface; in this position he easily vomits out the large object. Considering where Jonah lived, he would naturally be a good swimmer and, with this advantage, he could readily make shore.

This story might have been a parable or perhaps a history of an actual occurrence, which is most probably the case. If it were the latter, the scientist claims that everything in connection with it is both natural and reasonable; and that no miracle was necessary even though God is quite sufficient to perform such if it were needful. Hence, this narrative is not so absurd to be used to disprove the Bible.
05 -- THE PREFACE OF THE CRADLE AND ITS CONSEQUENCES

In this chapter our attention is drawn to transactions that have taken place in the church or in the world, previous to our own birth, and consequently other things that have taken place since the birth.

Man is the highest order of God's creation. Man, with his natural and acquired intelligence, conquers the sea and its storms. He climbs the heavens and searches out mysteries of the stars. He bridles the lightning, bids the rocks dissolve, subdues the elements, compelling the forces of fire and water to become his profitable servants. He makes laws, controls empires, and marks out the course of distant realms of people across vast ages of time. His enthusiastic energy affects almost everything that stirs the immeasurable silence of the mighty universe. This is man -- but it is man with God for his support. Being supported by Omnipotence, he should accomplish great things in the spiritual realm.

High up in the Alleghenies is a very small spring of water; it is said that an ox could drink it dry. (This might mean more than some realize. When I was a small boy, it was my daily duty to water a certain yoke of oxen. This was in western Canada, where the winter temperature was anywhere from twenty to fifty degrees below zero. I would take those quadrupeds to the well in the slough, and with a pail, an icy rope and freezing hands, would draw the water up, hand over hand, out of a twenty-foot well, until I could almost see stars on the snow-covered ground; and still those oxen would gull) up each pail of water and look for more as though that were the only thing in the world they knew to do. If all the water they drank while under my care should be collected in one place, it might form quite a small Niagara. I used to wonder if I could not fill them quicker if there were nothing to them but their hides.) Back again to the little stream in the mountains: it winds its way among the hills and elevations, searching out the valleys, constantly becoming larger as it advances, until its expansion is known as the beautiful Ohio River. It covers a thousand miles, with more than a hundred towns and cities situated on its banks. It then joins the Mississippi, and spans twelve hundred miles more, after which it empties into the emblem of eternity, the ocean. Although its beginning was so very small, it becomes one of the greatest tributaries to the old Indian river, the Mississippi. Should we not have a corresponding growth in the love and grace of God, until they too empty into the boundless ocean of eternal bliss and happiness?

Free-Will Agency

Man is a compound being, having a mortal body and an immortal spirit, which is devoid of all material qualities, and continues to live in a state of conscious existence after it is separated from the body by death. Man was first made upright, that is, in a moral sense, by nature conformed to God. He was a free-will, responsible agent, and a probationer placed under Divine law, by the breaking of which he incurred its death penalty both temporally and
The one sin of the first man changed the whole moral nature from a holy to a sinful state, which changed condition, being hereditary, has entered into all of Adam's descendants.

Sin first began in the universe by the fall of Satan and a portion of the heavenly angels (generally believed to be one-third). This came as a result of their probationary free intelligence. It first began on earth with the disobedience of our first parents, as a result of their probationary free-will state. The serpent stated that this disobedience would bring them the knowledge of evil as well as good, but it was accompanied with guilt and punishment resulting in death. In both falls, that of the angels and that of man, the origination of evil was with the creature and not with the Creator. Of course, to the finite mind, there is considerable mystery accompanying both falls.

The Bible and all the leading creeds of Christendom affirm man's free agency in sinning against God. The transgression which was to receive endless punishment was voluntary. Sin, whether it be an inward inclination or outward act, is unforced human agency. This is the Uniform premise of Christian theologians of all schools of orthodox standing. Endless punishment supposes the liberty of the human will, and is impossible without it. Could a man prove that he is necessitated in his murderous hate and act, he would prove, in this very thing, that he ought not to be punished for it, either in time or in eternity. Could Satan really convince himself that his immortal character is not his own work, but that of God, or of nature, his remorse would cease and his punishment would end.

Man was first made and still remains a free moral agent. He has always been free to do right or wrong. When sin is indulged in so that the life, as well as the soul, is polluted, the will, even then, is not bound. The understanding is darkened by sin; but light, knowledge, and conviction from God move the affections, and prompt the will towards good. Regarding man's free will, the theologian, Binney, in his works, gives the following: "(1) It is involved in the feeling of moral obligation, and in the sense of guilt for our misdeeds. (2) If a man is punished in the future state, God must be the punisher. (3) If God be the punisher, the punishment is just. (4) If the punishment is just (it holds that), the punished might have done otherwise. (5) If the punished might have done otherwise, they were free agents. (6) Therefore, if (wicked) men are to be punished in the future world, they must be free-will agents here."

Free-will was given to man as an exalted privilege, but, like many other God-given blessings, it has been misused and abused, first in the Garden of Eden, and since then all down through the ages.

Man was originally created righteous, and in the image of God. He was pure as God is pure; righteous, as God is righteous. His nature was perfectly holy. All his thoughts, words, and actions were in supreme love. There were no unholy tendencies in his heart; he was inclined only towards good. He had a capacity for expansion, and of attaining to still higher degrees of knowledge and glory. He was made sound; and was, consequently, free from infirmities, weaknesses, diseases and physical death.

To be created in the image of God means that the soul and the mind are formed after the nature and affections of the God of holiness. A being created in His image could not be impure, unrighteous, sinful, vile, or ignorant; but an incorruptible picture of the Lord of Glory. God is a
Spirit and has no corporeal image or material form. Then, this image, or likeness of God, after which man was created, cannot mean the form of the physical body.

Man is both material and spiritual. After God created the material part of man, He breathed upon him, and he became a living soul. His image and likeness were intended to impress our spiritual being; then, spiritually, Adam was created like God; pure in mind, holy in heart, righteous in actions, and perfect in love. But to many there appears a mystery as to how such a being fell. But from the nature of man's free will, there must of necessity be a possibility of transgression. This transgression effected the fall, and consequently death became the penalty. There could be no probation without the possibility of disloyalty.

The beginning of evil is traceable to the fall of Satan; as Jesus said, "I beheld Satan as lightning fail from heaven." (Luke 10:18.) The next impress of evil that We have recorded was on earth, in the heart of the first couple, who also fell while under the assaulting influence of satanic devices. The fall caused man to become dead at once, dead in sin, and under the wrath of God. As long as Adam retained his perfect and holy estate, there was fellowship between him and his Creator. As soon as he fell from this most blessed condition, and, in consequence lost original righteousness, that fellowship was broken; he lost all desire for the presence of God. Adam and Eve "heard the voice of the Lord God walking in, the garden in the cool of the day: and Adam and his life hid themselves from the presence of the Lord God amongst the trees of the garden." As man had deliberately separated himself from God, he was driven but of the garden of spiritual and temporal blessing.

*     *     *

God The Creator (Genesis, Chapter 1)

"In the beginning." This beginning was the beginning of the material creation. Many things and many beings Were created ages before that, but the Bible history takes us no farther back than natural creation. No human person lived previous to the creation of our world, So there is no record or knowledge of the origin of the terrestrial world.

"In the beginning God." In the beginning God was present; God was doing things, God caused the beginning. God is both the Beginning and the End of all things that are good.

"God created the heaven and the earth." Man does not create; he invents and manufactures, but even in this he is helpless only as he depends on and uses the God-given faculties bestowed upon him through the kindness of a supernatural Providence.

At one time in the creation, the earth was without form and void; that is, it was not in the present condition -- but something happened that brought it out of chaos, transforming it into a proper condition. What caused this change? It was the Spirit of God who moved upon the situation.
The Spirit of God was the cause in the creation. This is the moving cause in the harmony of the universe; and, in order to succeed, must be the moving cause in all the spiritual activities of the church; otherwise, they are but human efforts, which fall fruitless to the ground.

Following the formation of the earth, light and the lower animals were created, and God saw and pronounced them good.

As God is good and absolutely perfect, all His works must of necessity be the same, and that from the very commencement. His creative work, His redemptive, His perpetuating and preserving work, and His intercessory work are so good and so perfect that they cannot be improved upon. It is different with man; he invents, then improves his inventions; he is almost endlessly getting out new ideas, new patents and improvements upon them.

But God never improves His work in either the material or the spiritual realm.

Let us see: Who is speaking here? and to whom is the address? This is a conversation within the Godhead, a remarkable passage in support of the Trinity. Here the Father, the Word (or Jesus) and the Holy Ghost conversed together and decided to make man, and also to make him in God's own image. What an honor is here conferred on man to be created by God, and in His image! This is (1) a marvelous manifestation of the greatness of God, (2) Of the unselfishness of God, (3) Of the love of God to the human family, even before it was brought into existence.

God has given us His testimony of the works of Creation; we must believe Him or remain in ignorance. There is no higher authority, neither is there any lower authority; He is the only authority.

The speculations of human science do not change the Sacred Record; they only lead a few innocent people astray.

Philosophy, in its sincerity, has added nothing to the explanation of the Truth.

There were three definite creations: (1) Matter (2) Animal (3) Human life. That makes two chasms which no evolutionary theory can bridge. The mountains never get to live and move as do the animals. And these lower animals never become able to handle human speech.

Man has a physical nature, an intellectual capacity, a moral or religious possibility and an immortal existence.

For man to be created in the image of God does not mean a physical form, but a spiritual nature corresponding with God as, "God is a Spirit: and they that worship him must worship Him in spirit and in truth."

In the Creation death was not provided for man or beast, and there was no eating of meat until after the fall.
The Sin Of Adam And Eve (Genesis, Chapter 3)

In the first temptation in this world we notice that the serpent furnished the material body for Satan to work through, as Satan, like God, is a spirit; and for active, visible service needed an earthly body.

We next see him talking to Eve through this snake body. What does talking indicate? Does it not give reason to believe that Satan has miracle-working power on occasions when God permits? Was not this the case with Job and in a number of Bible incidents?

The first temptation was directed to Eve, but Adam was the one whom Satan was after. It was Adam's sin that affected the human family and caused the fall, and not Eve's.

All that Satan said on this occasion was lies or untruthful interpretations. (1) "God doth know." Here he tries to prove that God knows that sin would give them an improved knowledge, but sin improves no conditions of any kind. Eve did wrong in conversing with Satan at all. (2) "Ye shall not surely die." What a contradiction to God, and with no authority! The truth is their sin brought double death; it brought both physical and spiritual death. (3) "Ye shall be as gods." Little was he concerned about their being gods! And why should Adam and Eve be concerned about being as God when they were already created in the image of God, that is, in the likeness of His spiritual nature? (4) "Your eyes shall be opened." Yes, their eyes were then open, and Satan was trying through deceit to close them. But in a sinful sense, their eyes were opened by sin; they were opened to their guilt and shame and to the absence of innocency before God. Their nakedness now affected and troubled them, but they had been naked before the fall.

They tried to hide themselves from God; but when found and questioned regarding their sin, Adam blamed his on Eve, and Eve blamed hers on the serpent. Adam also blamed God for giving him such a woman, in the expression, "The woman whom Thou gavest to be with me." Yes, people blame other people and sometimes blame God for their sin, but this will not avail them at the judgment. You can excuse yourself to perdition, but not to Heaven.

There were six distinct steps in the original transgression: (1) They were amazed. (2) They admired. (3) They desired. And when one's desire gets wrong, he is over the line and on the side of evil, which makes it easy to continue. (4) They listened. (5) They consented. (6) They took action, and ate. God's truth was questioned from every angle, but His woe followed their disobedience and sin, as it always does. Their attitude to God was completely changed and they hid among the trees; but God's attitude was not changed toward them, although He was grieved at their sin.

What did God do?

He sought them.
He called them.

He showed mercy to them, even in judgment.

The fig tree aprons were human efforts to cover sin, and we still have many such efforts today. God gave them coats of animal skins, which were symbolical of the atonement.

Sin is an awful transgression; it is both an act and a state. You cannot successfully whitewash the blackness of sin.

Adam in the Garden of Eden was the father and the representative of the human family; and while his sin affected us all, we are not personally responsible for his sin, only to the extent that we reject or neglect the remedy provided by Christ's atonement.

Under the curse of Adam's sin and the fall of the human family what a deplorable condition we would be in but for the Advent of Christ! If it were not for Him, there would be no ministers, no churches in the land. We would be without law or order. Sin, including murder and all sorts of hideous crimes, would be rampant in every part of the inhabitable globe. Our lives would be but a hell on earth, with no hope in eternity. So we thank God for the atoning Christ, who is now our Mediator at the right hand of the Father.

"Oh, the great love the dear Savior hath shown,
To shamefully die upon the tree;
Leaving His scepter and beautiful throne,
To rescue a sinner like me."

The standard of purity was laid down for men in the Garden of Eden. It never has been and never will be changed. "I am the Lord, I change not;" God's Word, like Himself, is immutable. The fall was first internal in Adam's heart, and then external, as it affected his actions. All sin is first committed by desires in the heart before they are outwardly manifested.

The Garden of Eden was planted by the Creator for the use of man, who was also placed in it "to dress it and keep it." In this garden-two trees were specially distinguished; one called the "tree of life," the other the, "tree of the knowledge of good and evil." Adam was restrained from eating of the latter by positive interdict, and by the threatened penalty that "in the day thou eatest thereof thou shalt surely die."

The serpent, who was more subtle than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and by saying to her, "Your eyes will be opened," and that she and Adam would be as gods, knowing good and evil. Their disobedience, in eating of the forbidden fruit, caused their expulsion from the garden, and placed them under the stern malediction of the broken law. By this act Adam was compelled to labor, as expressed in Scripture, by eating his bread by the sweat of his brow. Had Adam and Eve not sinned, they would have remained in the garden, where they had access to the tree of immortal life. It was so prepared by God, its fruit being intended to preserve the mortal body from decay; in this way
man could live forever. As death was the penalty of Adam's transgression, it was necessary, when he fell, for him to be separated immediately from access to this immortal tree. Thus Adam became subject to physical as well as spiritual death; and we, his posterity, have to say with Paul: "We have borne the image of the earthy."

In the fall, Adam's incorruptible body became corruptible; and ever since it is a clog to the souls of men. It hinders the soul much in its operations, apprehensions, and judgments; consequently, no man is able to perform the full, perfect, and uninterrupted service which the Adamic law required.

The dumb creation has also suffered exceedingly on account of Adam's sin; the animals are subject to hunger, abuse, and hardship by the wickedness of man. The sin of Adam was so imputed that the brute creation became vicious. The very ground was cursed on account of the wickedness of man. After Adam fell he begat a son in his own likeness, in the image of his corrupt, fallen nature, a nature that is enmity against God, in rebellion to its Maker, free only to do evil, unable to do good, unless the individual is inspired and helped by the Spirit.

*     *     *

Deeper Than The Stain, Has Gone

"Dark the sin that soiled man's nature,  
Long the distance that he fell,  
Far removed from hope and Heaven,  
Near to deep despair and hell;  
But there was a fountain opened  
And the blood of God's own Son  
Purifies the soul and reaches  
Deeper than the stain has gone.

"Conscious of that deep pollution,  
Sinners wander in the night.  
Even though the Shepherd's calling,  
Still they fear to face the light.  
This the tender consolation  
That should melt the heart of stone--  
This sweet balm of Gilead reaches  
Deeper than the stain has gone.

"All unworthy, we who've wandered,  
Where our eyes are wet with tears.  
And we think of love that sought us  
Through the dreary wasted years;  
Now we walk this holy highway  
With the pure in heart alone,  
Because Calvary's fountain reaches
Deeper than the stain has gone.

"When with holy throngs we're standing
In the presence of the King,
And our souls are lost in wonder
As the white-robed choirs sing,
Then we'll praise the name of Jesus
With the millions 'round the throne,
Praise Him for the grace that reaches
Deeper than the stain has gone."

* * *

Matrimony

Marriage is a Divine institution. It is a union and bond made of free choice, confined strictly to the chaste conjunction of one man and one woman. This union reaches its consummation as it passes under the shade of a ceremonial execution, making it indissoluble, we believe, except by the death of either. Marriage is instituted, not for the church, but for the human family, and therefore has the precedence of everything else. It comes ahead of money, and even of our religion. If your marriage is legitimate, you should respect it, whether it took place in your converted or unconverted life. We repeat, it is for the human family, and not for the church; and in no way should your church or religion interfere with your marriage, if it is legitimate.

Marriage is designed of God for mankind in general, but is not an imperative obligation placed on every individual in all circumstances, as the power of instinct and sexual affections in human nature are sufficient to warrant its general observance.

While the general rule favors marriage, there may be cases where Providence calls some individuals to duties in the church or in the world, which might be performed better in a single than in a married life. It was, as an example of this, an act of Christian prudence, according to St. Paul's teaching, for him to abstain from this honorable estate while the Church was passing through a season of heavy persecution.

When God made man He made a helpmeet, a counterpart for him, who was adapted to him, and made out of a part of him, which might be called a second life.

The contemplation of marriage should be a matter of deep and careful consideration, resulting in a wise conclusion. Many marry in haste, but repent at their leisure. Our fortune or ruin in life is often in the one we choose for a companion. One should always select a suitable and adapted person with whom to travel in the voyage of these earthly tempests. Some cage should generally be provided before the bird is snared. The companion we choose should be one who will help us to Heaven and share in the burdens of life, both spiritual and natural. A wrong marriage often places people in a wrong calling for the remainder of life. In this way they are unhappy and of but little service to others. And the passing years will do them but little good, for
they will look back upon life from their dying pillow and wish they had followed some other course. Next to the salvation of the soul is the subject of matrimony.

The married life is an estate too important to be entered upon without due consideration and preparation. As the Admiral of Castile said, "He who marries a wife and he that goes to war must necessarily submit to everything that may happen."

If a lady selects a companion with bad habits, and they are favored with parental honor, she shares the blame when blight is brought upon their offspring by the habits and tendencies of the father.

There have been countless warnings, but with little effect, regarding persons marrying into families which are afflicted with chronic diseases or insanity. It would be a fortune to many if such marriages were strictly prohibited by the law of the land, and said law enforced.

It is a demonstrated fact that marriage, with many, is a matter of money rather than of matrimony. Those who marry for wealth often get what they marry for, and nothing else. It is much better to marry a person without money than to marry money without a person. A young lady should never encourage the attention of a young man who is not thoughtful and kind to his mother and sisters. This determines his attitude to his wife as soon as the honeymoon is over.

Young ladies should have some substantial reason when they solicit the affections of young men; draw so lovingly with their bewitching smiles, affectionate manners, attractive tosses of the head, their mild and persuasive language, the tone of voice, and many other natural or unnatural means of attracting attention and exciting love in the opposite sex. They often fail to see the folly of frivolous courtship, until they are laboring under the sadness of interrupted love, which has been frostbitten by disappointment and breach of promise.

Be sure to avoid selfishness in marriage. Those who marry for their own individual happiness defeat themselves. Happiness in matrimony, to use a metaphor, is a fire that will not burn long on one stick. This should be well considered beforehand, as one can always be married until he is married.

In these matters, particularly, the young people should generally respect the advice of their parents. True parents are the best friends a young person has on earth. They will sacrifice more for their children than any other person. They have seen sufficient in their lives to make them wiser on this subject than their unmarried children; and their advice should not be often ignored.

A mother is not a true parent who foolishly labors to get her children married. It is no disgrace or crime never to get married, and those who need the help of mothers to become married are generally of little profit when married.

Sam Jones said, "The Lord knows I would rather have fifty old maids on my hands than to have a son-in-law like some of you have." To be forewarned is to be forearmed!
Mr. Moody said at his mother's funeral, "If everyone had a mother like that mother; if the world were mothered by that kind of mother, there would: be no need of jails."

An attractive, elderly, single lady was once asked why she didn't get married. She replied that she had a substitute for a man; she had a parrot that cursed, a stove that smoked, and a cat that prowled around all night. While this is rather a crude illustration, still, sorry to say, some men we meet do not seem to have much higher ambitions in life. "Home, sweet home; there's no place like home," when you have nowhere else to go, seems to be the motto of some distinguished people.

There is nothing in a man's life that ever occupies him more earnestly than the choosing of a bride. Business, politics, pleasure -- everything -- becomes secondary when this question is under consideration. In choosing a wife, a man admires beauty of face and form. A woman's beauty, talent, culture and tact have much to do with her winning her way in this world; but there is one thing which a man is more concerned about when he is to choose a bride than all else, and that is character. The woman may possess every other qualification; but if there is any question about her character, a man, even a depraved man, will lose interest in her if he is really looking for a bride.

Never marry to please anyone but yourself, as long as you have to do the living and forbearing. Sometimes revenge gets the upper hand of some; to marry for spite adds wickedness to folly.

Love, in itself, is an emotion, and standing alone is a blind guide in matrimony. It will often work eruptions in life, if it is not drawn into the association of principle, reason, and knowledge before the seal is attached. Love does not wait to view the character before breaking into a flame. Shavings make a quick, hot fire; but hard coal, though harder to light, serves better in the cold winter season.

Do not marry because you have made a promise you should never have made. If so, your present fears will become unalterable dissatisfaction. It would have been better for Herod to have broken his wrong promise than to have ordered the head to be taken off John the Baptist.

Never marry in what might be called a missionary event, that is, to save the other from bad habits. The risk is too great in such cases, and those addicted to bad habits are not suitable companions for any chaste person.

The best husband and wife are those who can heartily rank with each other as king and queen among men. When religion is connected with this, it makes the home a heaven on earth.

When the hearts of the couple have been properly united by betrothal vows, it should be to them as sacred a promise for life as though the ceremony had been executed. In the sight of God the uniting of hearts is the main part of marriage; the performance of the ceremony only establishes the legality of their living together.
One of the greatest evils possible is to trifle with another's affection, and then break or neglect the sacred promises made. Those who do this will suffer for it, as surely as those who play with live wires.

Flirting is a prominent evil of this age. Many think it clever to court here and there a little; some with this one and some with that one. This getting in love a little with Florence, and a little with Maggie, and a little with Mary, etc., is a business upon which the curse of God rests. It is an abominable flirtation fashion which is blighting morality to no small degree. It is ruinous to domestic affections and one of the greatest preventives to the exercise of true love. Such dissipation of affection is a criminal offense against Heaven, yourself and the one with whom you trifle: It is always well for those who have no salvation to have principle in this world, and especially as touching marriage.

With emphasis we exclaim that no gentleman should" give his attention to the lady, until he has made his choice. This should be done with deliberation and intelligence, before courtship begins. Is it possible? Most decidedly it is. People can use better judgment, and make a better selection, before they get blinded with love (as many do) than afterwards.

If you keep company with a person, do not do so at random, but prayerfully and scientifically. It is better for blunders to be made in almost anything else than in this. Begin right and you have a chance of always being right; begin an unalterable life wrongly and perpetual blight can be expected to follow you all your days, unless God especially overrules.

There is no real affection in the first flush of love, that puppy love; it is only a momentary passion working independence of reason and knowledge.

The frivolous follies of flirting have developed into many unhappy marriages. Many are both temporally and spiritually ruined by it. One of the most diabolical things is when one companion willfully stands in the way of the other's salvation. How often do men not only decline attending religious services, but perhaps raise a civil war in the home trying to debar the wife from this and other religious privileges, such as family prayer, etc. What a being to be married to! Oh, the importance of care in our choice and prayerful study of the one concerned, before the final step is taken! One of the most essential things at this point of life is to be living in the enjoyment of salvation, that the Holy Spirit may help you to make your choice.

Serious injuries have occurred by one's exhibiting a strong familiarity; the other concludes his affections are solicited, and after they are aroused are left to subside in the grief of disappointment. One should almost choose to be guilty of murder rather than be guilty of willfully causing such grief.

It is an evil that never will be forgotten, and a debt that never can be paid.

In dealing with affections, let loyalty, faithfulness, and confidence be the characteristic jewels.
How thankful we would be if God would enable us to place something in this work that would save at least a percentage of the readers from committing the wrong of trifling with the affections of the opposite sex.

We are not alone in feeling thus on this subject. O. S. Fowler, in his "Creative Science," says, "The sin and punishment of a seducer rests on all you who blight a trusting, innocent, loving virgin's affections, and then discard her. You deserve to be horse-whipped by her father, cow-hided by her brothers, and branded villain by her mother, cursed by herself, and sent to the shipping-post and dungeon."

Be sincere and careful as to your choice in marriage. What about Lot's daughters, Ishmael, Samson, Ahab, Jeroboam and many others who were ruined by unholy alliances? The first blasphemer stoned in Israel was the son of an Egyptian woman. The rebellious Absalom was the son of a pagan woman. Solomon, the wisest man in the world, was led astray, and: probably lost, through alliance with outlandish women. Samson's godly parents opposed his marrying outside of Israel. The saint may expect to have trouble with his father-in-law if he marries a child of the devil.

It is not only best for Christians to marry Christians, but all classes of people should marry their own kind. Faith should marry faith, belief should marry belief, Protestants should marry Protestants, whites should marry whites, and colored should marry colored; disposition should marry disposition, etc. Two that do not pull together are weaker than either alone.

*   *   *

Youthful Mothers

It is sad to see those who are but children enter married life, when it is possible for them to have but a very limited idea of the responsibilities upon which they are entering. They are to be pitied, and especially when they are encouraged to it by simple-minded parents. Is it not sad to see human life suppressed and burdened by a mother-baby nursing a child-baby? Girls should not be in a situation where they have a family of their own to care for. Do not get excited if you do not get married until you are twenty-five. If you leave it till then, you should have age and experience enough in the world, and we hope, in religion, to make a proper choice.

*   *   *

Divorce

Divorces are the outcome of hasty, inconsiderate marriages. When a young man chooses to get married, he should not close his eyes and grab in the dark for a companion; if so, he will generally injure himself, and dishonor the person he captures. Those who contemplate marriage should feel the weight of the matter and define it like Webster who says, "Wedlock is matrimony, the union of man and wife for life."
When God made man in the Garden of Eden, He said, "It is not good for man to be done," so He made a helpmate or counterpart for him, one adapted to the needs of body and mind. She was not a separate creation, she was made out of man himself: Adam named her woman. She differed from man in sex only, but was the same in nature. Here is where the cause and origin of marriage arose. God pronounced the state of general celibacy to be not good. The woman was made out of the man that the man might consider her a part of himself, which should strengthen the affection of both.

Unlike celibacy, marriage was pronounced by God to be good and honorable. To teach and practice otherwise is, in St. Paul's language, "Giving heed to seducing spirits, and doctrines of devils."

Sometimes married people are afflicted with marital troubles and single people with single troubles, but on, the whole people are much better off to have the responsibilities of married life.

* * *

Ten Rules For A Happy Home

1. Love each other.
2. Bear and forbear.
3. Trust each other.
4. Strive to pull together.
5. Have some give and take.
6. Do not be censorious.
7. Don't be too superior.
8. Don't expect too much.
10. Have God as the Head of the home.

A woman once said that if she had an opportunity to marry a man with plenty of money, she would marry him even though he were so ugly that she would have to scream every time she looked at him. Such a person will never be a proper wife nor a desirable neighbor.

There are said to be a hundred thousand divorces granted in this country each year, and the rate is increasing three and one-half times as fast as the population is increasing. Two million
homes have been wrecked and ten million children have been made "divorce orphans" during the last fifty years. The innocent children have been by far the greatest sufferers in the divorce business.

There are more divorces in the United States than in all other civilized nations combined.

* * *

Polygamy

Polygamy is a practice almost fatal to proper affections. It demoralizes character and blasts to pieces the moral sensibilities of the soul.

Marriage was not only a Divine institution, uniting the sexes in holy wedlock -- but it is in each case the union of only two... "They twain (two) shall be one flesh." This was the law given to Adam and Eve, and also to their descendants.

The first case of polygamy known was that of Lamech, and it was without the sanction of the Scriptures. The Mosaic law did not provide for nor sanction polygamy, though it was practiced by some in the old dispensation.

In both the Old and New Testaments polygamy is smitten by the use of terms, husband and wife, in the singular number.

Human nature itself absolutely prohibits universal polygamy, as there is but a small percentage more of males born into the world than of females. The males, by means of war and accident through dangerous employments, are brought in number about equal to that of the females. In this way the operations of human nature, under the control of Providence, harmonize with the sacred Truth, which says, "Neither shall he multiply wives to himself, that his heart turn not away." (Deut. 17:17). Men should love their wives as they love their own bodies.

St. Paul says, "But I would have you know that the head of every man is Christ; and the head of the woman is the man." "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the heed of the wife, even as Christ is the head of the church... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

The wife is not intended to be the husband's slave but his companion, counselor and friend.

* * *

Man And Woman Contrasted

There is a marked difference between the dispositions of man and woman.
Man is bold; woman is beautiful -- man is courageous; woman is timid -- man talks to persuade; woman to please man has a daring heart; woman a tender, loving one -- man has strength; woman has taste -- man has justice; woman has mercy -- man has force; woman has love -- man is inclined to take his own way; woman is inclined to take the way to Heaven -- sometimes a bad man will recover himself in practical life by the strength of his head; but a corrupt woman is recovered only by the grace of God -- man, though stronger in intellect, is the victim of strong evil appetites; the woman is stronger in affections.

* * *

Parental Responsibility

There are few responsibilities greater than those which rest upon the shoulders of parents, relative to their families -- much greater responsibilities than many parents realize. We believe if parents properly understood their situation in the family circle, and felt how much the responsibility of their children's salvation depends upon them, many would be stirred to a much greater and more prayerful activity in behalf of their souls' interest.

In the Bible we read, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Children are not likely to receive any religious benefits if parents are not agreed on working for their salvation.

We are sometimes asked why it is that ministers' children are often the worst in the community. This is not always the case, for many ministers have most beautiful Christian children, Then again, many eyes are watching for flaws in the minister's child, while they cannot see the same faults in their own. Also many ministers, especially evangelists, are away from their families most of the time, and have not a proper chance to train them.

If you want your child to possess, throughout life, certain principles and characteristics, either of a spiritual or secular nature, you must get such imbedded in its nature during the early years of youthful life. This is when the character becomes molded and takes its form. Few new principles are ever formed in any person after the period of childhood, and we spend our lives developing those principles already adopted. Few of the things we learn in childhood are forgotten, even in old age; but what most of us memorize in middle life easily vanishes from us. Oh, the need of a proper molding of the characters of children!

The neglected child of today will be the social outcast of tomorrow. Neglect the proper spiritual development and training of the child, and we as a church will go on the rocks of destruction.

Mrs. Catherine Booth (who saw all her seven children in the ministry) said in preaching on this subject:
"To whom does this child belong? Is it mine, or is it the Lord's? Surely this question should not need any discussion, at least by Christian parents! For do we not recognize, even before they are born, that they are peculiarly and exclusively a heritage from the Lord; and when they came into the world, the first effort we put forth was to hold them up and offer them to Him? And again, in our baptismal vows we acknowledged that they belonged to Him, and promised to train them for His glory. Now the keeping of this one fact before the mind of a mother will be the best guiding principle in training; and it is because Christian parents so often forget whose their children are, that they make such mistakes in training them. I say, then, to you mothers here, settle it in your minds that your child belongs absolutely to God, and that you are holding your children to nurse them and train them for Him.

"This responsibility arises: First, out of the command and ordination of God. Both under the old and the new dispensations the Lord has, in the most emphatic and solemn manner, laid the obligation on parents to train their children for Him; He commands it, to whom both parents and children exclusively belong.

"This responsibility arises: Secondly, out of the nature of the relationship between parent and child. The parent is in the most complete sense the owner, the guardian, the director, the controller of the child; its utter helplessness and ignorance when it first comes into the world throws it completely under the power of, and at the discretion of, its parents. The poor little infant has no choice but to be led as its parents lead it; no option but to be directed, trained and developed physically, mentally, and spiritually as its parents train and develop it; and it is during these early stages of helplessness and ignorance that the impetus is generally given to its future life. There is an old adage that the hand that rocks the cradle rules the world, and it certainly does; but I am afraid that the world has been very badly ruled, just because those who rock the cradle have not known how to train the child. Napoleon once said that the great want of France was better mothers; and I am afraid we may say to a greater extent than ever before in our history that the great want everywhere is mothers -- right-minded, able, competent, Christian mothers, who realize their responsibility to God and to their children, who are resolved at all costs and sacrifices to discharge it.

"What an awful responsibility arises out of the influence which God has given us over our children! This influence is irresistible, until parents by their own injudicious conduct fritter it away., A little child "who has been rightly trained has unbounded, Unquestioning confidence in its parents; what father or mother says is to it an end of all controversy; it never seeks for further proof. This influence wisely used will never wear out, but will spread like an atmosphere around the child's moral nature, molding and fashioning its future life. I sometimes meet with parents who tell me that at the age of sixteen or seventeen their children have become quite unmanageable, and that they have lost all their influence over them. I cannot tell you which I pity most, such children or their parents. One of the worst signs of our times is the little respect which children seem to have for their parents. There are numbers of boys and girls from twelve to seventeen years of age over whom their parents have little or no control. But how has this come to pass? Did these children leap all at once from the restraints and barriers of parental affection and authority? Oh, no; it has been the result of the imperceptible growth of years of insubordination and want of proper discipline -- the gradual loss of parental influence, until they
have thrown it off altogether and resolved to do as they please. Hence the terrible exhibitions we
have of youthful depravity, lawlessness, and rebellion.

"Well,' I think I hear some mother say, 'I see, I feel my responsibility, and I long to train
my children in the way they should go. But how am I to do it?"

"First, let us look at the meaning of the word, 'train.' It does not mean merely to teach.
Some parents seem to have the notion that all they have to do in training their children aright is
to teach them; so they cram them with religious sentiment and truth, making them commit to
memory the Catechism, large portions of Scripture, a great many hymns, and so on. All very
good as far as it goes, but that may all be done without a single stroke of real training such as
God requires, and such as the hearts of our children need. Nay, this mere teaching, informing the
head without interesting or influencing the heart, frequently drives children off from God and
goodness, makes them hate, instead of love, everything connected with religion. In the early part
of my married life, when my dear husband was traveling very much from place to place, I was
frequently thrown into the houses of leading families in churches for three or four weeks at a
time, and I used to say to myself, 'How is it that these children seem frequently to have a more
inveterate dislike for religion and religious things than the children of worldly people who make
no profession?' Subsequent observation and experience have shown me the reason. It is because
such parents inform the head without training the heart. They teach what they neither practice
themselves, nor take the trouble to see that their children do. Mothers, if you want to train your
children, you must practice what you teach; and you must show them how to practice it also; and
it is your duty to see that they do it."

The devil wins if he gets the children; he can then easily handle the next generation.
Parents should not forget that the childhood of today is the Church of tomorrow. The people of
the coming generation have this old world just as we in this generation hand it over to them. The
only hope for the future is the salvation of the children.

Wealth and learning will never save the situation; if this would do it, it would have been
done long ago.

Babylon had plenty of money, but fell. Athens was renowned for learning, but was given
over to idolatry; it was denounced by St. Paul and cursed by God. Some did repent at Paul's
preaching; all might have.

Egypt, with all its sinfulness, was wealthy, learned and distinguished in arts. In King
Tut's tomb, recently examined, there was found thirteen million dollars.

There are two principal steps to be taken in the conversion of children. One is to train
them to render obedience to their parents; the other, to extend this obedience to their heavenly
Father. The obedience of a child to its parents or guardians is where its conversion begins. The
commandment touching this point is clear. "Children, obey your parents in the Lord: for this is
right" (Eph. 6:1). The parents who allow their 'children to disobey this command allow them to
sin, which is practically training them to do evil.
What does God's Word say concerning Eli? "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Sam. 3:13). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13, 14). "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15).

We believe Eli was a good, conscientious, religious man. Even at the time he was censured by God and dismissed from the priesthood, Eli did not do evil himself, neither did he wish his sons to do evil. But when they ignored both God and their father, Eli (like many parents of today) so loved them that he failed to put pressure on and restrain them; then for this mistake he was removed from the office of priest.

Listen to the words of Susanna Wesley, the mother of the famous John and Charles Wesley. She had the privilege of caring for nineteen of her own children; and, from different standpoints she proved herself to be one of the greatest mothers the world has ever known. She says: "In order to form the minds of children, the first thing to be done is to conquer their wills. To inform the understanding is a work of time and must, with children, proceed by slow degrees, as they 'are able to bear it; but the subjecting the will must be done at once, and the sooner the better; for, neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered, and not 'without using such severity as would be as painful to me as to the child. In the esteem of the world they pass "for kind and indulgent whom I call cruel parents, who permit their children to get habits which they know 'afterwards must be broken. The parent who indulges his child does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child -- soul and body forever. No willful transgression ought ever to be forgiven children without chastisement."

Susanna Wesley was not only a great mother to her nineteen children; but, owing to her wonderful piety, she was practically the mother of Methodism. Should it be asked, "What was the cause of such mighty men springing from her family as John and Charles Wesley, so renowned for godliness, and famous in the annals of the Christian world for their mighty achievements?" we would answer, "The cause began very early in their lives." They were favored with birth in a home where a remarkable family altar was established, where parents and children all took their turn in family prayer. Even the infants were taught to pray by making signs with their hands before they were old enough to walk or talk. Mrs. Wesley educated her children at home, not only in the elementary training of the English branches of learning, but had them well advanced in Greek, French and Latin before she trusted her offspring out of her care and from under her protection, to be exposed to the surrounding evils of any academy or seminary of learning. In this Wesleyan home-school the children received their spiritual and natural education together.

Her son, John Wesley, says, "A wise parent should begin to break his child's will (stubbornness) the moment it appears. From a year, make your child do as he is bidden. If you whip him ten times in succession, let no one persuade you it is cruel to do this -- it is cruel not to
do it. If you fear God, how dare you suffer a child above a year old to say, "I will do what you forbid, (or) I won't do what you require," and go unpunished? Why do you not stop him at once, that he may never say so again? Have you no compassion for your child? No regard for his salvation or destruction? Why, disobedience is as certain a way to damnation as cursing and swearing. The will of a parent is to a little child in the place of the will of God. Therefore, studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men. Never, on any account, give a child anything it cries for; for it is a true observation, if you give a child what he cries for, you pay him for crying, and he will certainly scream again."

Sam Jones said, "We need some wives in this country, and mothers, who will suffer anything before they will suffer their little children to be demoralized and damned in their own homes."

A good Sunday School training is indispensable with children. The boys and girls should be taught to prize highly their Sunday School privileges.

The brightest lights that have illuminated the Christian Church were converted in early life. Dr. Adam Clarke, the great commentator, was converted at four years of age; Alfred Cookman at ten; Isaac Watts (the poet) at nine; Robert Hall at twelve; Jonathan Edwards at seven; and William Penn at nine.

Mr. Moody, in commencing his great public life, started with the children. At the very beginning he was a great promoter of Sunday School work.

The gospel of Jesus, beyond everything else, is the children's friend. Christianity stands almost alone in extending its smiles to childhood. Atheists place the children in eternity on a level with the brute beasts. Religious skepticism places them under random influences. Barbarian tribes use them for burnt sacrifices to Moloch. The Hindu mother forgets the young she has borne, and leaves it in a solitary place to perish and die. The Chinese are notorious for murdering their young babes, and cruelly treating those they spare. Christianity alone, with a warm heart and extended hands, exclaims, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Amidst all the contempt of earth and hell towards the little ones, they are surrounded with the consolation that if they will remember their Creator in the days of their youth, they will find a peaceful nursery and a happy home in the bosom of the Lord.

*     *     *

Advice To Boys

To boys who will permit us to give them advice, we would say: Always keep the best of company and never be idle. When your hands are not employed, give attention to the cultivation of the mind; there is plenty of good literature for this purpose. Make few promises, and none
absolutely binding, as providence might interfere. Always speak the truth, for a liar is universally despised by man and by God. Live up to your agreements, first, second and last; let people know that you can always be depended upon. This will make a man out of you much sooner than indulging in tobacco and other habits. Always have such a conscience that you can look the person in the face to whom you are talking. A good character and a clear conscience are worth a world to any person young or old. Remember, your character cannot be injured except by your own actions. If some try to smear your reputation with the mud of slander, let your life be such that none will believe it. Be industrious, but always be on guard against the "get-rich-quick" principle. Keep clear of gambling. As you approach young manhood some silver-tongued sharper will have a dazzling proposition for you, offering to make you a millionaire in a day; the result will be, he will rob you of all you have and give you nothing in return. Ask some of the old folks if they ever knew such things to happen. Watch for sharks; they are on land as well as in the ocean. Do not play games of chance; they are the first degrees of gambling. Be generous and courteous; but be just, first. Do your saving when you are young, and leave the unnecessary spending for old age. Never think that what is done for true religion is time and money misspent. A pure heart and a good religious character are of infinite value.

Respect your parents; long life (in general) is promised to those who do; and it is a great stepping-stone towards the salvation of the soul, as children who are disrespectful to parents never get saved in that condition. Think often of death and your responsibility to God, and listen to the dictates of the Holy Spirit while doing so.

To learn we are so slow.  
If our faith were but more childlike,  
To Jesus we would go;  
Our burdens lay down at His feet.  
In vain we'd never call,  
For He says our hairs are numbered,  
And He notes the sparrow's fall.

-- G. B. Kulp

*     *     *

Home Making

If I were asked to define a home in one sentence, I would give the following:

A home is a four-walled fabric which designates a comfortable, supported dwelling place for a family, consisting of parents and children, who live and work lovingly and harmoniously together in connection with a devout Christian life, where a never neglected family altar is stressed as the threshold of Heaven.

Every girl, especially, should be trained to be a homemaker. Some girls know nothing but factory work, others music, some stenography, etc. To be educated on such lines only, and know nothing about housekeeping and the duties of married life, is a great affliction to any girl. Such
are to be pitied when they are suddenly thrown into the responsibility of a home of their own and know practically nothing about cooking, washing, and housekeeping in general. Furthermore, it is difficult for them to learn these duties at this stage of life, when they have spent years learning other lines of work. We consider this the second cause of so many divorced couples. The first cause, to our mind, is the childless homes. Children have a strong tendency to hold father and mother together, which the poodle dog has not. The Bible says, "Beware of dogs" (Phil. 3:2).

* * *

General William Booth 1829-1912 -- Founder of the Salvation Army

General Booth in his early life was a Methodist preacher for nine years -- from 1852-1861. In 1865 he organized the "Christian Mission" in the east of London, England. This developed into the "Salvation Army" in, 1878.

The founder felt a special call to street work and evangelism in a manner not practiced by the Methodists, which led to his separation from that body. At first the Army was very much persecuted; many of its followers were imprisoned for their street preaching; but they persevered until prejudice broke down and their form of religious work became publicly established. Today it is a demonstrated fact that the Army has compassed land and sea; they have girdled the globe with the message of Salvation, and millions will be forever in Heaven as a result of their untiring labors. They have not only reached the poor, the dissipated, the outcasts and the downtrodden as no other church thought of trying to do, but they have been instrumental under God in leading a great many of the higher class of humanity to a personal and experimental knowledge of salvation.

We pray that God's smile and the blessings of Heaven may ever be with them.

"There is a time, we know not when,  
A point we know not where,  
Which marks the destiny of men  
For glory or despair.

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

God is a satisfying portion; and man is not satisfied without Him.

The most adventurous sailors that have reached the unknown seas never found an island whose heathen inhabitants were not trying in some vain way to worship God. Neither Grant, Stanley or Livingstone, in all their African adventures, could find a single tribe that was not endeavoring in some way to worship or honor a Deity. God has placed a hunger in every person's heart, which nothing but God can satisfy, and that end is accomplished only in a regenerated soul. Some may deny this, and give you Scripture with little, petty private interpretations, and try
to build sectarian walls around the Fountain of Life, confining God's blessing to a certain elect, while all others must stand back, and finally perish. They forget that "Whosoever will may come."

*Astronomy*

The universe is so vast that light, which travels seven and one-half times around the earth in a second, requires one and one-quarter minutes to reach the moon from the earth; it further requires eight minutes to come to earth from the sun. It would take light 3,000 years to reach the farthest known star, and it would take 7,000 years for light to cross the present (so-called) known universe. Or if light had started at the time of Adam on its journey across the universe, it would, according to Bible dates, need to travel a thousand years yet to reach the opposite frontier. Behind this is Providence, supernatural and omnipotent power.

The earth, too, is turning on its imaginary axis, revolving 25,000 miles every twenty-four hours -- over a thousand miles per hour for the earth's surface -- which results in bringing us day and night.

In addition to this, the earth is traveling around the sun to form the seasons of the year, at the enormous velocity of twelve and one-half miles per second -- forty-two times faster than a cannon ball. On January 1, 1926, the earth was four hundred million miles from where it was on January 1, 1925; but with all this enormous movement, since the earth's creation there have been no collisions with any of the numerous planets of the vast universe. Surely there is Providence, supernatural intelligence, behind all this; and then, can we not trust Him to keep one of His little ones from falling?

The miner, in putting his shaft down into the earth, discovers an additional degree of heat every fifty-two feet. At about nineteen miles, a lake of fire is reached. This composes the center of the earth. The latter would easily compare with an egg; it is a ball of fire with a thin crust which is no thicker than an eggshell in comparison with its size. This internal lake of fire is eight thousand miles in diameter. Such a fire! Such a heat! Such a pressure and such an explosion, should not a Supernatural hand protect! But why does the earth not explode? It is because Divine wisdom has placed four hundred volcanoes in the earth, which" are playing day and night. Amidst great roaring quaking, they throw out rivers of boiling lava; they relieve the earth's pressure, making the globe safe for us to dwell on. These are our God-given safety valves. No wonder the people of Galilee exclaimed, "What manner of man is this, that even the winds and the sea obey Him?"

Everything God has constituted is great and good. His entire universe is immeasurable; so is His Church, by human language. Being invisible to the human eye, at best the Church can be defined only approximately. Its whole character is known only to God. It is not even measured appropriately by time or space; it is a spiritual body with many branches on earth, the head office being in Heaven.
Don't be a religious hobo, but be an asset to some Christian Church.

"What is the Church? Let truth and reason speak,
They would reply, 'The faithful, pure, and meek;
From Christian folds -- the one selected race,
Of all professions, and of every place."

-- George Grabbe

"Oh! what an age of golden days;
Oh! what a choice, peculiar race!
Washed in the Lamb's all-cleansing blood;
Anointed kings and priests to God."

-- John Wesley

*   *   *

The Blood Atonement

The blood is the most essential theme in the Bible. "Without shedding of blood there is no remission of sins." "Forasmuch as ye know that ye were not redeemed with corruptible things... but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).

Adam Clarke said, "The passages in the sacred writings which allude to the grand sacrificial and atoning act are almost innumerable. All the books of the Bible bear testimony in some way to the doctrine of salvation by faith through the blood of Christ. In the New Testament, the authors seem to vie with each other in declaring the benefits of the atoning blood."

In all of Paul's writing the blood is greatly emphasized as the only means of salvation. The death of Christ is mentioned one hundred seventy-five times in the New Testament; and there is more blood in the Old Testament than in the New. The blood in the Old is the type of blood in the New.

Of the saints it will be said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). The language of the hymnologists magnifies the blood.

Charles Wesley:

"The Father hears Him pray,
His dear anointed One;
He cannot turn away
The presence of His Son;
The Spirit answers to the blood,  
And tells me I am born of God."

William Cowper:

"There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

R. Lowry:

"What can wash away my sins?  
Nothing but the blood of Jesus.  
What can make me whole again?  
Nothing but the blood of Jesus."

Fanny Crosby:

"Redeemed, how I love to proclaim it!  
Redeemed by the blood of the Lamb!  
Redeemed through His infinite mercy,  
His child and forever I am."

Toplady:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee.  
Let the water and the blood,  
From Thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure."

Haavergal:

"I gave my life for thee,  
My precious blood I shed,  
That thou mightest ransomed be,  
And quickened from the dead."

Phoebe Palmer:

"Oh! now I see the cleansing wave,  
The fountain deep and wide.  
Jesus, my Lord, mighty to save,
Points to His wounded side."

Charlotte Elliott:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

We need a Pentecostal revival throughout the land in these days, even more than the household of Cornelius did. We need a cyclone of mysterious Omnipresence that will shake earth and hell, moving Heaven to a jubilee of rejoicing, and hell to a lasting dirge of lamentation and mourning. There is nothing so alarming to the true child of God as the absence of alarm in the so-called churches. There is nothing more sad than the fact that sinners have no terror. It seems as though the God of Sinai, Calvary and Pentecost is viewing us from the horizon. Why not prepare the way for Him to come forth with a mighty sweep of Holy Ghost fire and revival power over the land, until the unregenerate inhabitants of the earth are screaming for mercy, and the corridors of Heaven are ringing with the jubilant shouts of the new-born souls? If we do not get the storm in the revival, we will in the judgment.

*     *     *

Twelve Things Happened At Pentecost (Acts 2)

(1) They were amazed. (2) They mocked. (3) They doubted. (4) They said the disciples were drunk. (5) They heard. (6) They were convicted. (7) They inquired. (8) They were converted. (9) They were steadfast. (10) They were united. (11) They were self-denying. (12) They were praising God.

We should not drag the word, "Pentecost," in the mire of fanaticism through satanic delusions, and turn what God has intended to be a great blessing to humanity into a curse. Oh, for the grace and power in the church that characterized the first century!

Some people emphasize "falling under the power" much more than "walking under it." We think the walking straight should be the first consideration.

The apostolic church had things more common than the twentieth century church. The high ambition of many professing Christians today is to see how happy, how rich, and how comfortable they can become themselves, regardless of the poor about them and the souls of the masses who are in their blood, condemned to die.

Many look for fame, esteem and applause, even seeking such from the world, thus forgetting the truth that "If any man is a friend of the world, he is the enemy of God." God's children love what He loves and hate what He hates.

*     *     *
The Old-Fashioned Meetings

"Oh, how well I remember, in the old-fashioned days,  
When some old-fashioned people had some old-fashioned ways;  
In the old-fashioned meetings, as they tarried there,  
In an old-fashioned manner, how God answered prayer!

"There was singing -- such singing! in those old-fashioned airs,  
There was power -- such power, in those old-fashioned prayers;  
And old-fashioned conviction made the sinners pray,  
And the Lord heard and saved them in the old-fashioned way.

"If the Lord never changes, like the fashions of men,  
If He's always the same -- why, He's old-fashioned then!  
As an old-fashioned sinner, saved through old-fashioned grace,  
Oh, I am sure He will take me to an old-fashioned place."

Chorus:

"Twas an old-fashioned meeting, in an old-fashioned place,  
Where some old-fashioned people had some old-fashioned grace;  
As an old-fashioned sinner I commenced to pray,  
And God heard and He saved me in the old-fashioned way.

*     *     *

Money And The Gospel -- Selected Article

Some years ago, husband and I were attending a camp meeting in Pennsylvania, when a lady with a very sweet, saintly face came and spoke to us, saying, "I wanted to speak to you since you have been in heathen lands, as I have substitutes scattered around here and there, and my heart is with the missionaries in their work." Her dress, dignity and manner caused us to think that we were speaking to a woman of wealth. Evidently discerning our thoughts she said, "May I tell you my story?" She continued, "Fifteen years ago I was left a widow with three young children, whose ages were seven, five and three. Husband had been a working man on small wages, and we had been unable to save even a penny. His illness lasted over several months, and after the funeral I found myself in debt to doctors and undertakers to the extent of three hundred dollars. Not a dollar was in my purse, and I knew not which way to turn.

"It was winter time and the snow was banked up around the house, and all I had in the house was one half pail full of coal, a few slices of bread and a bottle of milk.

"I had been reared in a Christian home, and knew that God would answer prayer, so I knelt down imploring His help. I lighted a fire to keep the children warm; and fearing they would
go near the stove and set the house on fire, I tied each of them to a leg of the table and started out one bitter cold morning in search of work.

"I had made my children's clothing, and knew a little about sewing, so I applied for work at a tailoring establishment. They offered me three dollars per week, and I gladly accepted the position. A bakery furnished me with stale bread, and a creamery with sour milk; and thus I was enabled to keep my little ones from starving. At the end of the first week when I received my first wages, I took out the tithe (thirty cents), for I had read back in my childhood days that the tithe is the Lord's, and I felt I had no right to it. I took the Book of Malachi and read the third chapter carefully, and the words, prove me herewith, seemed to clinch the truth of tithing more firmly. I asked some Christians about it, and they said I should not: think of tithing, since my little ones needed every penny that I earned. But a voice down in my heart said, 'The tithe is the Lord's.' So I settled it and decided that I would not use what rightly belonged to Him.

"With the two dollars and seventy cents I purchased food and coat, and we had just sufficient to take us through the week. Now to my great surprise, at the end of the second week, when my pay envelope was handed me I found six dollars within, mad a note saying that my wages were increased. My heart now was filled with praises to God, mad when I reached home I took out the tithe, sixty cents, and put it with the thirty. A month went by and still my darlings at times were tied to the table legs while I worked. I could tell no one but God about it, and each morning they would be put in His care. At the end of six weeks my wages were increased to ten dollars per week, and now I was enabled to hire a woman to come and care for the children. Faithfully! tithed every dollar just as soon as it was in my hands.

"I joined a church in our neighborhood where the missionary fire was burning at a white heat, and the tithe was given for work in heathen lands. When the year closed I was earning twenty dollars per week, my children were well cared for, and God was richly blessing my home.

"Fifteen years have gone by, and now I occupy the position in the establishment as the head saleswoman, with a salary of thirty dollars per week. My daughter is now in the home of a fine Christian family; my boys, fine, sturdy lads, are both working. The three are earnest Christians and tithers. I wish to tell the whole world that I owe my success to tithing.

"The words of Malachi 3:10 have been literally fulfilled in my case. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

* * *

What Does Tithing Do?

(1) It makes the conscience tender.

(2) It is a safeguard against stinginess.
(3) It is a wonderful stimulant to faith.

(4) It Strengthens obedience on all other lines.

(5) It makes us appreciate the nine-tenths more.

(6) It brings light to the mind on all other subjects.

(7) It is regular, dependable, and not spasmodic action.

(8) It gives us sweet access to God in prayer devotions.

(9) It makes benevolence a fixed affection in the soul,

(10) It makes God's special providence much more real to us.

*   *   *

Be Spirit-Filled

Ministers can be useful in the service of the Lord only to the extent that they have the presence and blessing of God upon them. Too many fail as a result of trying to accomplish in human strength, trusting in the power of intellectuality rather than spirituality.

A story is told of a minister who, not feeling well in body, visited a physician; in the medical examination that followed the practitioner made a mistake in getting his thermometer, and used the barometer instead. After placing it under the tongue a few minutes, the doctor upon viewing it found that it read, "Very dry and windy." We fear that very often this is not only the material condition of the weather, but too commonly the spiritual condition of Christian workers.

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John Wesley -- 1703-1791

An account of the death, and a brief sketch of a few notable points in the life of this venerable saint of God and founder of Methodism, Rev. John Wesley, M. A., might be appreciated.

He was born June 17, 1703, and died February 29, 1791, at the ripe old age of eighty-eight years. John Wesley was born of noble, religious parents; "his mother, Susanna Wesley, the daughter of the noted Rev. Dr. Samuel Annesley, was one of the most distinguished Christian mothers that ever lived.

His father, Rev. Samuel Wesley, was also a distinguished clergyman of the Church of England. For at least four generations John Wesley's ancestors had been persecuted clergymen for their strong stand for truth and Bible doctrines. Samuel Wesley was many times mobbed, his
household goods and property destroyed. Three times gospel haters set fire to his home in the night season, when he and his family had retired. Twice the fire was extinguished with partial loss of property; the third time their home was burned down, with the narrow escape of the family; particularly of John, who was twelve years of age. The conduct of the mobs threw Samuel Wesley in debt and he died so. There were nineteen children born in this family. Some died in infancy; thirteen are recorded living at one time.

Mrs. Susanna Wesley turned her home into a schoolroom and gave her whole family their preliminary education at home, she acting as teacher.

After John Wesley had completed his domestic and his college education at Oxford, he became a very distinguished, intellectual and talented clergyman of the Church of England. Notwithstanding all this, he was not yet converted. In a life-threatening storm on the Atlantic, at the age of thirty-three, he learned he was unprepared to meet God. He wrote: "I am a child of wrath, an heir of hell... I went to America to convert the Indians, and who shall convert me?"

After his return to England in 1738, from his missionary work in Georgia, U. S. A., under a deep conviction that he was an unconverted minister of the gospel, he consequently gave himself to prayer; and on the evening of May 24, 1738, his soul became filled with Divine glory, accompanied with a bright assurance that his sins were now under the blood and his heart was right with God.

Great spiritual revivals were the result of Wesley's becoming clearly and satisfactorily born of the Spirit. When Methodism was first organized, it was called the "Holy Club" It consisted of but four members, viz., John Wesley, M. A.; Charles Wesley, B. A.; Mr. Morgan, commoner of Christ Church; and Mr. Kirkham, of Merton College.

At Bristol, England, May 12, 1739, the corner stone of the first Methodist Church in the world was laid this being the next year after John Wesley's conversion. Two years later we find him at Epworth, his birthplace, where his father was laid to rest. Being refused a pulpit by a drinking clergyman, he conducted a protracted meeting for one week in the cemetery, preaching on his father's tombstone.

Soon Wesley was confronted with severe persecutions. He was dragged by mobs into the streets and dark lanes of the cities, and beaten severely until blood gushed from his nose and mouth, and from other wounds. He heard them cry, "Knock his brains out. Down with him! Kill him at once! Crucify him!" At such critical times Wesley would lead in audible prayer, and in some miraculous way the mobs would be dispersed anti his life spared. Such scenes happened not only once but a number of times, when he was between the ages of thirty-five and fifty years. The chief places of persecution were Cornwall, England, Belfast and Dublin, Ireland.

On one occasion a rowdy driving a rig saw Wesley about to cross the street. He brought his horse to high speed and tried to run over him. Wesley sidestepped, and as his rig flew by the rowdy shouted, "I always run over fools." Mr. Wesley replied to friends standing by, "I always get out of their way."
At Lisburn, Ireland, (eight miles from Belfast) Wesley preached in the open air to many thousands who were unusually eager to hear him. But a peculiar feature of this meeting was that none became converted. He remarked before leaving that the people of Lisburn were the most peculiar people he ever saw. He said, "They were all ears, but the tubes did not lead to their hearts."

The ten years of Calvinistic controversy, from 1770 to 1780, were both a testing and a victorious period in Methodism. The controversy was long, having able supporters in favor of Calvinism, such as George Whitefield (perhaps the world's, greatest orator), Evangelist Lady Huntingdon, and many others: of great prominence. But, notwithstanding the strength of the opposing parties and the greatness of the controversy, both factions retained a sweet spirit towards each other, and at times: joined together in the communion of the Lord's Supper.

Wesley was aware of the power of the press, and he did much writing and publishing as well as oral preaching in the propagation of the Gospel. As a result of this, we have today some volumes of his sermons, his commentary on the New Testament, his journals, and other writings.

In 1752 he married Mrs. Vizelle, a widow of wealth, talent and intelligence. She seemed religious, and appearing to have every qualification to make his home happy; but the result proved the very opposite. This marriage was the most unfortunate step of his life. A few years later she became not only opposed to him, but a malicious persecutor, and continued in this way for thirty years. The last ten years she separated from him altogether. She hated religion, seemingly from every standpoint, and was overwhelmed with groundless jealousy; in this way she made herself almost intolerable. She sided with Wesley's enemies against him, exposing his private letters, and destroying great quantities of his most valuable writings and manuscripts, of which the world and the church will be forever deprived. When she died, Wesley had the following words engraved on her tombstone, "A friend of John Wesley's." He said he could not conscientiously say "wife."

We next come to Wesley's happy old age. He was grieved with the drift of the church toward worldliness, but his own soul was on fire with a consolation from on high. He said, "I feel, and I grieve; but, by the grace of God, I fret at nothing." Although living to eighty-eight years of age, he never lost one night's sleep in his life. At eighty-one he writes, "Today I entered on my eighty-second year. I find myself just as strong in labor, and as fit for any exercise of body or mind as I was forty years ago. I do not impute this to second causes, but to the Sovereign Lord of all."

The last conference at which Wesley presided was at Bristol, England, his age being eighty-seven years.

Wesley's usual weight was one hundred twenty-two pounds. He had better health and was freer from infirmities in his eighties than when twenty, at which time he had headaches, toothaches, etc. There was no mark of decay until two years previous to his death, at which time infirmity came on quickly, and all faculties weakened together. At the last his sight, hearing, memory, etc., all failed him together.
At the age of eighty-seven he wrote his last item in the Journal. It is as follows: "For upward of eighty-six years I have kept my accounts accurately: I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can; that is, all I have."

John Wesley, in 1764, reviewed the subject of Christian Perfection and wrote the following ten propositions: (1) There is such a thing as perfection; for it is again and again mentioned in Scripture. (2) It is not so early as justification; for justified persons are to go on to perfection (Heb. 6:1). (3) It is not so late as death; for St. Paul speaks of living men that were perfect (Phil. 3:15). (4) It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone. (5) It does not make a man infallible; none is infallible while he remains in the body. (6) It it sinless? It is not worth while to contend for a term; it is salvation from sin. (7) It is perfect love. (I John 4:18.) This is the essence of it; its properties, or inseparable fruits, are rejoicing evermore, praying without ceasing, and in everything giving thanks (I Thess. 5:16). (8) It is improvable; it is so far from lying in an invisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before. (9) It is amissable, capable of being lost; of which we have numerous instances. (10) It is in itself instantaneously received, but it is constantly both preceded and followed by a gradual work."

At another time he wrote the following:

* * *

What Is A Methodist?

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him-one who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice, and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of his Creator and Redeemer. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously. He can not lay up treasures upon earth, nor can he adorn himself with gold and costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor any more than he can lie. He can not utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men." A good standard for all churches.

John Wesley was probably one of the greatest men that ever has been known. He ranked very high in accomplishments; his travels and extensive writings (to say nothing about his preaching) seem sufficient to have occupied a number of men. This, with the care and responsibility of the Methodist Church, which he founded and led, did not overtax his small physical frame. He once said, "I am always in haste, but never in a hurry." Again he said, "All my cares are no more to me than a thousand hairs of my head."
Mr. Wesley preached 42,000 sermons, an average of fifteen per week, after his return from Georgia. His last sermon on earth was on Wednesday evening, February 23, 1791. The text used for the occasion was, "Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah 55:6, 7).

He died the following Tuesday, but on Saturday he wrote his last letter. It was to a political leader, exhorting him to use all his influence in the Legislature against the slave trade.

On the last morning of life he awakened with seemingly improved strength; he quoted a verse of his brother's hymn.

"Till glad I lay this body down,  
Thy servant, Lord, attend;  
And, oh, my life of mercy crown  
With a triumphant end."

He next quoted our Savior's words, "Our friend Lazarus sleepeth." He tried to converse but was quickly exhausted; he was obliged to lie down. After a brief conversation he said, "How necessary it is for everyone to be on the right foundation! We must be justified by faith, and then go on to full sanctification." Later, when sinking fast, he asked for a pen to write. A friend wrote for him, while he dictated his dying testimony, "Best of all, God is with us." He then feebly repeated,

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

He again spoke, saying, "Nature is -- nature is -- "and was unable to finish the sentence. After a pause he said, "Jesus." Then as his mind faded away, he repeated two lines of the Doxology, and a little of his usual benediction, imagining he was before an audience, dismissing them. At a little distance apart he feebly exclaimed twice more, "Best of all, God is with us." While friends were praying around him, without a struggle or sigh, his spirit took its flight to the realms of everlasting day.

In his will he had requested that six poor men should bear his corpse to the grave, and be rewarded with twenty shillings each ($5.00). He directed that there be no display of vain pomp at his funeral, except the tears of those who loved him, and were following him to Heaven. The interment was made at six a. m. to avoid accidents from the vast attending crowd. Thus "our friend," John Wesley, "sleepeth;" and "His works do follow him."
Mr. Wesley had a large clock in his study in London, England, which is still running and has never stopped; although this venerable saint has been called to his reward from this stage of action, his timepiece travels on. But there is one thing that will outlive the clock and that is Wesley's godly influence.

*     *     *

The Love Of God

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the brightest star,
And reaches down to the lowest hell.
The guilty pair, bowed down with care,
God clothed in coats of skins;
His erring children, reconciled
And pardoned from their sins.

O love of God, how rich and pure!
How measureless and strong!
It shall for evermore endure--
The saints' and angels' song.

*     *     *

Seven Wonders Of The Ancient World -- (Some are heathenish)

(1) The Pyramids of Egypt.

(2) Gardens of Babylon.

(3) Mausoleum of Halicarnassus.

(4) Temple of Diana of Ephesus.

(5) Colossus of Rhodes.

(6) Phidas' statue of Jupiter.

(7) Pharaoh's lighthouse of Alexandria.

*     *     *

The Children
The children in their souls are just as big as anyone. Jesus was just as much the God of Heaven when He was a little Babe as when He was a Man.

Here is a story about:

* * *

Clock Children

There are costly and cheap clocks. Some children make themselves cheap. You should put a value on yourself, aim high; it will help you to be greater.

There are one-day and eight-day clocks. The first need more winding; some children require more winding than others.

Some clocks strike and some do not. Children should strike for good, and never go on an evil strike.

Some clocks strike wrong and tell stories. Children should always tell the truth.

Some clocks alarm and some do not. Never alarm your parents by doing wrong; it is better to sound an alarm against approaching evil.

All clocks have open faces. So do children that are honest and upright.

All clocks have two hands busy doing good. Children should never permit their hands to do evil.

All clocks need to be regulated at times. Children with no regulation become worthless.

All clocks must be kept clean. Children should be clean in body, words, and thoughts.

All clocks need to be started. Children need to be converted, and get started in the Christian life, that they might continue righteous unto death.

A little boy, once converted in a revival in New York, desired to join the church. His father told him he had better wait six months and see if he could live his religion. Shortly after, this boy was in the field with his father, when they found a lamb separated from its dam, bleating piteously. The father directed the son to put the lamb with its mother. The boy replied, "I think we might as well leave it six months, and see whether it will live or not; and then if it lives, we could put it with its mother." The father, feeling the force of the application, said, "Put the lamb with its mother, and join the church if you wish."

* * *

Ants
Prov. 6:6: "Go to the ant, thou sluggard; consider her ways, and be wise."

The sluggard is the careless, indifferent man; and when one is religiously careless, he is inferior in wisdom to the little ant.

The ant is a very busy, industrious insect; it is a cousin to the bee. Both are miracles of nature, and very near human intelligence. The ants build wonderful dwellings. Ant hills are city houses, with galleries, halls, storehouses, different flats, nurseries and fortress. They form great communities, centers, and divide their labors so that all the work is done in an orderly manner.

In summer they store their winter's food.

Smaller insects called aphids live in the basement. They furnish the ant with honey-dew, as a cow would milk. They never come above the ground.

The ants have a great memory; they will make a jubilee over one that has returned after being absent for months, but will kill a stranger at once.

Each ant house seems to have its own scent; as in the ant wars, there is no hesitation in knowing their own. They rejoice over victories, and grieve over defeats. Like the bee, the queen ant lays all the eggs. They also have the male drones, and the female workers.

In marriage the queen selects a drone, gets married and takes a honeymoon trip. He dies the first day, and the queen remains a widow for life, and until she dies her eggs are always fertile.

The greatest care is taken of the eggs, and of the newly hatched legless ants, which resemble rice. They take fifteen days to hatch.

They have nice roads through the grass, but no grass is allowed near the ant house.

An ant trail is remarkable, even on pavement, where there is no grass.

Once I saw where a little red ant found something good to eat in a garbage can. It went back to the ant house and told the rest. They formed an ant line to the garbage can, a half inch wide and about eight rods long. Half the ants were going one way and half the other. The whole line stayed perfectly uniform; it went over pavement and up over high wooden boxes, twisted here and there, and reminded me of a rope from the garbage can to the ant hill. Without this ant line many of the ants would have become lost in trying to get to and from the garbage can, when there were so many boxes and obstructions in the way. Well, so much for the wisdom of the ants.

*   *   *

Mother's Day -- (Second Sunday in May)
Gen. 3:20: "And Adam called his wife's name Eve, because she was the mother of all living."

Miss Ann Jarvis, a lady evangelist, in Philadelphia, Pa., held the first service in honor of her mother in 1907.

It was so owned and blessed of the Lord that she decided to continue the memorial annually at the same time. It had its impression on local pastors and they adopted it. It spread through conference and into Congress, and was so sanctioned by the President and the honorable assembly at Washington, D. C., that on May 10, 1908, they set aside, by special proclamation, the second Sunday of May as "Mother's Day."

The flag is displayed on public buildings and many homes.

White flowers indicate mother is dead. Red flowers signify she is living. Churches universally celebrate this day by special sermons and programs. "What is home without mother?"

The success of home, church and state depends much on mother.

No country rises higher than its mothers.

Wicked Napoleon said, "The greatest need of France is better mothers."

Mother's love is next to God's love.

Flowers indicate her purity and happiness.

Some mothers may be unworthy of the name, but the grace of God can restore such to the highest honor and purity.

Moses received his greatness largely from his mother. Samuel was born in answer to Hannah's prayers.

I think Susanna Wesley and Mrs. Catherine Booth were the two greatest mothers of modern times.

Abraham Lincoln, at nine years of age, helped his father dig his mother's grave. Later in life, Abraham said, "All that I am, and all I ever hope to be, I owe to my mother."

Moody at his mother's grave said, "If all the world were mothered by that kind of mother, there would be no use for jails."

* * *

Mother
"Who gave me birth in hour of pain?
Who patiently my steps did train?
Who misses me when far away,
And prays for me by night and day;
Still loves me when I've gone astray?
'Tis Mother.

"She loves me more than tongue can tell,
And, oh, so glad when I do well.
If I am sick she'll watch my bed,
Her gentle hand cools aching head;
And soft and quiet is the tread
Of Mother.

"Oh, I am glad I ever had you.
Because of you, I have been true;
Your teaching was a light to me,
Your virtue was a strength I see.
Near as I can, I'll ever be
Like Mother.

"I promise you I will do good;
To grieve your heart, I never could,
I'll ever tread the path you've trod,
Believe your Bible, trust your God,
And when we sleep beneath the sod,
We'll be together -- Mother!"

*     *     *

Madam Guyon

Madam Guyon was of French birth, born in 1648. She was one of the greatest women who ever lived. She was very beautiful in person and character. She was the mother of five children, but suffered such ill-treatment from her husband, mother-in-law, and church, that it was a relief to her when she was imprisoned for ten years, and all for her deep piety. She died A. D. 1717 at the age of seventy.

"A little bird I am,
Shut up from fields of air;
And in my cage I sit and sing
To Him who placed me there--
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.
"Naught have I else to do;  
I sing the whole day long;  
And He whom most I love to please  
Doth listen to my song.  
He caught and bound my wandering wing,  
And still He bends to hear me sing.

"My cage confines me round;  
Abroad I cannot fly;  
But though my wing is closely bound,  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom of the soul.

"Oh! it is good to soar,  
These bolts and bars above,  
To Him whose purpose I adore,  
Whose providence I love;  
And in Thy mighty will I find  
The joy, the freedom of the mind."

*  *  *

The Caterpillar

The caterpillar can be taken as a type of the sinner; it is a worm of the dust. It wallows in the dirt; it is underfoot and is in jeopardy every hour. But one day a new conviction possesses it, and it comes to itself, like the prodigal of old. It stops and builds a house about itself, and a little later comes forth completely transformed into a beautiful butterfly. It is changed in appearance, location, society, and manner of living -- how much like the converted soul! It has lost the ugly appearance and now ranks with the most beautiful insects. Instead of crawling on earth amidst dangers, it now soars above the world of calamities, and with greatest comfort and ease wings its way into the sunny atmosphere amidst glowing flowers and vernal trees, sipping its honey with joyful delight.

In the Mammoth Cave in Kentucky, at a certain chasm, one can drop a stone into the darkness and listen long, but no sound comes back to report its depths. What an emblem of eternity's night to lost souls!

*  *  *

The Wilson Family In A Flood

This is a true story and of personal knowledge.
This Wilson family were members of the Church of God, but attended my meetings some when I was pastor of a church in Los Angeles, California. Their home was in a canyon in connection with the mountains at the edge of the city. Farther up the canyon was a large water reservoir. The flood came at a peculiar time; it was twelve o'clock, New Year's night, 1934. It had rained hard for three days, and the reservoir overflowed and gave way. The flood rolled down the canyon with a ten-foot frontage in depth, taking the tops off hills, and carrying with it the dirt, rocks, trees, buildings, etc. Some of the boulders carried by the flood were four feet through, and with the force of the water they went as if they were wooden.

At the time the flood came, it was raining hard and was very dark. Two half-grown boys had gone to bed; the rest of the family had not retired. Just at the midnight hour, and the dawn of the New Year, Mr. Wilson stepped to the door and heard the roar of the flood coming. He shouted for the family to get into the truck, which was standing in front of the house. Here was a mistake. A massive tree stood by the house, and the children had a playhouse up in it, with steps up the tree. Had the family gone up the tree they would all have been safe, as that tree did not go in the flood; but this, in the great haste, was not thought of. Just the two boys got into the truck; the flood hit and away went the truck and the boys to their physical doom. The father for the last time saw their shining eyes as they looked back. Next the wife was swept off her feet and carried away. A sheet of water took the baby out of the arms of the twelve-year-old-girl; next, this girl went. The eight-year-old boy they called O. K. was also gone. Mr. Wilson was now the only one left of a family of seven, and he was the only one who could swim. Next the house collapsed; when the walls went in, the roof went a rod into the air, so Mr. Wilson said. Now, with the house gone, and with a feeling that the whole family were drowned, he thought he would swim to the other side of the canyon to help a couple of women living there; but when he got to their house they were both dead. There were such great boulders going with the flood that Mr. Wilson thought it safer for him to go with the flood, and try to get out of reach of them. As he swam down the muddy water, about two hundred people were being drowned around him, many of them crying for mercy and help. What were the feelings of this father, to realize his whole family was somewhere among them! The water was rough and boiling so that it did not keep people down long, but they were often thrown to the top; in this way they got breath and lived longer.

When Mr. Wilson was one mile from the wrecked home, suddenly some heavy article fell on his back and pinned him to the bottom in eight feet of water, with his head against the roots of a big tree. This article was no doubt a boulder, and in falling on him broke his back. Under the water he tried to free himself but could not, and considered he had but a few seconds to live, just while he could hold his breath. When he was just at the last second and praying, the tree was uprooted and it threw him to the surface of the water. The tree went down with the flood, and he had his liberty -- but with a broken back, with no use of himself from the spine down. He then made his way to the water's edge -- reached a standing tree in the soft mud, and stayed with it. There was another tree fifteen feet from there, and his wife had been washed up it, and was there alive. They were both so cold and their eyes, ears and throats so full of mud, and their voices so changed, that they did not recognize each other; and the mud was so soft they could not go to each other.

The woman had very little clothing on except an overcoat. But when she was washed to this tree, she could not lift the coat out of the mud; and in order to get to her feet, she had to pull
herself out of the coat, leaving it in the mud. She caught poles and boards coming down the flood, and made herself a raft to walk up and down on, in order to keep warm until help came. She kept talking across to the man, but with no idea it was her husband. Then, in the dark, about four feet from her she heard a little noise; putting her hand down, she thought she touched an automobile seat. Upon hearing the noise again, she made further examination and found it to be a person. She got the person out of the mud, and found it to be their twelve-year-old daughter and alive.

Think of three of this family reaching these two trees in the dense darkness, and none of the other two hundred people that perished reached anything!

They were at these trees from twelve o'clock to four, before help came. The three were taken two miles to a home for care, and here in this home the husband and wife first recognized each other. As soon as Mr. Wilson saw his wife and daughter he collapsed, becoming unconscious for some time. At daybreak the searching parties found O. K., the eight-year-old boy, washed up in the mud, lying unconscious but alive, and with a bad stone-cut in the back on his head. He was also hurried to the same home for care. Of the baby and the two other boys that were drowned, only one boy's body was found; he was identified by a ring on one of his fingers.

The four living ones were taken to the hospital. The mother and the children soon were well and strong. O. K. was very nervous and cross-eyed for a few months, but recovered from both of these afflictions.

The greatest injury was Mr. Wilson's broken back; the bone was cracked, but the marrow was not separated, and he had so improved in six months (when moving from the community) that he could walk a little without crutches.

The great Johnstown flood was the result of big rains which caused the reservoir to burst. A man on horseback gave warning, but time was short. The flood came as fast as a train, with a frontage forty feet deep and half a mile wide. Two thousand people perished.

Some people spend half their lives trying to get money that others have, and the other half trying to keep others from getting what they have.

* * *

A True Story For Children About Gatra Ketcheson

A six-year-old girl lost for nine days in the woods.

The subject of this story was a great-aunt of the author of this book.

More than one hundred years ago, in the early settlement of Canada, when Gatra was a little girl of six years, she became lost in the woods. It was not far from the city of Belleville today. At that time the country was practically a forest, abounding with wild animals, such as
bears, wolves, wildcats, etc. Few roads were opened; often there was only a footpath from house to house.

This little girl, while alone at her play, followed one of these paths and got away from home; evidently in picking flowers and berries she strayed from the path and became lost in the woods. At the discovery of this, the excited parents did everything in their power to recover the child before night came on, but all to no avail. The sun set, pulling in its pinions of light, which made way for the gathering of darkness, and the night of anguish came on amidst the excited search of friends and the afflicted family. The night meant so much, as it was supposed she would most certainly be devoured by some ravenous beast long before the morning would dawn. The next day many were in the search, but with little hope of finding more than torn clothes; the second day was also spent with no results, and a second night of horror had settled down. This search was actually kept up for nine days, at which time the child was found alive. But as the news of the lost child spread, new members were daily added to the searching party, until at last five hundred people were scouring the woods; and five hundred in those days would be like five thousand today, as settlers were scarce. This large searching crowd was all systematically organized, and carried guns to signal each other. At the close of the seventh day the crowd was all ready to give up the search, but one man with a tear-stained face persuaded all to continue another day; but even it brought no success. The search was then generally given up in despair.

On the ninth morning a small group still felt they could not retire, and decided this morning to search on the far side of a creek, where none had been during the search, supposing the child could not cross the creek without being drowned. But across the creek was the field where the child lay. A tree had fallen across the creek, and the child evidently crawled over on the trunk of the tree. In this final ninth-day search, one man put his hand on a large log to jump over it, and there the child lay on the ground close to the log, unconscious but alive. A "found" signal was fired with his gun, then a rally to the spot, and the child was hurried home. Only a spoonful of nourishment could be given her at one time, but soon Gatra revived and her life was spared. Upon being questioned, the child said she crawled over the creek on the fallen tree, and made her home all the time at the big log where she was found. The following is the child's testimony; value it as you wish. She said she ate berries every day, and that God sent birds and squirrels to feed her; that they would drop pieces of bread, cheese, nuts, etc. The log where she stayed was hollow at one end only. She told her loved ones that every night she said her prayers.

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
In my little bed I lie;
Heavenly Father, hear my cry.
Lord, protect me through the night,
Bring me safe to morning light."

And then she crawled into the log to sleep. She said that some wild animal came out of the woods every night and slept on her feet. This kept her warm; first, by sleeping on her feet; second, by closing up the opening in the log. The animal went away every morning,
Investigation proved that there was fur or hair of an animal at the opening of the log. Some friends claimed that it was that of their own dog (which I personally favor); but others disputed this fact, claiming that it was a wild animal out of the woods, providentially sent to preserve her life.

Her log home was not more than a mile from her own house.

Gatra grew up to be a distinguished Christian woman and mother of sixteen children; her husband became Senator, and she lived to be ninety-six years of age.

The writer had the pleasure of bathing once (when a boy) in the creek that Gatra crossed.

"God's eye is on the sparrow,
And He watches you and me."

In honor of Gatra we submit the following poem:

"Through the love of God our Savior,
All will be well;
Free and changeless is His favor,
All, all is well.
Precious is the blood that healed us;
Perfect is the grace that sealed us;
Strong the hand stretched out to shield us;
All must be well.

"Though we pass through tribulation,
All will be well;
Ours is such a full salvation,
All, all is well.
Happy, still in God abiding,
Holy through the Spirit's guiding,
Peaceful, in the Lord confiding;
All must be well.

"We expect a bright tomorrow,
All will be well;
Faith can sing, through days of sorrow,
All, all is well.
On our Father's love relying,
Jesus, every need supplying;
Then in living, or in dying,
All must be well."

* * * * * * * *
The first characteristic of the mind, religiously considered, is activity; it is the result of some end or ambition of the mental capacity. Where no purpose is in the mind, there is indolence; but where there is an important end in view, all the powers of the intellect come into spontaneous activity to support it. Actions -- not wishes -- bring results.

The eagle is an active bird, and the mother bird, through desire to have her young active, does the following: As soon as they are able to fly she stirs up the nest, removes the downy feather lining, and thus compels the youngsters to shift and begin to do for themselves. This is a rude and rough experience for the little ones at first, but it is necessary and helpful to them in the end.

The intellect is not pond-like; it is current-like. Intellectual life is prolonged force. No element of God is inactive. If it knows calmness of state, it is that calmness of life which can, at any moment, be hurled from its surface to its deepest depths.

The mind, therefore, in its religious connection, must be active; spiritual explorations are always in order.

It is splendid philosophy or method to be good, but that is not enough; we should be good for something. To be good is to have a character that will of itself communicate good. There must and will be effects where there is goodness.

A Christian is expected to be a steady light, not just a flash like lightning; and his principles, by affecting his actions, are conveyed to the benefit of others.

Knowledge is good, but it is not sufficient to know only; one must act with his knowledge. Knowledge is not given for indolent contemplation and study of ourselves, nor for excessive brooding over things -- not even over the Scriptures or emotions of piety. No! for action were existence and knowledge given us. Our actions determine our worth. Each step of activity serves to awaken a sleeping force of dormant faculties, and helps to dispel error.

If your spiritual knowledge is good, employ it. Prove the strength of your theories and religious experience, and see if they will stand the test of action.

It is the will of God that His Church prove herself to be a promoter of perpetual aggressiveness, having a spontaneous fervency which pushes out into the vineyard of the Lord, not only to invite, but with a compassionate zeal to bring men to the "Lamb of God, which taketh away the sin of the world." Some may resist the greatest efforts that may be put forth for their salvation, but there are others who will accept.

* * *

Christianity Makes Us Abound
In grace. 2 Cor. 9:8.

In love. Phil. 1:9.

In fruit. Phil. 4:17.

In works. I Cor. 15:58.

In thanksgiving. Col. 2:7.

In hope. Rom. 15:13.

In consolation. 2 Cor. 1:5.

Luck waits for something to transpire. Perseverance has active faith. It works; it puts the house in order, and causes something to transpire.

If you are a locomotive, pull a train.

If you are a watch, keep time.

If you are a ship, sail the ocean.

If you are a canary, sing your song.

Look at the people, and you become cross-eyed.

Look at yourself, and it makes you blink.

Look at Christ, and your vision will be spiritual, heavenly and glorious; your hands go to work and your faith laughs at impossibilities and cries, "It must be done!"

*       *       *

Punctuality A Virtue

God is punctual.

The sun and the moon are regular.

Morning daylight is reliable.

The seasons come and go at the appointed time.
Christ's sacrificial death was neither hurried nor delayed.

The resurrection of Christ was not behind time.

Pentecost, the crowning and completing event of redemption, was on the appointed day.

The ascension of Jesus was specifically timed.

John the Baptist was neither ahead of nor behind time.

Peter's vision concerning Cornelius was timed to a minute.

In general, it is hoped that you will pray sufficiently for the church services so that you will neither miss them nor be late.

Above all, be sure you are not five minutes late for Heaven!

*     *     *

Guard Against The Narrowness Of Bigotry

Believe as I believe, no more, no less;  
That I am right, and no one else confess; 
Feel as I feel, think only as I think; 
Eat what I eat, and drink what I drink; 
Look as I look, do always as I do, 
And only then I'll fellowship with you. 
That I am right, and always right I know, 
Because my own convictions tell me so; 
And to be right is simply thus to be 
Entirely and in all respects like me; 
To deviate a jot, or to begin 
To question, doubt, or hesitate, is sin. 
'Tis better for the sick to die than live, 
Unless they take the medicine I give; 
'Twere better sinners perish than refuse 
To be conformed to my peculiar views; 
'Twere better for the world to never move 
Than take a course that I do not approve.

*     *     *

The Faults I See In Me

I have so many faults myself, 
I seldom ever see
A defect in another's life,
But what I see in me;
I make so many fool mistakes,
I feel condemned to find
A bit of fault in any one,
When I'm so far behind.
I used to censure everyone;
I was a Pharisee;
Until quite unexpectedly,
I got a glimpse of me.
I tried to justify myself
And frame some alibi;
But here I stood, caught by myself,
And I, to me, won't lie.
And whenever I'm inclined
Some other's judge to be,
I always go and take a look
At him, whom I call Me;
I find it is a splendid thing--
Just try it and you'll see--
To keep from criticizing folk,
Let each I look at Me.

*     *     *     *     *     *     *

Trials

The candidates for the New Jerusalem must be a tried people. From trials and tribulations the ransomed ones come. Trials have always been a portion on the bill of fare on the pilgrimage from earth to Heaven. Abraham was tried. The children of Israel were tested. God's people in all the ages have been called upon to pass through the furnace of trial. Think of Moses, of Daniel, of the three Hebrew children, and the long train of heroic martyrs in the ushering centuries of the Christian era. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy."

It was said of our fathers that "They wandered about in sheepskins and goatskins;... they wandered in deserts, and in mountains, and in dens and caves of the earth." This is Paul's account of how victory has been achieved, and he adds, "God prepared for them a city." The way of painful duty is often the way of fullest joy. Our gracious Majesty on high understands each case, and has reserved the fatness of the land for the willing and the obedient, who become by His grace, "More than conquerors through Him that loved us."

*     *     *
College Address

Once a minister, who was a very fine Christian gentleman, a man of great unction and possessing splendid oratorical gifts, came to address a student body in a certain college. At the close of the address, the young men expressed their desire to become such a man as he.

An old professor said to them, "That is a fine ambition. There is not a nobler man in this country than Dr. R____, God bless him. But before you make up your minds to be like him, just count the cost. I have known that man from boyhood; he has suffered privations, thwartings, misunderstandings, losses, crosses, disappointments, and many failures. Are you willing to pay the price for such a manhood?"

True character costs something, and character in order to endure must have moral fiber in it. Build it upon the "Chief Corner Stone." Be careful how you build; be careful what kind of building material you put in:

1. Put in plenty of prayer.
2. Put in implicit trust in Christ.
4. Put in untiring persistency.

The foregoing are some of the things of which great characters are made. Remember, if character is to stand the test of time and eternity, then the very best material must be put into it.

Would your present faith, dear reader, enable you to put your face down in the empty flour barrel and sing the doxology?

Every element in a Christian has an influence; and these combined are larger than he is. A Scotch minister said, "My influence is bigger than I am, as it will last till the end of time, and I may not."

When we trust God amidst adverse circumstances, we shed forth an influence which tends to magnify Christ and to extend His kingdom on the earth.

We sometimes wait for opportunities, when we should act from Christian principle and enthusiasm and thus make the opportunities.

Evangelist Moody was once asked if he would commence a revival when there was not much interest in the church. He replied, "Certainly I would."

A good many are folding their arms and saying, "Wait until the good time comes to favor Zion." The point is to make the good time come anyway. Go to work. They have no calendar in Heaven. God can work one month as well as another, and He is always ready when we are ready.
We must not do as some shantymen do, just live for fat pork and sundown.

The bees teach us a great lesson in diligent work and cooperation. Eighty thousand bees must visit three million flowers to produce one pound of honey.

* * *

The Fallacy Of Bigness

Most people are born to modest, humble lives in which we work the daily rounds.

The desire for bigness, and that beyond the circumstances and capacity to carry it out to a successful result, is a detrimental spirit that has gripped the minds of many.

They want to live in a big city, draw a big salary, live in a big house, have a big automobile, make big impressions, have big publicity, even when others suffer loss and are injured or hurt; because of this they want to do everything on a big scale. Many times ministers and Christian people sadly close their eyes to their true spiritual interests, get absorbed in the matter of bigness, and plunge into some wrong course that has brought blight on themselves and many others. This is the wrong idea of greatness and is sure to bring life to a disappointed end.

A proper, modest life results from service, not from pretense. Every man should try to adjust himself to the circumstances in which God has placed him, and endeavor to serve in that capacity and not in another which is beyond his reach. A life of service is the true standard of greatness.

* * *

Luther

Martin Luther was one of the most persevering characters throughout his earthly life. This characteristic in him accounts for his becoming the leader of the great Protestant Reformation. He was born in 1483, was ill-treated at home and at school, being often punished severely for little or nothing. He begged and sang in the street to support himself at school. He persevered with his schooling until he graduated as a law student. Later he became a monk and then a Roman Catholic priest. He was twenty years of age when he first had the Bible in his hands. At his conversion he said, "My soul through open doors has passed into Paradise."

Luther produced one hundred and eighty-three publications in one year along with all his preaching, lectures, and public debates. Every successful movement must do much publishing and acknowledge the power of the press.

* * *

Stewardship
We need godly laymen as well as godly preachers. It is not enough to have action in the pulpit, we need reaction in the pew. Exalted preaching in the pulpit needs to be followed by exalted living both by the preacher and the laity.

Co-operation is essential; many hands make light work. If all the people in the world worked, the day's work would be completed at nine a.m.; also, if land were equally divided, each person would own forty acres. We will never see matters properly adjusted in this world. However, if we reach Heaven, everything will be right there. It is to be earnestly hoped that we will make that blessed haven when our journey on earth is ended. We have been given only one life here and, if we throw that away, we have none.

The first recorded words of Christ on earth are, "Wist ye not that I must be about My Father's business?" This is a good business for us all to engage in, for we can retain God's favor only while we are carrying the good news of salvation to other dying souls. Religion is like electricity; it will not enter anywhere unless it has a way out. Before electricity will light the bulb, it must have a second wire to get out again.

As Christians, our business is to spread the truth, although there are many things to retard it. It is said that a lie will travel around the world while truth is getting its shoes on. It should be the very opposite.

The shoemaker said his business on earth was to serve God, that he cobbled shoes just to pay expenses.

There are four lives to look after: public, private, home, inner.

*   *   *

A Dozen Things We Should Remember

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The pleasantness of patience.
9. The obligation of duty.
10. The improvement of talents.
11. The joy of originating.
12. The wisdom of courtesy.

* * *

Four Elements Of Salvation

1. The experimental.
2. The practical.
3. The devotional, and at times
4. The emotional.

* * *

Joseph Typifies Christ

Joseph was a shepherd -- was stripped -- sold -- put into a pit -- falsely accused -- imprisoned -- hated -- wept -- was raised to the highest office in Egypt.

Christ was the Good Shepherd -- was stripped -- sold -- put into a grave -- falsely accused -- imprisoned -- hated -- wept -- was raised to the highest position in Glory.

* * *

Isaiah 53 In Old And New Testaments

V. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

John 1:12: "But as many as received Him, to them gave He power to become the sons of God."

V. 2. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

Phil. 2:7. "He made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of man."
V. 3. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

Rom. 4:25. "Who was delivered for our offenses, and was raised again for our justification."

V. 4. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted."

Matt. 8:16, 17. "He cast out the spirits with His Word, and healed all that were sick... Himself took our infirmities, and bare our sickness."

Vs. 5, 6. "But 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Heb. 4:15, "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." I Cor. 15:3, "Christ died for our sins according to the Scriptures."

V. 7. "He was oppressed, and He was 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 openeth not His mouth."

Mark 14:60. "And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee? But He held His peace, and answered nothing."

V. 8. "He was taken from prison and from judgment; and who shall declare His generation? for He was cut off out of the land of the living, for the transgression of My people was He stricken."

Matt. 27:2, 26. "And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. And when he had scourged Jesus, he delivered Him to be crucified.

V. 9. "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."

2 Cor. 5:21, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Luke 23:32, "There were also two other, malefactors, led with Him to be put to death." Matt. 27:57, "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple."
Vs. 10, 11. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many."

Rom. 5:18. "Even so by the righteousness of One the free gift came upon all men unto justification of life."

V. 12. "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

Heb. 2:14, "That through death He might destroy him that had the power of death, that is, the devil." Heb. 7:25, "Wherefore He is able also to save them to the uttermost that come unto God by Him."

*     *     *

Superficial Revivals

The revival at Pentecost is the model revival which God has given the Church to exemplify. The evangelists connected with it were men of pious lives and fire-baptized souls; consequently the revival of eight thousand converts was simply the overflowing of God's blessing and power.

It made the apostles witnesses unto Jesus in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. They were not only witnesses; it did not end there -- there were results. Three thousand were converted in one day at Jerusalem, which was the devil's stronghold, a place where Jesus Himself could accomplish but little, where at last He was condemned to death and slain just outside the gate. How remarkable was a revival in this city!

Surely, such a Heaven-born revival, where three thousand were Scripturally converted on the first day under the preaching of only one short sermon, is a striking contrast to some modern methods, where it seems that church machinery is substituted for the Spirit and power of God.

In many revivals church-joining is held forth rather than conversion; people seem to think when that is done, all is over. Such revivals are like clouds without rain; and blight instead of bliss. Oh, for a cloudburst of religion where conviction will be pungent, repentance genuine, submission complete and the witness from Heaven as bright as the noonday sun!

William Jennings Bryan said: "There is more happiness in bringing souls to God than in presidential nominations."

Evangelist Moody said in the Spirit, "I look on this old world as a wrecked vessel. God has given me a lifeboat, and said to me, 'Moody, save all you can.'
Let us not generalize on a "word-wide revival;" let us give ourselves to prayer and labor for an outpouring of the Holy Spirit upon our own hearts, upon our own local church, and upon our community. We may have to win men one by one. If you want to introduce sinners to God, you must learn how to get close to both God and the sinner at the same time.

We caught inspiration once in hearing a man with considerable means praying for a revival. He said, "Lord, send a revival, even though it comes C. O. D." He was evidently willing to help meet the expenses of the revival for which he was praying.

Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

In the Salvation Army a certain man sought the Lord at an altar forty-eight times. All the workers had become discouraged and left him, except General Booth, the founder. He persuaded the discouraged man to seek again; and in the forty-ninth attempt, with no one with him but the General, the man became gloriously converted and remained a true soldier to the end of life."

In the first chapter of St. John, we are told of five men who brought one another to Jesus. Nathaniel was the last to come, the slowest to believe. He said, "Can any good thing come out of Nazareth?" When he did believe and receive, he was the first one of the five to leave a brilliant testimony. Hear it, "Thou art the Son of God; Thou art the King of Israel."

The Dead Sea is called such because it has no outlet. The love of God is not static; it is dynamic, progressive and creative. It reaches to the utmost needs of men. No person can be right with God and wrong with his fellowmen. Our battle cry should be, "True to God and the Bible;" then we will be instrumental in extending the Master's kingdom.

The saving of souls is of much more importance than personal credit with men or with churches.

*     *     *

Sam Jones' Last Sermon

This is a remarkable sermon by the lawyer-evangelist, and said to be the best sermon of his life. It was delivered on a Sunday evening, just before his own sudden death, which took place on a train that night going to his next appointment. The reader can easily see that a part of this sermon was his own funeral sermon, but he was unconscious of this fact:

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

"The bare announcement of this text is enough to bring every one of us to our feet with this question: Unto whom does God speak these fearful words? Unto whom does God address Himself in that fearful language? There are in this audience hundreds of people who ought to remain standing and announce another fact, and that is, 'Surely God means me, for I have been
often warned, I have often been reproved, and have often heard His Word. Surely He means me.' I announce strictly a fact when I say there have been more sudden deaths in the last twelve months of this world's history than any year since the evening and the morning of the first day of this world's life. More men in the last twelve months have suddenly gone into the presence of God than in any twelve months in all the world's history. You can hardly pick up a leading daily newspaper in the United States that there are not from fifty to five hundred persons that have been swept away suddenly and have come into the presence of God. By earthquake, by fire, by tidal waves, by accidents on railroads, by storms at seas, by apoplexy, by paralysis, by heart failure; day by day the register has gone away up; and mark my words, just as God gives the warning to men, so is that proportion of sudden death multiplied in all the earth. More men have hardened their hearts and more men have been swept into the presence of God, and as you hear me tonight I shall recall illustrations of their fearful facts that lie back in my brain and which have been gathered from all parts of the country.

"I want to say to you that I have preached to thousands and tens of thousands of people who have been swept suddenly and awfully into the presence of God soon after my voice died out in their ears. I was preaching at the memorable meeting at Nashville, Tennessee, some years ago. On the second Tuesday night Captain Ryan, a man who owned most of the steamboats along the river, came forward and asked to be prayed for. Shortly one of the pastors walked to my side and said, 'Mr. Jones, that man Captain Ryan is the most wicked man in this city and a very great sinner.' That night Captain Ryan was converted, and he walked up to me after the service and said, 'I want you to come to my house and I want you to see my wife and children.' I answered, 'I cannot come before a certain date.' He said, 'I will come for you on that day.' On the morning of the day arranged he was at the service, and after the service we got into a buggy and rode up to his splendid home. When we got out of the buggy he introduced me to the mayor of the city and three of the captains of boats which he himself owned, also two lawyers and other influential men of Nashville.

"Presently Mr. Ryan's wife walked in and I was introduced to her, and after a few moments of conversation, she said, 'Now, gentlemen, dinner is ready.' As we crossed the hall into the large dining room the captain took my arm. 'Mr. Jones,' he said, 'not one of these four men is religious, and I want every last one of them brought to Christ.' He put me at the head of the table. The mayor of the city sat directly on my right and at his side was one of the captains; immediately on the left side were the other two captains -- four great big stalwart men. I addressed my conversations right to those four men. Christianity and the question of religion I pressed on them with all the force I could, incidentally mentioning the fact that within twelve months there would be sudden deaths among those sitting at the table.

"After the meal was over we parted, and not one of the four men was a Christian or came to the meetings. I had not been away from Nashville three months before the steamboat captain who sat next to the mayor on my right hand side walked up to his home one day, and when his feet struck the front porch of his home he fell with a heavy thud, and was dead when his wife and children reached him. Not three months more had passed when the man who sat on my left stepped onto his boat just as the boat started to move off. He fell on his face and never spoke another word. Not two months more had passed when Captain Ryan sent me a paper from Nashville in which I noticed that the steamship captain who sat second to my left went suddenly
into the presence of God. A few days later I saw where the mayor of the city had been hunting and while loading his gun the gun went off, putting the whole load of shot into his head. He fell forward and never breathed again. Before I had been away from that town twelve months, those four stalwart men had all been suddenly called into the presence of God.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"I was preaching at a Tennessee camp meeting a few years ago and we were having great crowds there. On a certain day a young man who had been in the back of the tent standing up while I was preaching (and I was 'saying things' that night) turned on his foot with an oath on his lips and said, 'I have had enough of that.' He went out and went towards the railroad station. There was a freight train passing at that time, which was going about eight or ten miles an hour. That young man grabbed at the side irons on the side of the train, lost his grip and rolled under the wheels, and was in the presence of God almost before I was done speaking.

"I was preaching at Gainesville, Mississippi, some three or four years ago. There were only a few days left in the meeting, and I said to the men who were helping: 'Let us all get down to work.' Next morning Pastor Brown came up to me and said that he had passed two saloon-keepers on the street that morning as he was coming down, and had asked them to close up their saloons and come down to hear Sam Jones. They said, 'Does Sam Jones think that we can close up our business and go down to hear a man like him?' I mentioned this incident in the meeting and said that two saloonkeepers of that town cursed on the street, and said they could not close up their places of business to hear the Word of God. I said, 'I have seen doors closed with black crepe tied on the door knob; they had better look out.'

"The next morning after I left Gainesville one of the saloon-keepers who had said this went downtown in the early morning to open his saloon; and just as he unlocked the door and pushed it open, he fell in the doorway and lay there dead when the first policeman came around on his beat that morning. Dead before his wife and children could say, 'Good-bye!' Mr. Brown sent me a marked copy of a paper a few days later which said that the other saloon-keeper went to his home and fell on the floor as he was going in, and was dead when his wife got to him. There was crepe on the doors of those two saloons; and mark my words, there are men in this town that are cursing the meeting and cursing on the street, who will be suddenly struck down. I am not a prophet nor the son of a prophet, but you will have deaths in this town that will startle it before the last day of this very month. Mark that! God hath said it. There are people in this town that are turning against God and despising His mercy, some of them in the last sixty days of their lives; and every time you turn your back on God and walk off from His mercy you are refusing the greatest offer that a man can ever have.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"Years ago a corps of civil engineers came to a little town in a valley in Pennsylvania and went up into the mountains and examined the dam which controlled the waters of the stream which flowed down into the valley. They came back to the valley and said to the people of the
town, 'The dam is unsafe. The people in the valley are in constant danger.' The people said to them, 'You can't scare us.' That fall the men came back to the valley and examined the dam again and said to the people in the valley, 'We warn you people again, you are in danger every hour.' They laughed at them again. The men went up again in the spring and warned the people a third time, but the people said, 'That is a chance. We have been hearing that so many times that it does not scare us.'

"It was not fifteen days later that a boy on horseback came galloping into the valley and shouting, 'Run for your lives! The dam has gone and the water is coming!' The people only laughed at him; but he did not wait to see the result. He went on down the valley still shouting the warning. In a very few minutes the dirty water came with a frontage a half mile wide and forty feet deep; and in less than thirty minutes after the water struck the town, Johnstown was in ruins with more than thirty-seven hundred people swept into the presence of God. You have been reproved many a time yourself, and frightened many a time; and you sit out there and say, 'Get me by frightening me if you can.' But on God's judgment day you will run and call for the rocks and mountains to hide you from God's just fire. God gets closest to the man who is honest with his own soul and feels his need of salvation. God help you to pray about this.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"It is an awful thing to die, anyway; but how awful it is to die without a moment to pray, without a moment to counsel the wife, without a moment to talk with the children; but to be struck down suddenly!

"I don't know when I shall die or where I may go down, whether in a railroad wreck or in a storm at sea. I might drop with heart failure; I don't know how I shall die, but I know I prefer to die easily. I know I deserve to die suddenly. I may be taken with a stroke of paralysis and would have to be carried to the train and from the depot up to the old home, into the room where I have sat and talked hours at night with my wife and children. I would suffer and linger there for days, talking to them about the responsibilities that would rest upon them when I was gone, about the right living; and, when the last day would come and the last night was at hand, and the doctor had packed up his stuff and gone, wife and children would stand around my couch and I would bid them live good lives; at the last moment I would turn to my wife and speak the last words of my heart to her and bid her be faithful to the end; I would kiss them all good-night and go home as happy as any schoolboy ever went home from school. But to die suddenly and without preparation, without a word of counsel to the wife, without a word of comfort to the children, without a moment to utter anything to this world! "Cut him down, why cumbereth he the ground?" God help me to go home easily!

"Suddenly destroyed, and that without remedy." Have we courage to do what our convictions tell us to do? Come on now and give your hand, and let us pray for you. Amen."

* * *

Activity -- Unhasting Yet Unresting
"Without haste! without rest."
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom;
Bear it onward to the tomb.
Haste not -- let no thoughtless deed
Mar for e'er the Spirit's speed;
Ponder well and know the right,
Onward, then, with all thy might;
Haste not -- years can ne'er atone
For one reckless action done!
Rest not! Life is sweeping by;
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away!
Haste not! rest not! calmly wait,
Meekly bear the storms of fate;
Duty be thy polar guide,
Do the right, whate'er betide!
Haste not -- rest not -- conflicts past,
God shall crown thy work at last.

-- J. Wolfgang.

* * *

Grieving The Holy Spirit

There is a twofold self to man, viz., the physical and the immoral self; the latter can be
removed by the grace of God, but the former (the physical) must remain throughout this life. It
was this physical self that St. Paul referred to when he made mention of keeping the body under.
The most holy have to contend with the physical element. It may cause, whether conscious or
unconscious, self-indulgence. When conscious, it grieves the Spirit, and the soul falls into guilt;
when unconscious, it hinders growth in grace and good results.

* * *

Pot-Bound Christians

In our travels we see many large and wonderful trees, many of them towering
majestically into the sky; but take a little twig of these types of trees, place it in earth in a small
vessel, and it will soon cease growing. It may, with moisture, live for years; but in size it remains a dwarf.

Many professed Christians, too, have become "pot-bound" in spirituality, achievements, and religious life.

Naturalists tell us that one reason for the great age and size of the sequoia is that it has the power to heal over its wounds and scars. This is a type of the grace of God in the Christian's heart. Christ within him furnishes a healing balm for all the hurts, scars and burns of life. If we prayerfully rise above these obstacles and overcome them by Divine grace, we will cease to remain "pot-bound" Christian dwarfs, but will reach maturity in faith, and consequently, in reward.

* * *

Guard The Speech

Christian people should be very careful about what they say. We believe few things have blighted the Lord's cause more than a wrong use of the "unruly member," the tongue. What a great many professing Christians lack in prayers, they make up, to their sorrow, in vain and unprofitable talking. The armor is kept brighter by using it, not by talking about it. If the time which is being wasted in useless and idle conversation, even though it be of a religious strain, were spent in supplications, and spiritual reading, we would soon reach a point of usefulness which would be far in advance of our present dreams. Excessive talkativeness is ruinous to spirituality. The life of our spirits often passes out through our speech; then when talk is superfluous, it wastes the peace of the soul, drowns the prayer spirit, and works havoc with the unity and friendship of neighborhoods. Often professing Christians are found gossiping about things that should have been buried years ago. How frequently, too, the deep, solemn workings of the Holy Spirit are rattled over the tongue-machine with little more respect than for a love story. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The thoughts and feelings of the soul are much like powder and steam, which have the greatest power when they are condensed the most. A few well-selected Holy Ghost words are often of more profit to both speaker and hearer than hours of frivolous chitchat. "The tongue is a little member, and boasteth great things." "Behold how great a matter a little fire kindleth!" "And the tongue is a fire, a World of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

While the tongue cannot be tamed by man, it is a consolation to know that there is one means by which it can be conquered and controlled, viz., by the grace and power of God.
"In the multitude of words there wanteth not sin." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?... He that backbiteth not with his tongue."... "Whoso keepeth his mouth and his tongue keepeth his soul from trouble."

There is great need of our watching our speech, for "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

When we speak of the dead or absent, we should say nothing but good, and that in the kindest manner possible. The only exception to this rule is when it becomes necessary to warn our hearers concerning absent evil workers, as Jesus did in saying, "Beware of the leaven of the Pharisees, which is hypocrisy."

"To speak evil of no man" is as strong a command as "Thou shalt not kill." All Christians should occasionally read the forty-ninth sermon of John Wesley's first volume, entitled "The Cure of Evil Speaking."

*     *     *

Talkativeness

"We may go through the world; but 'twill be very slow,
If we listen to all that is said as we go;
We'll be worried and fretted and kept in a stew,
For meddlesome tongues must have something to do.

"If quiet and modest, 'twill then be presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited, keep perfectly cool.

"If generous and noble they'll vent out their spleen,
You'll hear some loud hints that you're selfish and mean;
If upright and honest and fair as the day,
They'll call you a rogue in a sly, backward way.

"Then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They'll call you an upstart, conceited and vain;
But keep straight ahead, don't stop to explain.

"If threadbare your coat, or old-fashioned your dress,
Someone, of course, will take notice of this,
And hint, rather close, that you can't pay your way;
But don't get excited, whatever they say.

For they criticize then in a far different shape;
"If you dress in the fashion, don't think to escape,
You're ahead of your means, or your bills are unpaid;
But mind your own business and keep straight ahead.

"They'll talk fine before you, but then at your back
Of venom and spite there is often no lack.
How kind and polite in all that they say,
But bitter like gall when you're out of the way!

"Good friends, take my advice and do as you please,
For your mind (if you have one) will then be at ease.
Through life you will meet with all sorts of abuse;
But don't think to stop, 'twill be of no use."

*     *     *

Recipe For Making Tattlers

"Take a handful of seed called run-about, the same quantity of the root nimble-tongue, a
sprig of the herb called backbite, a teaspoonful of 'don't-you-tell-it,' six drachmas of malice, and
a few drops of envy, which can be purchased in any quantity at the shops of Miss Tabitha Tattler
and Miss Nancy Gadabout; stir them well together and simmer for half an hour over the fire of
discontent, which is kindled with a little jealousy; then strain through the rag of misconstruction
and cork in the bottle of malevolence. Shake it occasionally for a few days and it will be ready
for use. Let a few drops of it be taken before walking out, and you will be able to speak all
manner of evil."

The heathen of Africa say of one, "He has two mouths," meaning deceitfully speaking
one thing to your face and another behind your back. Such duplicity is little appreciated among
any class of people, even heathen.

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The Church Of Laodicea

The description which John gives us of this church is worthy of note. It was in a sad
plight and serves as a type of many churches today. This church was, without doubt, strong
numerically and prosperous materially. It had abundant means to liquidate its financial liabilities.
Other churches around it were struggling with these problems: some were suffering persecutions;
while others, like Corinth, were afflicted with dissensions. But the church of Laodicea was free
from all such things. Laodicea said:

1. "We are rich."

2. "We are increased in goods."
3. "We are in need of nothing."

God said:
1. "Thou art poor."
2. "Thou art blind."
3. "Thou art miserable."
4. "Thou art wretched."
5. "I will spue thee out of my mouth."

They were popular, but their popularity had not the right foundation. There will be no unsanctified Christians in Heaven, nor any justified people in hell.

God has a right to have the final word, and He will. When He speaks, it ends the argument; "Be not deceived; God is not mocked." "Be sure your sin will rind you out." God said they were lukewarm, a condition worse than being entirely cold.

They had on a cloak of self-righteousness. They had a high, although empty, profession; were elaborate in church work, but without the Spirit. The message of gospel salvation did not appeal to them. They thought it was intended for others in spiritual need -- they said they had need of nothing. They had lost their vision, zeal, and passion for a lost world. They were absorbed in the deceitfulness of riches. Their prayer life had lost its intercession, being replaced by ritualism. The saddest thing about them was: they were unaware of their condition. They were in the greatest conceivable danger, but knew it not. Have we not many people today in the same delusion? We trust and pray that they will read their experience in the Laodicean word portrait. Take warning while time and opportunity last; seek God and attain to a Heaven-born Christian experience; be saved from sin, washed in the Blood of the Lamb, and made a candidate for the eternal City.

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The Modern Rendering Of The Twenty-Third Psalm

The Lord is my shepherd; but still I want.
He maketh me to lie down in dry pastures;
He leadeth me beside the rough and dangerous waters.
He destroyeth my soul;
He leadeth me in the paths of sin for my nature's sake.
Yea, while I walk in the valley and the shadow of death,
I am compassed with evil -- still, Thou art with me;
Thy rod and Thy staff they discomfort me.
Thou preparest a table before me for all mine enemies; Thou anointest my head with the ashes of sadness; my cup is tipped over. Surely goodness and mercy shall continue to follow me all the days of my life: and I will dwell in the house of the Lord forever.

It has been truly said, an author is known by his writings; a mother by her daughter; a fool by his words; and all men by the literature they read, and the company with which they associate. It is better to be alone than in bad company. Evil communications corrupt good manners. Ill qualities are as contagious as smallpox.

Apart from religion, an intelligent lady is known wherever you meet her. Let ten women whom you have never seen before enter a street car; if one is a true and proper lady in every respect, her manners and dress will show it. She does not giggle constantly at every little thing that transpires. If some peculiar looking person appears, it does not unbalance her. Her 'dress is neat and unattractive; she makes no display of dime-store, dance-hall jewelry, fancy gloves or costly rings. If she has a watch she does not make a parade of it. (It is the poor, rather than the rich, who are always trying to make people believe that they are wealthy.) She is civil with all about her, and as courteous to the poor as to the rich, also equally thoughtful of their rights. Good manners do not despise the poor, nor lavish special compliments on the rich. If one does attract attention, it will be in regard to her cultured modesty.

* * *

The Spirit Of Adoption

The Hebrews, Greeks, and Romans commonly adopted a child in such a form that the child ceased all connection with the former family. He was legally and fully constituted a child and an heir of the new family, fully on equality with those born in the home. Such a child immediately adopted the titles of its new parents, Abba, father, and Imma, mother. The use of Abba, father, is also an acknowledgment of sonship as well as fatherhood. It includes: (1) gratitude for the relationship, (2) submission to the laws and regulations of the household, (3) readiness to live in the spirit of joyful obedience. Servants and slaves were never permitted to use these terms.

The spirit of adoption is the spirit of freedom, "He whom the Son setteth free is free indeed."

* * *

Formality

There is nothing so flimsy as a formal religion; that is, a religion consisting of form only. Does a father expect filial confidence and obedience from his son, or is he satisfied with just the form of it? Is the scholar satisfied with just the form of education, or does he desire the learning itself? Does the adult woman still nurse a doll; is she satisfied with the mere form of a child? Will a merchant be satisfied with just the form of business, no real business at all? Will the sick man be satisfied with simply going through the form of taking medicine? If we have a railroad
trip to make across the continent, will it satisfy our wishes to go to the back yard, use some object for an imaginary train, and go through the form of traveling? Nonsense! Mere form will not satisfy us in material things. Then why should we be satisfied with it in the spiritual? No, when we come to religion, the most sacred thing on earth, the principle upon which our eternal destiny depends, it behooves us above all things to build our hopes on the surest realities, and not the straddle-stick pony rides of boyish forms and fancies.

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Spirituality And Religious Enthusiasm

There are two great enemies to the Church of God, viz., formality and fanaticism. It is difficult to know which is the most fatal. One is a Pharisaical form of religion, which denies the power and life of it. The other is overdoing religion and spoiling the good results; it is carrying it into all kinds of spectacular displays, thus grieving the Holy Spirit, crippling our influence with intelligent people; and, if continued, it will rob us in time of our spiritual power.

The first kills the church in a respectable way; the latter kills it in a spectacular way. We have seen many churches destroyed, their doors closed, the buildings sold for other purposes, as a result of the perpetual displays of fanatical demonstrations of various kinds.

Salvation does not dispense with intelligence, but rather brightens and stimulates the mind and understanding. The worldling has natural intelligence, the Christian has sanctified or, to an extent, supernatural intelligence.

We believe in excitement; people need to be excited over the one most important question. The world has excitement in its politics, business, sports, etc., and we need a great many more people to become excited over their souls' welfare and the work of God.

Our promptings, impressions and emotions might be from any one of three sources: Satan, self, or the Holy Ghost. We need wise spiritual discernment to "try the spirits," to follow in the most profitable way and avoid the spectacular.

According to Webster, a fanatic is "A person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion; and sometimes exhibits strange emotions, postures and vehement vociferations in religious worship."

The book entitled "Impressions," by M. W. Knapp, gives four ways of testing an impression. (1) Is it Scriptural? (2) Is it right? (3) Is it providential? (4) Is it reasonable? The reading of this book was a fortune to me when I was a boy in my teens; it gave me a proper start in life on the subject of impressions.

Spiritual manifestations have more value in promoting revivals of religion than do physical demonstrations; the latter can be carried to excess, while the former cannot. We cannot get too much of God's presence manifest.
"Try all things," writes John Wesley, "by the written Word, and let all bow down before it. You are in danger of enthusiasm (fanaticism) every hour if you depart ever so little from Scripture; yea, from the plain, literal meaning of any text taken in connection with its context. And so you are if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purpose."

* * *

**Heresy And Apostasy**

Heresy generally leads to apostasy; the former is dangerous and should be speedily corrected, while the latter is beyond human correction; it needs the atonement. Heresy is error of the heart consisting of actual sin. We might teach heresy until it becomes orthodox; but apostasy needs repentance, faith, and a transformation accomplished by supernatural power.

We often battle with supposed heresy, when the true condition is really apostasy.

* * *

**False Prophets**

"Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zech. 11:17).

"The Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:11-13).

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying dozen, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant" (Isaiah 56:10-12).

"My people hath been lost sheep: their shepherds have caused them, to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace" (Jer. 50:6).

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely... and my people love to have it so" (Jer. 5:30, 31).

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed
themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock" (Ezek. 34:2, 3).

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

Christians should know their Bibles. A Biblical knowledge is essential to a righteous life. Pastors sometimes make the sad mistake of stressing pulpit eloquence and oratory at the expense of minimizing Bible knowledge.

Once in the British Parliament in London, England, a man made a great speech; it was full of eloquence and force. He took four hours to deliver it. From start to finish he swept the deck and carried everything before him. Previously the house had been divided on the subject, but now both factions lined up with this great oration, applauded the orator immensely in his success. But when he finished another member arose, and read just two or three lines of the law of England, and quashed the whole discourse in a minute. Sometimes a speaker can be very eloquent and deliver a beautiful discourse sparkling with oratorical finish, while at the same time there may not be a word of truth in what he says.

The lawyer who does not continue to study law and keep up to date on legal developments is a failure in the court room. It is so with the Christian; he must constantly study God's Word in order to have a proper working knowledge of the truth, and an upright, consistent life.

Once a boy became converted in D. L. Moody's meetings, and his wicked father forbade his attending the services further; but the boy continued as usual. The father threatened to flog him, as he termed it, if he attended more. However, the boy could not conscientiously absent himself from the services where God had blessed his soul. The wicked father continued administering the promised floggings; at last one Sunday morning the boy said to the father, "I wish you would flog me this morning before I go to church, rather than after; I will be able to enjoy the service better."

The source and promoter of persecution is the devil in hell, and the instruments generally used are formalists and hypocrites. Spiritual revivals are usually the battleground.

Sometimes persecution occurs in the family circle. Some teach that if a man is converted he will have his whole household converted. It is a heaven below when this is the case. But the Bible teaches that, in some instances, a converted man's foes may be those of his own household.
"Brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that shall endure to the end, the same shall be saved" (Mark 13,:12, 13). All who "live godly in Christ Jesus shall suffer persecution." When we are persecuted, we are to "Rejoice, and be exceeding glad: for great is our reward in heaven."

The following is an account of Bishop Latimer's triumph over persecution:

Bishop Latimer, the martyr, once preached such a rousing evangelical sermon at a certain court in the days of Henry VIII that the king was offended. Latimer was summoned the next Sunday afternoon to preach again and to retract his sermon. The command was imperative. The powers were in hostile hands and the enmity of murderous hearts had been stirred to the very depths.

According to the appointment, however, Latimer started, full of faith and of the Holy Ghost, to face this spiritual wickedness in high places. As he walked along he held communion with the Invisible, and was imbued with a double portion of the Divine Spirit. He took on from the angel-bearers the whole panoply of God as step by step he neared the sacred desk. He began his discourse by seeming to forget the audience, and spoke thus to himself:

"Hugh Latimer, dost thou know to whom thou goest this day to preach? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offend. Therefore, take heed how thou shalt speak. Choose pleasant words this day and avoid everything that would in any way displease." Then as if suddenly recalling himself, he repeated in most emphatic and ringing tones, thrilling the souls of all who heard his words, "Hugh, Hugh Latimer! Dost thou know from whence thou comest this day -- upon whose message, to discern the thoughts and intents of the heart, thou art sent? Dost thou know Him who is present, who beholdeth all thy ways. Dost thou acknowledge the Almighty God, who is able to cast both soul and body into hell forever? Therefore look about thee well, and look within thee well, Hugh Latimer, and be sure that thou deliver this message faithfully." Thus he began, and pressed with increasing power and courage into his sermon, reaffirmed all he had preached before, and urged his truths with more vehemency than ever.

After the sermon was ended, there was intense curiosity and excitement to see the result of such bold speech for Jesus. Dinner over, the king forthwith sent for Latimer, and on meeting him asked how he dared to preach in that style in such a presence. Latimer replied calmly that duty towards Heaven and his Prince of peace had forced him to it, and now he had discharged both his conscience and his duty in what he had spoken. His life was in his majesty's hands, he knew. But he could not be dishonest, either towards himself, his king, or his God. He could but do the same thing over again.

Hearing this frank avowal, the king arose from his seat, and lifting the good man from his knees, embraced him in his arms, remarking with tears that he blessed God for such a man in his kingdom who dared to deal plainly with him. The king honored the fearless preacher, and from that hour Latimer had a new power and a higher joy.
This is the true spirit of the Christian ministry. It is both humble and heroic. The faithful minister is never a pleaser of men. He bears his message right on, by speech and life, whether he shall be applauded or hated, whether he shall rise or fall. Life and death do not enter the balance or engage compromise in His commission. For him "to live is Christ, and to die is gain." He knows that although the public eye is upon Him, God's eye is also upon him, and he swerves not a syllable from honest utterance of the whole truth.

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How To Kill And Bury A Church

1. "Don't go to meeting.

2. "If you do go, go late.

3. "Always find fault with the pastor and the church board.

4. "Never accept an office; it is much easier to criticize than to do things.

5. "Get sore if you are not elected a member of the church board; but if you are elected, do not attend the board meetings.

6. "If asked to give your opinion on some matter, always decline to do so; but after the meeting tell everyone how things should have been done.

7. "Always oppose every matter that comes up for discussion, unless it is a matter you have proposed; and in that case always get sore if your proposal is not unanimously sanctioned.

8. "Don't take any part in the meeting. You might help someone or you might be benefited yourself.

9. "Never visit a sick person, but raise a complaint if others fail to visit you when you are sick.

10. "Always treat a new member as an intruder, and never shake hands with a visitor, as he is not of much importance.

11. "Always threaten to resign if things do not just suit you.

12. "Believe anything you hear, and always report those things which show a slight weakness somewhere.

13. "Hold back your tithes and offerings until the stewards have to see you at least twice. This will keep them and the treasurer from running out of work.
14. "If you have a friend who does not belong, don't encourage him to attend. 15. "Consider the church as being conducted for your personal benefit -- but as being largely a failure in this."

* * *

Criticism

We often have to do with constructive and destructive criticism. The former is supposed to build, while the latter has a destroying effect. Most criticism is destructive, but is called constructive; it is rather hard to qualify. We need not often invite constructive criticism; just devote yourself to doing something worth while and you will have plenty of both kinds. Criticism, in itself, does not amount to much; it is the manner in which it is received that counts. E. B. Arnold in the "Messiah's Advocate" gives good advice: "Don't mind criticism. If it is untrue, disregard it; if it is unfair, keep from being irritated; if it is ignorant, smile; if it is justified, learn from it."

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Sin Against The Holy Ghost

There is a sin (or more properly a state or condition of sin), for which there is no forgiveness. This may be ascribing the work of God to the devil; and the guilt which it brings, of course, like other sins, depends much upon the light and motive of the individual. One may also refuse the Spirit's call, reject the offers of mercy, and repudiate salvation until the Spirit has eternally withdrawn. Such a person will never be convicted again, never be moved by the Spirit. He is not excited nor aroused under any circumstances. He may pass through the most spiritual revivals, where hundreds become converted, but he remains unconcerned about anything spiritual and thus continues to the end of his days.

All sinners who ever feel conviction or any moving of the Holy Spirit in their hearts should take courage, for they have hope; the Spirit has not left them eternally. Many have sinned grievously and long; in spite of all, they have found pardon. Nevertheless, there is grave danger lest any sinner, at any time, sin away his day of grace. Some who feel distressed and alarmed because they think they have committed the unpardonable sin prove by their anxiety that they are still influenced by the Spirit of God and may seek and find pardon.

As to the sin against the Holy Ghost, from a casual reading of the following Scriptures, many arrive at an improper conclusion:

Matt. 12:31, 32: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."
Mark 3:28, 29: "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Heb. 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance."

Heb. 10:26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Gen. 6:3: "My Spirit shall not always strive with man."

Here are four first-sight conclusions:

1. The Spirit will not always strive with people.

2. Sins against Christ can be forgiven, but not sins against the Holy Ghost.

3. Those who have been purified, and have backslidden, cannot be restored.

4. Those who sin willfully after having a knowledge of the truth cannot be reclaimed. As to the first conclusion, God is responsible to convict any sinner only once; then God is at liberty to withdraw His Spirit, if He wishes to do so. God may convict him a thousand times, but He is under no obligation to do so. We believe He may and does withdraw His Spirit from some sinners, never to move upon their spirits or consciences again.

As to the second conclusion -- some say the sin against the Holy Ghost is attributing the works of the Holy Ghost to Satan; the sinfulness of this would depend, in each case, upon the light under which it was transacted. Paul, and many others, have done this, and later found forgiveness.

As to the third conclusion -- hundreds have attained to heart purity, have at some time backslidden, then been restored; and this is possible, as God is "Married to the backslider."

As to the fourth conclusion -- sinning willfully would include all sin, as there is no sin except willful; whatever is not willful is not sin. There was no sacrifice for them -- that is, none but that of Jesus Christ.

The substance of all is that there is no personal sin against the Holy Ghost. It is not a certain act of sin, but a state of sinfulness. To persist in repudiating Christ or in committing any other sin might at any time lead to "crossing the deadline", where there is no more mercy or hope, and the individual does not care. He has no concern about the salvation of his soul or anything in the spiritual realm.
The following are some remarks of the late Dr. Daniel Steele, on the unpardonable sin:

"Sin unto death in the Greek and R. V. is not a single act but a career, is not an ordinary sin or a sudden sin into which one is surprised without deliberation; but it is a willful, deliberate culmination of a series of sins much like the blasphemy of the Holy Spirit, if it is not identical with it. Under the law of habit character moves toward permanency upward or downward. Advance in sin is toward a fixity in wicked character by reason of the total decay of the capacity to appropriate the grace or help of the Holy Spirit. Then hope of that person's salvation expires. His brother is not forbidden to pray for him as some erroneously interpret I John 5:16. But the Holy Spirit inspires no prayer for one whom He has forsaken. There are instances where Christians have tried to pray for such a lost spirit while still in the body, and they could not utter a word."

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Home Responsibilities

First, To The Man:

Col. 3:19. "Husbands, love your wives, and be not bitter against them."

Eph. 5:23. "For the husband is the head of the wife, even as Christ is the Head of the church."

Eph. 5:25. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Eph. 6:4. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Gen. 18:19. "For I know him (Abraham), that he will command his children and his household after him, and they shall keep the way of the Lord."

1. Tim. 5:8. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Second, To The Woman:

Eph. 5:22: "Wives, submit yourselves unto your own husbands, as unto the Lord."

Eph. 5:24: "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

I Tim. 2:12: "Suffer not a woman to teach, nor to usurp authority over the man."

I Pet. 3:6. "As Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well."
I Tim. 2:14. "Adam was not deceived, but the woman being deceived was in the transgression."

Third, To The Man And The Woman:

Matt. 19:5. "For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh."

I Cor. 11:3. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Mark 10:9. "What therefore God hath joined together, let not man put asunder."

Rom. 7:2. "For the woman which hath an husband is bound by the law to her husband so long as he liveth."

Fourth, To The Child:

Ex. 20:12. "Honor thy father and thy mother, that thy days may be long in the land."

Matt. 5:4. "Honor thy father and mother; and, He that curseth father or mother, let him die the death."

Col. 3:20. "Children, obey your parents in all things: for this is well pleasing unto the Lord."

Eph. 6:2. "Honor thy father and mother, which is the first commandment with promise."

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In The Gates Of Samaria

Victory is often nearer to the Christian than he realizes. In the great famine in Samaria, when Elisha said, "Tomorrow about this time shall a measure of fine flour be sold for a shekel... in the gates of Samaria," they would not believe it. At this time the Syrian army had besieged Samaria and they were in sore straits. But that night the Lord made the host of Syria to hear strange noises, and they became afraid and fled, leaving their provisions and possessions in their tents. Four lepers discovered they had gone, went into the camps and began eating the food and carrying off the possessions and hiding them. But after a while they said one to another, "We do not well: this is a day of good tidings, and we hold our peace: if eve tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household." Then they went and reported this thing to the city, and instead of just the four lepers being benefited, the whole city was relieved and helped. (2 Kings 7:3-11).
There is a great lesson in this incident. Here stood the four lepers with their backs to the stone wall of the starving city whose gates were bolted fast. They had nothing to go back to; to stay where they were would mean only death; in front of them was the besieging Syrian army. There was nothing for them behind, nothing to stay for where they were, and to launch out and go forward seemed like plunging into death. There seemed to be nothing left for them to do but act on faith and courage and take, as it were, a leap in the dark -- trusting the results in the hands of the Lord of providence.

Well, when they acted on faith and went forward, what happened? The Lord caused the Syrian army to hear a great noise and they fled for their lives, leaving their tents, food and clothes. Then into this super, abundance the four lepers entered, without a person to molest them; they ate food and used clothing to their utmost satisfaction -- but it hardly made an impression on the quantity. Then they tried to hide it, but the blessing of the Lord was too big to hide. They next felt their brethren should share in the bounties, so they brought the whole starving city out; which, when spiritualized, would mean a community revival.

* * *

Not Conformed But Transformed

Worldly conformity is one of the greatest evils from which the church suffers and always has suffered since there has been a church.

Bramwell has very well said: "In all churches Satan has used outward splendor to darken inward glow." If ever such a thing was done, it is being done now. "Outward splendor," is the cry of the times. Give us splendid churches, splendid preaching, splendid singing, a splendid ritual, and we shall have splendid religion. But what about the "inward glory"? In such surroundings the heart turns from the simplicity of Christ to the pride of worldly display.

There is a sense and degree in which we need to keep pace with the times, though this does not necessitate a compromise with evil. Religion in itself is both old-fashioned and also up-to-date.

Fashions are not founded on good taste, or art, but on pride; and they lead to a vain life. They are squandering millions of dollars of the Lord's money. They are the blood of the perishing, the food of the hungry, the clothing of the naked; and worst of all, they have destroyed the spiritual life of many souls and prove effectual barriers to the salvation of thousands who are every day dropping into a hopeless eternity.

The general principles of the Scriptures touching this point are plainness, simplicity, cleanliness, neatness, and comfort. We should never swerve from Christian principles in dress to shun the sneers of the ungodly world. We should teach the world, by our example and precept, the way of life.
Billy Sunday said, "Some people allow pictures on their walls and books and papers on their tables that have no more place in a Christian home than a rattlesnake on the bed or a polecat in the parlor."

We must not forget the woe of the daughters of Zion found in Isa. 3:16-24. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caul, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, an the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty."

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There Are Some Little Things With Great Results

1. Little cloud (I Kings 18:44).
2. Little maid (2 Kings 5:2).
3. Little foxes (2 Kings 2:15).
4. Little member (James 3:5).
5. Little while (Hebrews 10:37).

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The Gospel Sale

Satan bids Condemnation; Christ bids Peace.
Satan bids Hatred; Christ bids Love.
Satan bids Miry Clay; Christ bids Golden Streets.
Satan bids Damnation; Christ bids Salvation.
Satan bids Second Death; Christ bids Eternal Life.

Your bid decides the question.
Money cannot buy soul-happiness -- character -- a ticket to Heaven -- or an extension to life.

* * *

Some Woes To Hypocrites In Matt. 23:

For shutting up Heaven against men.
For not entering in themselves.
For devouring widows' houses.
For making long, formal prayers.
For compassing land and sea to make a proselyte.
For making their converts twofold more children of hell.
For paying tithes only, and omitting judgment, mercy and faith.
For making clean only the outside of the platter.
For being inwardly full of extortion and excess.
For being whited sepulchers full of dead men's bones.

Those who stumble over the hypocrite must be on the same road, and not far from him.

* * *

Dead Sea

I looked upon a sea
And lo, 'twas dead,
Although by Hermon's snows
And Jordan fed.
How came a fate so dire?
The tale's soon told;
All that it got, it kept
And fast did hold.
All tributary streams
Found here their grave,
Because this sea received
But never gave.
O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.
And help me, Lord, my best,
Myself to give,
That I may others bless,
And like Thee live.

* * *

Error Spreads Faster Than Truth

It is a great mistake to suppose that a certain doctrine or work is of God because it spreads rapidly. Pagan lies are broadcast the world over. Mohammedan delusions at times have spread like wildfire. Errors have girdled the globe. Polygamy has advanced so rapidly that its horrors can be witnessed in nearly every land. Plausible heresies have, in a short space of time, captured many thousands. In fact, it appears that if you want a theory or a doctrine to have unusual progress in this evil world, mix plenty of error with it; make it palatable by a sugar coating of Bible truth; then hand it over to carnality for distribution. In process of time (if not at the beginning), error in such a mixture will often predominate over the truth and claim pre-eminence in this material world, as man is much more susceptible to error than to truth. The prosperity of certain men handling erroneous doctrines is a puzzle to many of true faith in our day. But an increase of membership, coupled with financial success, is not in all cases an infallible test of God's favor. All persuasions that are not of God will some day come to naught; but they may have their seed-time periods when the winds of carnality will scatter their germs far over the globe. Oh! the need of having the carnal mind destroyed by the blood of Christ, and the soul preserved blameless unto the coming of our Lord!

* * *

Four Conditions Of Man Relative To Fear And Love

There is:

1. "The natural man with neither fear nor love.
2. "The awakened sinner with all fear and no love.
3. "The babe in Christ with both fear and love.
4. "The adult Christian with all love and no fear."

Servile fear unfits us to meet God; it is also a curse to God's work on earth. It often robs people of their cross, and consequently their crown.
Fear and love are opposite elements; the apostle has declared that "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" (x John 4:18). The sacred writer does not say that one may not love God, and at the same time have some measure of the "fear which hath torment."

-- John Wesley

*     *     *

Power

There are many kinds of power, such as financial power, controlling money -- social power, the influence of society -- political power, which has to do with public affairs -- electrical power, which is so extensively used today for lighting, heating, etc. -- motor power, which drives the automobile ninety, and the airplane three hundred, miles an hour. There are military power, intellectual power and numerous other kinds of natural power.

When the disciples were just recovering from the shock of the crucifixion of Christ, there certainly was some gloom cast upon their pathway when the Lord was so ignominiously put to death. It looked as though the little apostolic church, which was organized and ordained to last forever, was about to fail. The enemies were jubilant, while hell engaged in high carnival -- but did the Church fail? No, no! This was the very hour of her greatest triumph. Eternity alone will reveal the success of the Savior's dying hour. Now the resurrection had also taken place and the ascension was at hand; the disciples were commissioned to preach the gospel, but not in their own strength -- they were to receive power from on high according to the promise. They did receive, and results followed. The power the hundred and twenty received was both individual and corporate; they received the Holy Spirit personally and collectively. This promise is also handed down to all generations; as Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The late William Jennings Bryan said: "Measure a man by the units of physical power, and he proves inferior in strength to many of the animals; measure him by units of intellectual power, and you will soon reach his limitation. But measure a good man by the units of spiritual power, and you get Omnipotence to his back. Then comes the text, 'I can do all things through Christ which strengtheneth me.'"

The Bishop of Liverpool, addressing his clergy, said: "A clever, learned man, I see, may spend his life in reading tame and tasteless Christian essays, full of sound divinity, without a spark of fire in the whole discourse, and see no results among the hearers. On the other hand, I see less intellectual men, without university degrees, like Spurgeon, Moody, and John McNeil, filling places of worship to the doors, arresting attention, and affecting lives. We want more simplicity of language, more plain speaking, more directness of style, more boldness and fire in the delivery. It would be well if most of the old sermons were burned."

D. L. Moody said: "There is much need of an awakened church. The quickened faith and activity of the apostles and their companions on the day of Pentecost was as important a result of
the revival as the conversion of the three thousand. To wake the church up is as important as to add new members to it. That is what a revival means, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame."

In our imagination we see a great mill. Its walls are beautiful and strong. Its machinery is wonderful in completeness and variety. There is nothing wanting in all its arrangements; still there is no sound of the mill's hum, or that of busy workmen. There is not a shaft, a wheel, nor a spindle in motion. Anxiously we search for the cause of the idleness of this massive construction, and fail to find it until we reach the engine room. Here we find a gigantic engine, with a capacity equal to the needs of the connected machinery. There is nothing about it that is out of order or broken; everything is in the best of condition, except there is no fire under the boiler. Here is the cause of all the silence. It leaves all the splendid and costly machinery inoperative and powerless. The mill will always be useless unless the fires are kindled.

Likewise there are so-called churches in our land with all the equipage that could be desired, everything set in a most magnificent order; but there is no motion or sign of life. Some wonder why this is, when there is no fault in the creed, none in the organization, none in the teaching from the pulpit, or in the singing of the choir. The fault lies farther down -- the fire has gone out of the church, which renders it lifeless and powerless. It may also be that some, who have not gotten the machinery in order, are trying to run the mill with fire only; this is fanaticism.

One of the strongest reasons why we should be anointed is that Jesus was anointed. He also told His disciples to tarry until they were endued, or anointed, and He further said, "The promise is to you and to your children," etc. So the promise is to all successive generations that we might all with David say, "I shall be anointed with fresh oil." The fresh oil implies repetition, meaning, I shall be repeatedly anointed or re-anointed.

Jesus was born into this world pure and sinless, the only such Child ever born; He was also a law-abiding Citizen. In compliance with the law He did not commence His public ministry until thirty years of age. He paid taxes when it was not strictly demanded by the law; for the sake of peace He went beyond strictly legal requirements. He also humbled Himself, under the baptismal hand of John. "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." Then Peter, when he was rehearsing the matter relative to the demonstration at Cornelius' home, related, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

If Christ, the incarnate God, had need of this unction, and power for service, how much more do we?

Our preaching and our words should be felt as well as heard. What comes from the heart goes to the heart; and in proportion as we have power with God in prayer we have power with people.
When we preach eternal punishment -- that the masses are being lost -- do we utter it in just a casual way, as though it were not alarming? Our coldness and lack of experience and unction can destroy the force of truth.

* * *

The Holy Ghost

There are three persons in the Trinity -- the Father, the Son, and the Holy Ghost. They have each had dispensation, and only one of the three has ever been prominent in the affairs of this world at any particular time. The dispensation of the Father covers the period of creation and to the birth of Christ. The dispensation of the Son extends from His birth to the ascension. The dispensation of the Holy Ghost commenced at Pentecost, extends to our day, and continues to the second coming of our Lord.

Corresponding with this heavenly Trinity is an earthly trinity, in the persons of Abraham, Isaac, and Jacob. Abraham's long life has many recorded instances. He was the father of a great multitude, which his name implies; thus corresponding with the events of creation and the long period of the Father's administration.

Isaac was a special type of Christ. In spirit he became the sacrifice. He was also the promised son. His existence was very important; but his recorded career is very brief -- very little is said of him in the Scriptures, which all corresponds with the short dispensation of the Son.

Jacob's recorded career, including the Israelites' history, is again lengthy and many transactions of his long life have been placed on sacred record; thus corresponding with the lengthy, eventful, revival dispensation of the Holy Ghost.

A third trinity is seen in the constituent parts of man, viz., body, soul, and spirit. A fourth trinity is also apparent in the mind of man: thought, memory, and imagination.

Regarding the Holy Ghost dispensation -- while it was inaugurated on the day of Pentecost, still the Holy Ghost has been in the world with more limited manifestations all through the history of man, even in the old dispensation. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The Christian man rests securely in the promises of God for both temporal and spiritual benefits: "Bread shall be given him; his water shall be sure." He is not overly anxious about the morrow; what he shall eat, what he shall drink, and with what he shall be clothed. His faith rests in God who numbers his hairs, and cares for the sparrows. He accordingly trusts God for everything in life. He trusts Him for success in business, and the heart is thankful whether prosperity or adversity comes. He has no complaints about the weather. He leaves the health of himself and family in the hands of the Lord; and when sickness, or any other unavoidable affliction, crosses his pathway he patiently endures with a confidence that "All things work
together for good to them that love God." But this trust in business does not give rise to a license for indifference or laziness regarding secular matters -- far from it; above all, the Christian should be, "Not slothful in business; fervent in spirit; serving the Lord."

* * *

The Seventh Chapter Of Romans

Some people seem to hold strange ideas regarding this chapter. They suppose that St. Paul is here describing his own experience. Perhaps he was; it might have been his own experience before he was converted, but not afterwards. In this chapter he is describing a man under the old Mosaic law, and a slave to sin. Misunderstandings have occurred owing to his speaking in the first person; but this was, undoubtedly, to make his argument the more striking. Let it be remembered that the whole epistle was originally written in a continuous course, not divided into chapters until long after St. Paul's death. Then had the first verse of the eighth chapter, which reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," been connected with the seventh chapter, it would have thrown much light upon this disputed portion.

From the consideration of this verse and the tenor of all the other writings of Paul, it is easily seen that in this seventh chapter he is describing a person in bondage to sin, who has vainly, to no satisfaction, sought justification by the works of the law. In his discourse, he suddenly steps over the line when he reaches chapter eight, to describe the truly justified soul who is in Christ Jesus, and does not walk after the flesh (as described in the seventh chapter), but after the Spirit, and consequently is freed from condemnation. By this sudden change in the apostle's discourse, he draws a very striking contrast.

Also, in the preceding chapter (the Sixth) he clearly confirms and protects the doctrine of salvation. The context of this chapter should be considered, but especially the following parts: Verse 2, "God forbid. How shall we, that are dead to sin, live any longer therein?" Verse 5, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Verse 6, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Verse 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." So we see the apostle clearly and strongly refuses the prevalent erroneous idea that the seventh chapter holds forth a sinful state as the best condition in this life for the faithful believer. St. Paul was by no means speaking of his own experience at this time as a believer, or that of any other believer, in saying: "How to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do;" "O wretched men that I am? who shall deliver me from the body of this death?" etc. Christian perfection calls for the fullness of all the fruit of the Spirit, "Love, joy, peace," etc. The keynote of this chapter is "O wretched man that I am? who shall deliver me from the body of this death?" It would require very broad charity to allow that those who say that this was Paul's own experience after he was regenerated, were ever regenerated themselves. In verse 14 he says, "I am carnal, sold under sin." "To be carnally minded is death." Then Paul was not raised from the death of sin unto the
life of righteousness, but was still "dead in trespasses and sins"... "sold under sin." The regenerated are not only redeemed from the "curse of a broken law," but they are redeemed from the "bondage of sin." They "are bought with a price." Did Paul sell himself?

"Verse 15, 'What I hate, that do I.' He prayed, he loved Jesus, he preached the gospel. Did he hate to do this? Did Paul hate to see sinners coming to Jesus and finding salvation? Verse 17, 'It is no more I that do it, but sin that dwelleth in me.' Then it was not Paul that prayed, preached and led sinners to Christ, but the sin that was in him. If this was Paul's experience it will bear no other interpretation.

"It is said that verse 22 cannot be the experience of the unregenerate. We are asked to show how it is possible for it to be the state of a sinner's heart. It reads, "I delight in the law of God after the inward man." Every Jew and every unregenerate man who has been awakened delights in the law of God as a revelation from God. He acknowledges the purity and excellency of its maxims. The proud Pharisee delighted in the law of God and was still in darkness and in bondage. The Pharisees had the law written upon their phylacteries, which were constantly exhibited.

"Verse 24, "O wretched man that I am! who shall deliver me?" The awakened sinner, convinced of his lost and perishing condition, is as if chained to a dead body. There seems to be an allusion here to an ancient custom of certain tyrants, who bound a dead body to a living man and obliged him to carry it about till the contagion from the putrid mass brought about disease and perhaps death. The sinner who has been awakened to see his condition feels that he is bound to a body of loathsomeness which is intolerable."

It seems clear to our mind that in this chapter Paul was describing a man struggling under the law, trying hard, though unsuccessfully, to serve God. He did not succeed because he was in bondage to sin; was in spiritual captivity and without grace; had no soul power to carry out his good convictions. He was here describing the experience of the Pharisees, which was the spiritual condition he was in before his conversion, when he was persecuting the Church.

*     *     *

An Unknown Writer Gives The Following:

The seventh chapter of Romans is not the Christian standard. It is the graveyard of the church. It is the valley of dry bones (or dead bones). It is the stepping-stone to chapter eight. Paul, the writer, fought a good fight.

But the perpetual defeat of chapter seven is not a good fight.

Listen to it: "The good that I would I do not: but the evil which I would not, that I do." To be carnal, sold under sin, is not a good fight.

If this is the saints' experience, what would the sinners' be?
If the Christian life is sinful, what hope can the church extend to the drunkard, gambler, etc.?

The eighth chapter is the song of deliverance from the seventh.

The victory shout in the eighth is louder than the groans in the seventh, and much more inspiring.

The seventh is the spirit of bondage.

The eighth is the spirit of adoption and liberty.

If the seventh is the standard for the Christian life, the sinner can do just as well without trying.

Reformation is not regeneration, but just better manners.

The seventh chapter is not even reformation.

The Savior is very small in the seventh, but is the proper size in the eighth.

We sing, "The Great Physician now is here;" but this is not the language of the seventh.

The seventh is all condemnation; the eighth is peace and victory.

The eighth is rich in blessing, but has its climax in the twelfth chapter.

David, in the old dispensation, can beat the seventh chapter of Romans by a great deal; see Psalm 103.

Four hundred years ago, the Book of Romans was all one chapter.

The seventh and eighth should not have been divided.

* * *

Drunkenness

Intemperance is a slow process of suicide. One writer in Gloucester, England, states: "I cannot for the life of me understand how it is, that Christian men and women can hold themselves aloof from temperance the way they do, when they know for a positive certainty that it is no platform froth, but a fact that $58,320,000,000 of money is spent every year in this country for intoxicating drinks; when they know that 600,000 whole families in the country never know the meaning of the word, 'home', on account of this sin; when they know that 60,000
persons go down every year to a drunkard's grave. The souls of these men are lost, their bodies brutalized, wives are murdered, and children starved."

Lord Chief Justice Coleridge said, "I can make no terms with a vice that fills our jails, destroys the comforts of home and peace of families, that debases and brutalizes the people. But for drink, we might shut up nine of every ten of our jails."

Sam Jones said, regarding temperance, "The greatest curse this country has is these little quack doctors who have just sense enough to collect their bills, and prescribe whiskey. If anybody is sick, a little quack will say, 'I think a little corn whiskey, with a little bark in it, will help you.' If I were a doctor I would not prescribe whiskey for a man until he had been dead for three days, or for an old woman until she had just died. These are the only two cases in the universe that I would give whiskey to. Whenever the doctor says whiskey is the best thing for the trouble, Sam Jones says, 'You are a liar, sir. There is not a disease that whiskey does not aggravate. You little old quacking thing, running about here with a sort of little traveling bar-room, I have a contempt for you'."

April 15, 1912, the Titanic -- 882 feet long -- the greatest ship that at that time had ever sailed the seas, was crossing the Atlantic. It had about 2,400 lives on board, and was making its maiden trip and record speed.

"Captain Smith had won a name for care and skill, and was at the summit of renown among English naval officers. Yet, on this trip he was careless, and sadly laid aside his 'patient continuance in well doing.'

"That starlit Sunday night he was feasting to intoxication with American millionaires, worth in the aggregate $400,000,000. Other members of the crew were stupid with drink and the 'look-out' in the crow's nest was in a drunken stupor. The other ships sent wireless messages warning them. Alarms were rung, but all in vain. With utter infatuation they crowded the speed to the limit and drove on in a race with death. As usual, death won! The captain saw his ruin, drew his revolver and shot himself. A survivor said he would never forget to his dying day how sixteen hundred passengers clung to the ship's rail shrieking and moaning as the sinking Titanic carried them all down to a needless death."

Oh! Providence, send our country mercy. Oh! Justice, send thy judgments slowly.

* * *

Alcohol

For twelve years, recently, the United States led the nations of the world in the temperance cause, and also led them in prosperity.

A country loses temperance when Christians go to sleep: (1) By voting with all the city slums; (2) By not teaching the subject aright to their children.
Strict temperance puts fuel in the fire, meal in the barrel, money in the purse, and clothes on the back.

Temperance is not Christianity, but it is respectability and civilization; it makes revivals of religion much more possible.

Misrepresentations and deceptions go with the booze crowd, and they know it. They inwardly smile when professing Christians accept their arguments.

It is only a fool who thinks he can drink himself rich. Drunkenness does not put shoes on the children, nor clothes on the wife. It robs the groceryman to pay the taxes, and pays neither one.

Alcohol is a poisonous narcotic; it is not food nor heat to a person. It fills jails, and will not mix with gasoline without blood.

Drunkenness is a physical, mental and moral disease.

The curse of God is on the wine, w-i-n-e, not on the size of the glass.

National prohibition in America put all the whiskey cures out of business for twelve years.

Joe Thompson became so drunk he could ride no longer, so he unhitched his horse and tied it to the cart wheel, then lay down on the ground to have it out. The horse was so poorly tied it became loose and went home. Hours later, when the drunkard arose, he could not imagine what had happened, and after his best considerations, said, "If my name is Joe Thompson, I have lost a horse; and if it is not Joe Thompson, I have found a cart."

Trying to regulate booze only aggravates the evil. It victimizes, until you discard it.

Don't mend, but end, the liquor traffic.

The same dollar won't buy both shoes and booze.

Our homes need dry goods, not wet goods.

Abraham Lincoln said, "The liquor traffic is a cancer in society."

*   *   *

Some Of The Drink Signals Are

Houses without windows,
Barns without doors,
Fields without tillage,
Harvest without crops,
Pastures without fences,
Stables without stock,
Wives without bread,
Children without clothing, principles, morals or manners.

The word Alcohol came from the Arabians, and means "evil spirit," or "demoniacal possession." An Arabian discovered distillation in A. D. 10.

Butter will not churn and cheese cannot be made from the milk of cows fed on the slops from distilleries and breweries.

Alcohol is never allowed in the training of athletes. When John L. Sullivan was defeated by Corbett in the world's boxing championship bout, he said, "It is booze that did it."

* * *

A Barrel Of Whiskey Contains

A barrel of headaches, of heartaches and woes.
A barrel of curses, a barrel of blows;
A barrel of sorrow for a loving wife,
A barrel of trouble, a barrel of strife.
A barrel of unavailing regret,
A barrel of cares, a barrel of debt;
A barrel of hunger, of poison and pain;
A barrel of hopes, all blasted and vain.
A barrel of poverty, ruin and blight,
A barrel of tears that flow day and night;
A barrel of crimes, a barrel of groans,
A barrel of orphans' most pitiful moans,
A barrel of serpents that hiss as they pass,
That glow from the liquor in the head of the glass;
A barrel of falsehoods, a barrel of cries,
That fall from the maniac's lips as he dies.

The robber points the revolver to the head and says, "Money or your life," and he takes the money.

The booze seller, under the disguise of a hypocritical, courteous smile, says, "Money and your life," and he takes both.

The history of whiskey is always written in terms of blood.

wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

*   *   *

Helpful Expressions

There is nothing in the sinner with which to commence the Christian life.

"If any man defile the temple of God, him shall God destroy."

General Grant was conquered by a cigar, and died of tobacco cancer.

Alexander the Great was conquered by wine, and died a victim of delirium tremens.

The saint conquers all things through Christ who strengtheneth him.

Madam Guyon conquered the robber, who at once became her guide through the Alps.

Works and faith are necessary, but we are saved only from the standpoint of accepted mercy.

The Pharisee had works and faith -- but the Publican found mercy.

Too much or too little can be made of religious feelings.

The highest state of feelings is of no value without a righteous life.

Though Sodom was destroyed for its wickedness, Christ stated that Capernaum was worse. An idle mind is Satan's workshop.

Athens had no dogs in town; those who entered the city to shop were required to tie their dogs outside-hence the expression, "Without are dogs."

In traveling to Heaven, it is well to stop at many filling stations along the line and take "on plenty of oil as well as gas.

Too much religion above the ears and not enough below the collar bone is dangerous.

*   *   *

The A. B. C's Of The Gospel

A. "All have sinned, and come short of the glory of God."
B. "Be sure your sin will End you out."

C. "Christ died for our sins according to the Scriptures."

God takes a photograph of each day of our lives to reproduce it on the day of reckoning.

The Lord holds our obituaries; He knows when, where, and how we die.

It is not what we think of ourselves or what others think of us, but it is what the Lord knows about our characters, that counts.

The Church is seeking for light; but it's heat it needs. We cannot get to Heaven on historical, intellectual, social or orthodox religion; we need the practical and the experimental.

The tree toad changes its color to that of everything it meets with. There are too many tree-toad Christians.

We all have circumstances, but we should not be victims of them. The bee and the spider go to the same flower; one extracts poison, the other honey.

Big men (even without religion) forgive, but little men hold grudges.

Even swine have committed suicide before they would entertain the devil.

Don't place the Lord's and the devil's sacrifices on the same altar.

If I were to make a sacrifice to the devil, I would take a hog instead of a lamb; I would get it drunk and stuff it with tobacco; I would put a human head on it and have it divorced and remarried about four times. And I think hell would give me first prize for my offering.

The following article is part of a personal letter written and composed by the Author while in California, and sent to his wife, in Cleveland, Ohio:

*     *     *

Hope

Hope is a voiceless consolation in the soul of a blessed future happiness.

Hope keeps us above the billows while passing over the sea of time.

Hope is a joy-spring back of all our tears.

Hope lightens our sufferings, connecting sweetness with trials.

Hope is an inward, silent satisfaction that words cannot describe.
Hope transforms temptation into blessings in disguise.

Hope gives courage in conflict, changing sorrow into song and sunshine.

Hope is a mollifying balm in bereavement; it averts the sting of death.

Hope warms the cold north wind and moderates the heated blast of the south.

Hope, amidst the crushing cares of life, steps in and takes the heavy end of our burdens.

Hope, like a bird on wings, takes us above the clouds and storms of life.

Hope -- for the want of it, the geologist cannot describe the "Rock of Ages" or the astronomer, the "Bright and Morning Star."

Hope, if we have it, leads to purity. I John 3:3. It is an anchor to the soul. Heb. 6:18, 19. It is the helmet of salvation, i Thess. 5:8.

It is Christ in you the hope of glory. Col. 1:27. Tribulations and patience work what?

A hope that maketh not ashamed. Rom. 5:3.

Then in life or death my flesh shall rest in hope. Psa. 15:9.

*     *     *

Hope Becomes Passion (Continuation)

After the pursuing of the foe,
After the conflict is o'er,
After the trumpet hath blown,
Hope becomes possession.

After the labor is done,
After the long-setting sun,
After the treasure is won,
Hope becomes possession.

After the danger is past,
After the anchor is cast,
After reaching Heaven at last,
Hope becomes possession.

After Time's long, stormy night,
After Death's damp, chilling blight,
After Faith turns into sight,  
Hope becomes possession!  

* * * * * * * *

07 -- THE APPENDIX OF THE GRAVE

A person does not end at the tomb, nor does a man's soul even go into the grave. Man has a big career after he has passed the dusty cemetery. This should be an important chapter to every person, for we are all eternity-bound souls; and the future eternity is the theme of this concluding discourse.

* * *

The Second Advent Of Christ

The orthodox Christian world is quite agreed on the second advent of Christ, and is patiently waiting for its fulfillment. As the first advent of our Savior was the procuring cause of our redemption and the opening of a fountain to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, so the second advent has to do with the future and eternal state of all the human family.  

This is a difficult subject, as no man knows just what will happen in the next hour of his life. Much less does he understand the great future arranged by the infinite wisdom of God. The very word, "immortality," to the Christian brings inspiration and joyful anticipation; but in his finite state, he will never be able to understand or expound its full meaning.

Regarding the second coming of Christ we are largely limited to tradition, and revelation as presented to us in the Holy Scriptures.

First, we have the words of Jesus, "If I go away, I will come again." He has gone; therefore, it is certain He will return. This is His own personal return and not the coming of the Holy Spirit. Nothing is more clearly taught in the Bible than this.

There are two personal advents of Christ: the first in humiliation, as has already been achieved; the second in glory, which is still to come. Jesus said, "The Son of man shall come in the glory of His Father with His angels."

Again, "When the Son of man cometh, shall He find faith on the earth?" Also, "I go to prepare a place for you... I will come again, and receive you unto Myself, that where I am, there ye may be also" (St. John 14:2, 3).

The second coming of the Lord and the immortality of the soul are fundamental doctrines in Christian ethics. They are the foundation on which all other truths are built. If Christ is not coming again and there is no immortality, then all is over, the church is without a mission and all doctrines essential to salvation are a myth -- but not so, these truths have been made clear by our Lord. We are accordingly thankful; we believe them, we rest upon them, and full of hope we
expect to meet the Lord some day and be forever with Him, in a world where there is no evil, and where we know even as we are known. "Amen, even so come, Lord Jesus."

"The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8).

To His own people He says:

"I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14:3).

Of the World of Unsaved He says:

"When they shall say, Peace and safety; then sudden destruction cometh upon them,... and they shall not escape" (I Thess. 5:3).

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. 1:7).

*   *   *

The Bride

There are but few Bible students who do not agree that the bride, the Church of God, will be complete at the coming of our Lord; that His coming closes the books, and ends probation. The decree then goes forth, "He which is filthy, let him be filthy still:... and he that is holy, let him be holy still." We do not think that any should have difficulty in seeing that the second advent puts an end to probation, the means of grace to the sinner, and the further saving of souls. To this end Christ said, "Occupy till I come" (Luke 19:13). "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him... and they that were READY went in with Him... and the door was shut... Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:6-13).

I would rather watch for the coming of the Lord than for the coming of the Antichrist. Many ask us who the Antichrist is. I do not know, and I do not boast of any knowledge of him. I am so absorbed in the Savior of mankind and the great plan of redemption, and I see so much beauty in Jesus Christ, that I feel constrained to devote most of my time, study and preaching in His interest and for the spread of the gospel, rather than excessive preaching concerning the Antichrist.
Sin And Redemption

The Scriptures say a great deal about the "broad way that leads to destruction," the course that blinds our eyes and keeps our spiritual minds in a dormant condition, that paralyzes the emotional nature and rocks to sleep the sensibilities of the soul.

Dr. Johnson said, "The diminutive chains of habit are seldom heavy enough to be felt, until they are so strong they can hardly be broken." The spiritual altitude of the soul keeps on a level with the thought life; Satan generally enters the heart through the channel of the mind.

It ought to be known among sinners that there is a death that never dies; it is the second death (Rev. 20: 14). And from this there is no resurrection. We shall rise from the grave, for God must meet us on the other side of the tomb; and when He banishes sinners from His presence the second death begins its awful pangs, and from this one will rise no more but sink forever. May the Lord give us tender hearts full of Divine compassion to warn the sinner of his approaching doom; and may He give us tears to soften our words, that they might more effectually penetrate the benighted recesses of the sinner's soul, sound an alarm to his conscience, and stir his emotions, that he will reach after God until he becomes sheltered under the blood from the stormy, blasts of the enemy, and is upheld in the loving arms of the Omnipotent One.

If the sinner could hide his sins from God, he might be excused from repenting, but not so; "Be sure your sin will find you out."

Two men were once arrested on a murder charge; which they denied. They were put in a lonely cell together, and during the quiet hours of midnight the two mildly talked over the details of the tragedy. They arranged their plans for the coming witness-stand, and hoped that by holding together in certain untruths they would obtain their freedom. But to their surprise, on the day of the trial their private conversation in the cell that night was all read off to the court. The officials had placed in the wall of the cell a Dictaphone, which registered every syllable they uttered; hence their sin was uncovered. In a similar way God has a secret Dictaphone attached to every man on earth. If he allows his soul to drift into eternity unprepared, every transaction of life will be reproduced at the bar of God. What a time the judgment will be!

* * *

The San Francisco Earthquake Of 1906

Just before the city was wrecked, a paper was published containing an article which emphasized the idea that "San Francisco has no use for God." But before those blasphemous papers were circulated, God appeared on the scene and shook their palaces to ruins, followed by a great fire which destroyed $600,000,000 worth of property. In this modern Sodom the people had ignored God, had become pleasure and money-mad, indulging in gross immoralities until God let them feel a touch of His wrath. Sooner or later, in time or in eternity, the sinner must meet his sin, as well as his Lord.
Retribution

The subject of God's judgments comes before us in the words of the Holy Writ: "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). Our personal salvation, and many other things in life, are optional with us -- but here our attention is drawn to two of God's appointments in which we have no choice, and these are death and judgment. These two appointments are compulsory to every person. Death is a stepping-stone from time to eternity, and the judgment naturally comes as a result of the closing of our earthly probation. Without the judgment, the probation would be of no value.

This Hebrew text makes the subject very plain: first, that man dies; second, that he goes to judgment. Each of these two appointments has the same value. If one is true, the other is true; if one is false, then the other may be false also.

Now is it true that men die? Are people of past centuries living today? To this point, we need no argument. We all know that there is a limit to material life, and that we are all subject to physical death. There is no question about this, and its truth is established; consequently, the other appointment, that of the judgment, is accordingly established. Both statements are in the same verse and both have the same value.

We may differ in our opinion as to God's method of conducting the judgment, and as to whether the saint and the sinner will be judged at the same or at different times. This is insignificant -- but it is an established truth that "We must all appear before the judgment seat of Christ."

* * *

The Intermediate State

We will endeavor, as far as possible, to designate a few of the facts and truths relative to this state. Note, that it is a state, not a place. To say "intermediate place" leads to confusion and to purgatory, and to our mind is without Scriptural authority. But in calling it "intermediate state" we are without difficulty.

The intermediate state is the state or condition of the soul, either of the righteous or of the wicked, between death and the resurrection.

There are but three places for the abode of the soul of man: earth, Heaven, and hell; and there is the intermediate state for the unresurrected dead. When death separates the soul from the body, the spirit goes to its "own place." The righteous go to a state of conscious existence and happiness, and the sinner to a state of conscious misery and punishment. The souls of the wicked suffer for their sins from the time of their disunion with the body, but their punishment is not final until after they are resurrected and pass the final sentence of the judgment.
The righteous are accordingly in a state of bliss from the time their souls take flight and leave the temple of clay. From the time the soul thus departs, its dwelling-place is Heaven. Its condition, though, is the intermediate state. Such souls are decidedly happy, as are all heavenly beings; but they do not reach the state of their full happiness or final reward, until after the judgment is completed.

The intermediate state of all departed spirits is under the control of the Redeemer, as the Lord of all the dead. The wicked, while they suffer remorse, are not abandoned to their final punishment until they are brought forth to the judicial and final judgment.

All spirits in the intermediate state are generally considered bodiless; but after the resurrection, there will be no more disembodied dead.

As to the Scriptural names, "Abraham's bosom" and "Paradise" are given for the intermediate state of the righteous dead, and "Hell" (or the Greek form, "Hades") is used for that of the wicked. Moreover, sometimes this latter term, "Hades," is used to denote all the departed dead in a general way, regardless of the good or the bad.

As to the righteous dead, the soul of Jesus Christ was not left in "Hades"; as to the wicked dead, the rich man lifted up his eyes in "Hades."

In the original, while "Hades" may apply to the state of either the good or the bad, or to both in general, the term, "Gehenna," is used exclusively for the state of the wicked. Now our English Authorized Version makes no distinction between these two words of widely different meaning. One is a specific and the other a general term, though the English version substitutes the word "hell" for both. With this intelligence, we can more easily understand the somewhat overworked term, "hell," in our vernacular Bible -- the foregoing explanation leads us to understand more clearly how the soul of Jesus, after the death of the body, went both to "hell" and to "paradise" (Psalm 16:10; Luke 23:43).

The same term is used relative to the wicked: "Death and hades were cast into the lake of fire, which is the second death." "Paradise," "Abraham's bosom" and "hell" (or hades) all allude generally to the intermediate state.

* * *

Josephus

The following is an extract on this subject from the famous works of Josephus; he is the authentic Jewish historian, who was born four years after Christ's death and was contemporary with John the Apostle.

Extract -- "Now as to hades, wherein the souls of the righteous and the unrighteous are detained, it is necessary to speak of it. Hades is a place in the universe not regularly finished; a subterranean region wherein the light of this world does not shine: in this region there must be
perpetual darkness. It is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishment, agreeable to every one's behavior and manners.

"In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those who have been disobedient to God, and have given honor unto such idols as have been the vain operations of the hands of men as to God Himself, shall be adjudged to this everlasting punishment as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in hades but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an arch-angel with an host; which gate when those pass through that are conducted down by the angel appointed over souls, they do not go the same way; but the just are guided to the right hand, and led with hymns sung by the angels appointed over that place unto a region of light in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here: with whom there is no place of toil; no burning heat, nor piercing cold, nor are any briars there: but the countenance of the fathers and of the just, which they See, always smiles upon them, while they wait for that rest and eternal life in Heaven, which is to succeed this region. This place we call the Bosom of Abraham!

"But as to the unjust, they are dragged by force to the left by the angels allotted for punishment, no longer with good will, but as prisoners driven by violence: to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downward. Now those angels that are set over these souls drag them into the neighborhood of Gehenna itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself: but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with the fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place (or choir) of the fathers and the just, even hereby are they punished; for a chaos deep and large is fixed between them; in so much that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

"This is the discourse concerning hades, wherein the souls of all men are confined until a proper season, which God hath determined, when He will make a resurrection of all men from the dead, not procuring a transmigration of souls, from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe (their resurrection) but learn not to disbelieve it; for while you believe that the soul is created, yet is made immortal by God, according to the doctrine of Plato, and this in time be not incredulous; but believe that God is able, when He hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that He is able to do some things, and unable to do others. We have therefore believed that the body will be raised again: for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and
what is sown bare grain but at the mighty sound of God the Creator, it will sprout up, and be raised in a clothed and glorious condition, though not before it has been dissolved, and the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast upon the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery, but being itself pure it will continue with its pure body and rejoice with it; it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

"For all men, the just as well as the unjust, shall be brought before God the Word; for to Him hath the Father committed all judgment: and He, in order to fulfill the will of His Father, shall come as judge whom we call Christ. This Person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, Just is Thy judgment; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an everlasting fruition; but allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and that without end; and a certain fiery worm, never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief; neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. Regarding the resurrection of the dead, it will be preceded by the coming of the Lord. He shall come, conducted by the clouds of the sky, in the glory of His Father, with thousands of saints and myriads of angels."

* * *

Method Of The Judgment

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." (Isa. 24:20). There shall be earthquakes throughout the world. Calamities will not be confined to the regions of the earth, but 'the powers of heaven shall be shaken.' "There shall be signs in the sun, and in the moon, and in the stars;" "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." At this period the stars shall withdraw their shining and fall from heaven."

What a time it will be when the Son of God shall send forth His angels over all the earth! "And they shall gather together His elect from the four winds (east, west, north, and south), from one end of heaven to the other." "And before Him shall be gathered all nations; and He shall separate them one from another... and shall set the sheep (the righteous) on His right hand, but the goats (the wicked) on the left."
St. John said, "I saw the dead, small and great, stand before God; and the books were opened... and the dead were judged out of those things which were written in the books, according to their works."

Oh! the solemnity of that hour, when "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." For, in the words of Jude's proclamation, "Behold, the Lord cometh with ten thousands of His saints." The saints, at least a portion of them, shall assist the Lord in the administration at this time, "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."

O soul! if thou wilt live triumphantly above the sin of this world, thou wilt be able to participate in the happy triumphs of this glorious achievement. The grave could not hold our Lord, neither can it hold His saints. "When Christ, who is our life shall appear, then shall ye also appear with Him in glory." In view of this, we can well afford to lay our bodies in the dust, entrusting them, not to the grave, but to the Lord of the resurrection.

How needful it is to heed the warning, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." We should "hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The principles of God's judgment will be the application of such tests as will reveal, in full, the characters of all mankind. In the case of the ungodly, it will point out their eternal damnation, with all its varying degrees, according to their misdeeds; in the case of the godly, their everlasting confirmation in glory and eternal bliss shall be established.

The judgment shall bring human probation to a final close, and men and devils will receive their irrevocable sentence, which justice metes out to them. We waste our time in musing over this, if we do not prepare. "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The human family, young and old, great and small, rich and poor, of all the nations that ever were in existence from the time of creation, must of necessity submit to the verdict then brought forth, which is formed according to the deeds done in the body in this life. What a terrible, and joyful, experience that will be! Terrible, to those who have neglected their duty and despised their blood-bought privileges. Joyful, to those whom the Lord will find with their lamps burning, their course completed, their work finished; to those who through hope and trust calmly leaned on the reposeful promises of Christ, amidst the tempest of earthly life, waiting and ready for the coming of the Lord. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Prov. 8:34).
At the reckoning day, the world will see the goodness and the severity of God contrasted; the justice and the mercy of God in perfect balance. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up." "The heavens and the earth, which are now, by the same word are kept in store, reserved unto Are against the day of judgment and perdition of ungodly men." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (St. John 5:28, 29).

"The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus--
They passed off as moral men too."

In judging, the Lord will have no favorites, no pets. In this respect He is socialistic, as all will stand on even footing and at the same level to answer to Him for the willful deeds done in the body. The king on the throne down to the most inferior servant shall be judged by the same law and weighed in the same balance. Can we imagine the awfulness of that time and what it will mean to the human family? Think of the terrible sentences that will be inflicted -- the vehement praying, and that in vain! When our homes are religiously divided in time, they must be in eternity. In some families only the little snowy white babes who were snatched from their mothers' bosoms will be saved, while the remaining members of the home are lost.

* * *

Types Of The Judgment

To the antediluvians was the word preached by Noah for many years. They also saw the ark in building: Some of them worked on it for wages, but stubbornly refused to serve God. They, no doubt, made great sport of Noah's scheme -- such a fool to build a great ocean liner on land, far from water, which would make it impossible to launch the ark! Nevertheless, God launched it.

They heeded no warning; they bought and sold, married, and by their parents were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. When God closed the door of the ark, their doom was sealed.

As the clouds were pouring their watery vengeance on the earth and the lowlands were fast becoming lakes, the people fled to the hills for refuge, but God covered the hills. It is supposed that some roped themselves to large, powerful swimming animals, and hoped in this way to reach the highest mountains; but the flood went hundreds of feet above them. If I take the
wings of the morning, and fly to the uttermost parts of the earth, God is there; or if I make my bed in hell, God will find me there.

Under God's instructions, righteous Noah and his family took their rapturous flight to the security and protection of the ark; while at the same time the sinners' tribulation began, which was their just retribution, based upon their personal choice.

In regard to this incident, Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of Man," or at Christ's coming.

Another type of the judgment was that of Sodom and Gomorrah, which were honored with the righteous influence of Abraham and Lot and, no doubt, others of God's servants. Sodom was also warned but to no avail; her inhabitants committed sin upon sin, crime upon crime, and persisted in hardening their hearts until their day of grace was sinned away and their doom sealed. Without further warning, fire and brimstone fell upon them, as though the stars had burst into falling meteors; and the inhabitants, with their buildings, animals and crops, were all destroyed. This place is now covered with the Dead Sea and is the lowest place on earth, 1,290 feet below sea level.

"When the great (astonishing) day of His wrath is come, who shall be able to stand?"

It will be astonishing: (1) In an assembled universe. (2) In broken family circles. (3) In a just judgment. (4) In sinners' cries for rocks and mountains to fall on them. (5) As it is the end of time. (6) As it is the end of the mercy seat. (7) As it is the real commencement of the future eternity.

The Sodomites and the antediluvians had their judgment, but our sin today is chiefly against gospel light, of which sin they were not guilty:

Paul preached four "R's" at Athens, Repentance, Righteousness; Resurrection, Retribution; we need't this teaching today.

*     *     *

Sin As Classified In Rev. 21:8

1. Fearful
2. Unbelieving
3. Abominable
4. Murderers
5. Whoremongers
6. Sorcerers
7. Idolaters
8. All liars

Some think it a small matter to disbelieve God, but notice here that the fearful and unbelievers are placed at the head of the list.

We all live on the margin of the grave
The grave is lonely, dusty and dark.

A murderer, awaiting execution, drew the picture of a scaffold with five steps leading up to it, and on the five steps he wrote:

(1) Disobedience to parents
(2) Sabbath desecration
(3) Gambling and drunkenness
(4) Murder
(5) Black-cap, Dead-fall, Eternity.

*     *     *

Whither Goest Thou?

You don't know; your casket may now be made and waiting for you. It may be of walnut or mahogany. A pyramid of flowers may be in display at your funeral. Hundreds of fine automobiles may form the procession. A gorgeous tombstone with beautiful Scripture engravings may be erected -- but have your previous life and experience been acceptable with the Lord?

God has a claim on our lives, including all our time and talents.

Conscience is man's crowning faculty; it's a thousand witnesses in one.

Sin never wears its grave-clothes in trying to damn a soul.

God Asks The Question, "Whither goest thou?" (Gen. 32:17).

All men are going somewhere.

Earth is not our abiding place.
We pass through this world but once; then leave it behind forever.

Many live as if they were never going to leave this world.

Many act as if they had no soul.

We are forced candidates for eternity.

The masses are after riches, fame, and pleasure, at a breakneck speed.

The wheels of time will never roll backwards for the improvement of lost opportunities.

Fifty per cent of the people die before they are twelve years of age.

Where we go depends upon our character and experience.

It is not what we think of ourselves, or what others think of us -- it is what God knows us to be, that will count.

Nice people, polished people, make society life in this world; but it takes saints to make the heavenly society in the world to come.

"Churchanity" will not save us any more than it did the Laodiceans.

We choose our condition, and our destiny follows.

Friend, are all your energies spent on self, and no one else?

With Heaven glittering above you, and hell rumbling under your feet, which way will you jump?

Satan has enough people chloroformed without having you asleep.

There is enough sorrow in perdition without your adding to it.

We need the blood on our hearts, not on our feet.

Will a wise man willingly live and die under the sentence of death?

The Niagara Falls will not alarm a paralyzed soul gliding down the river of life.

The death rattle in the throat will change the position, but not the condition of the soul.

Heaven can get along without us -- but you and I cannot very well get along without Heaven.
Heaven will be a happy place, whether you are there to enjoy it or not.

We can measure our salvation by the way we forgive others.

* * *

Gospel Light

With all the sins and with all the subsequent judgments that fell upon the antediluvians and the Sodomites, they were not guilty of rejecting the atonement of Christ. We must remember that these lived away back in the dark ages, long before Jesus opened a "Fountain to the house of David, for sin and for uncleanness;" they did not have the light nor the privileges we enjoy. Owing to these extended privileges, our responsibilities are accordingly much greater. The sinner of today, in repudiating the offer of mercy and the gospel of Jesus, while living in the very blaze of gospel light, will (if he continues to do so) have a much greater condemnation on the day of reckoning than the ancient people just mentioned. May the Lord help us to repent before it is eternally too late! We have no time on earth to despise the blood of Christ, and run thoughtlessly and prayerlessly pell-mell with the giddy multitude down the broad way to darkness and despair. Will the people who perished in the deluge or in the fires of Sodom stand back at the judgment, while the greater sinners of the Christian era are forced to take the first and greatest sentence in he fiery vaults of perdition?

Pilate slew thousands of the Gentiles at a great feast in Jerusalem, and mingled their blood with the blood of the sacrifices. The tower of Siloam, accordingly, fell off the wall of Jerusalem and killed eighteen men; but Jesus said, "Suppose ye that these Galileans were sinners... because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:2, 3).

Oh, the value of the "whosoever will may comer" May we all take advantage of our privilege in the gospel and work "while it is day: the night cometh when no man can work." A brother of mine was once preaching from the foregoing text on a certain Sunday evening. Great efforts were put forth to persuade a young man in the rear of the building (who was almost overwhelmed with conviction) to yield to God, but all to no avail. He stifled conviction, clung to his sins and ignored the entreaties of the Spirit and the church. The following Wednesday my brother found this young man dying by the roadside. He had been thrown from a buggy hitched to a runaway horse; his neck was broken, and he quickly passed into eternity.

Remember, John and Peter declared nineteen hundred years ago that it was the last time then. How much nearer the end we must be now I Take heed, dear mortal man, and free your soul from the snares of the fowler, lest some day you be left to exclaim in the deepest anguish and most languishing sorrows, "The harvest is past, the summer is ended, and I am not saved." (The foregoing is called the "black verse" of the Bible).

"I dreamed that the great judgment morning Had dawned, and the trumpet had blown."
I dreamed that the nations had gathered
To judgment before the white throne.
From the throne came a bright-shining angel,
And stood on the land and the sea;
And swore with his hand raised to
Heaven That time was no longer to be."

* * *

Is Perdition A Reality?

Out of sixty-six texts on the subject, we will give ten.

Psa. 9:17. "The wicked shall be turned into hell, and all the nations that forget God."

Isa. 5:14. "Hell hath enlarged herself."

Matt. 5:22. "Whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. 7:13. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Matt. 11:23. "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."


Matt. 23:33. "How can ye escape the damnation of hell?"

Matt. 25:30. "Cast ye the unprofitable servant into outer darkness."

Luke 12:5. "Fear Him, which after He hath killed (the body) hath power to cast into hell."

Luke 16:23. "In hell he lift up his eyes."

Hell is fire -- but it is not material fire; there is no sense to the idea of material fire, and it is not the doctrine of any creed in the land.

Hell fire: Does not consume. It is incorporeal.

It is inextinguishable or unquenchable.

It burns nothing but the souls and spirits of men and demons.

Hell was created ages before our fire and water were brought into existence. And it was made, not for man, but for the devil and his angels.
Any person going to hell goes there as an intruder.

Material fire is one of the four elements of which this earth is composed (viz., fire, water, earth and: air). Our earthly fire did not exist when hell was prepared.

* * *

In Hell There Is

No Water.

No Hope.

No Rest.

No Praying Saints.

No Prayers Answered.

No Light

No Air.

No Happiness.

No Sleep.

No Revivals.

There is only one way to get out of hell, and that is to stay out.

There are no children in perdition. Don't speculate or experiment with the powers of darkness; your soul is of too much value.

The doctrine of hell is fundamental. If there is no reality in it, then we don't need churches, preachers or Russellism. Nor would we have need of the Bible, the cross, or the Savior.

The world is perishing in its own corruption, and in spite of God's free grace.

How many people are unsaved and don't care.

If the gospel does not awaken men, Gabriel's trumpet will.

In going to Heaven, I change only my position, not my condition or company.
Dives Had Active Faculties In Hell

He could see -- "He lifted up his eyes."

He could talk -- He said, "Father Abraham."

He could feel -- "I am tormented."

He could hear -- He said, "Nay, father Abraham."

He had desires -- He wanted water.

He had sense -- Send a good man to earth.

He had reason -- "If one went from the dead."

He had memory -- "Son, remember."

In this lesson we have immortality, that is, conscious existence of saint and sinner after death.

Some passages referring to perdition are to be taken figuratively, the same as "streets of gold", "walls of jasper", etc.

Hell is not unreal because it is appalling; the World War, cyclones and famines are appalling and are also real.

If I were going to be lost, I would rather go to meet God from the jungles of Africa, or the sands of India, or the interior of China, than from our gospel-enlightened America.

The last word in the Bible from hell is repent. ("If one went unto them from the dead, they will repent."

"There is a time, we know not when,  
A point, we know not where,  
That marks the destiny of man,  
To glory or despair.

"There is a line by us unseen,  
Which crosses every path;  
The hidden boundary between  
God's mercy and His wrath."
Regarding the rich man and Lazarus, let us imagine one coming from the dead to warn some one of spiritual danger.

At midnight the room becomes light. A person appears from the spirit world. You are frightened and surprised. He gives you a warning message to repent, as your time will be short to meet God. The heavenly visitor now leaves and the room becomes dark.

What follows? You sleep no more that night. The next day you tell your friends. You are disappointed at their laugh. Next night you sleep but little but with each sun rising the impression becomes weaker, until you can work contentedly all day and sleep soundly all night. "If they hear not Moses and the prophets, they will not be persuaded, though one rose from the dead."

*     *     *

Tom Gray

"Tom Gray lay down on "the bar-room floor,
Having drunk so much he could drink no more;
And fell asleep with his troubled brain,
To dream that he rode on a hell-bound train.

"The engine with blood was red and damp,
And brilliantly lit with a brimstone lamp;
An imp, for fuel, was shoveling bones,
While the furnace roared with a thousand groans.
The boiler was filled with lager beer,
And the devil himself was the engineer.

"The passengers made such a motley crew,
Church members, Atheists, Gentile and Jew;
Rich men in broadcloth, and beggars in rags;
Handsome young ladies and withered old hags;
Yellow, and black men, red, brown and white,
All chained together -- a horrible sight.

"The train dashed on, at an awful pace,
While a hot wind scorched them on every face;
Wilder and wilder the country grew,
As faster and faster the engine flew;
Louder and louder the thunder crashed,
And brighter and brighter the lightning flashed;
Hotter and hotter the air became,
Till their clothes were burned from their quivering frames.

"Then in the distance there arose a yell,
'Ha! ha! cracked the devil, 'we're nearing hell,'
Then oh! how the passengers shrieked with pain,
And begged of the devil to stop the train;
But he capered about and sang with glee,
And laughed and joked at their agony.

"My faithful friends, you have done my work,
And the devil can never a pay-day shirk.
You have bullied the weak, and robbed the poor,
And a starving brother turned from the door;
You have laid up gold, where the canker rusts,
And given free vent to your fleshly lusts.

"You have justice scorned and corruption sown,
And trampled the laws of nature down;
You have drunk and rioted, murdered and lied;
And mocked at God in your hell-born pride;
You have paid full fare, so I'll carry you through,
For it is only right you should have your due.

"Why, the laborer always expects his hire,
So I'll land you safe in the lake of fire;
Where your flesh will roast in the flames that roar;
And my imps shall torment you for evermore.

"Then Tom awoke, with his agonized cry,
His clothes soaked with sweat, his hair standing high;
And he prayed as he never prayed before
To be saved from drink and the devil's power;
And his prayers and cries were not in vain,
For he never more rode on the hell-bound train."

* * *

Sinfulness

Sin, what is it? The mother of woe, death and hell. It has ruined angels, blighted Eden,
polluted man and bathed the earth in tears of its own manufacturing. It has draped the widows in
black.

It has soaked battle fields with blood.

It has caused the orphan's cry to encircle the globe.

It has decorated the earth with tombstones.
It has populated the lost world with the human family.

Adam threw man into the pawn shop of destruction, but Christ has redeemed him to glory and Heaven, if he will accept the redemption.

The vilest creature down in the cesspools of city corruption is as precious to the Lord as the most refined person of society life. We all need salvation, and are all lost without it.

Jesus, in coming to this world, made Himself lower than man. Most of us were born in comfortable homes, but He was not. Most of us meet with death in favorable domestic circumstances, but this was unknown in the Savior's death; even when it was a cross on which He died, that cross was not a golden one, all decked with jewels and diamonds. No! no! it was an old borrowed, wooden cross!

* * *

In The Lost World

"Hell, where is it?" was once asked by a scoffer. The correct answer is, "Anywhere in the future eternity outside of Heaven."

As to the dominion of hell, Satan is chief. His character is designated by various Scriptural terms, such as: presumptuous, proud, powerful, wicked, malignant, subtle, deceitful, fierce, and cruel. He is compared to a fowler, a sower of tares, a wolf, a roaring lion, an angel of light and a serpent. In the Scriptures he is referred to by the use of over thirty different names, which are descriptive of his character. Among them are the following: murderer, dragon, father of lies, old serpent, wicked one, lien, prince of the power of the air, prince of devils, etc.

The doctrine of eternal punishment is today denied by some people. Many have adopted such a refinement, culture, and modesty that they refrain from referring to hell even in the mildest terms. In this respect they differ from the apostolic church.

Some foolishly maintain that perdition is in the center of this earth.

We all know that the 8,000-mile lake of fire in the center of the earth is common, material fire, as are the 400 volcanoes issuing from it; the volcanoes prove this beyond question.

Such a doctrine as this is not orthodox, it is not Methodist, it was not the teaching of John Wesley; we do not believe it to be Biblical. Light and heat are elements of material fire, and are essential to life. If material fire is hell fire, then we are all using hell fire for cooking our meals, lighting and heating our houses. This is absurd; hell is fire, but not material fire.

* * *

The Scriptures Tell The Whole Story Of Man
The sinner in time He is "like the troubled sea... whose waters cast up mire and dirt."

The sinner in eternity -- "In hell he lift up his eyes, being in torments."

The saint in time -- "The path of the just is as a shining light, that shineth more and more unto the perfect day."

The saint in eternity -- "And there shall be no night there; and they need no candle, neither light of the sun."

"Sin, when it is finished, bringeth forth death." Some who have finished are: Judas -- Pilate -- Saul -- Herod-Achan -- the people of Sodom -- the antediluvians, etc. This death is the endless second death.

What an hour that first hour in eternity will be, to either the righteous or the unrighteous souls! Prayers are offered in perdition -- but to no avail. Eternal conflagration is the superscription on every wall. Consolation has turned to sulfurous suffocation. The bloodhounds of hell are upon you at last; the serpents of this region encircle you, thrusting their poisonous fangs into your vitals.

This may be figurative language, but Jesus generally spoke in such a way, and it was and is the truth.

What helps to make hell full of horror? It is that it is below all hope; accordingly, what helps to make Heaven full of splendor is that it is above all fear. The one is a night without the hope of day; the other is a day without the possibility of night.

Many people could go to Heaven with the same efforts or less than they put forth to go to perdition.

We need to take heed lest the reality of the following Scripture quotations becomes our sad experience: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:12). There "Men (shall) seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6). They go where "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14:11).

How dreadful is the sentence, "Depart from me, ye cursed, into everlasting Are, prepared (not for man originally, as he was intended to walk uprightly, but) for the devil and his angels" (Matt. 25:41). "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

The path to perdition is paved with good intentions; one must achieve to reach Heaven. Religion is not a fire-escape; one must learn to love and serve God, if he ever reigns with Him in Glory."
No good people are lost, but a lot of nice people are. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30).

According to the Scriptures, there are degrees of punishment in the lost world, corresponding with the degrees of rewards in Heaven.

* * *

A Dream Of Perdition

We once had a dream of this way, which is here submitted, because it seems a fair picture of the sinner's pathway. I thought I was traveling very contentedly and in a peaceful state of mind. The direction I was walking seemed southward. I was on a highly graded road, and came to a place where a dark-looking pathway joined this highway from the east, exactly at right angles. As soon as I saw this, I was impressed that it was the way to the lost world. I also realized that the way I was traveling was the way to Heaven. This eastward pathway seemed about six feet wide; it had a quick descent, so that the earth formed a rocky wall on each side of it, which became higher as one went down.

At the beginning of this path lay a pair of skates for use in traveling the eastward direction. This all seemed a strange sight to me and aroused my curiosity. I thought, after I had stopped and considered it a while, that I would go down a short distance to see what the way to hell was like. Here was the first step and the starting point of a ruined career, according to the dream. The next thought was: "That is the way to perdition, it is a dangerous thing to meddle with it." After further consideration, I thought there would be no harm in going down just a little way to see what it was like. So I put on the skates and started. The road seemed like dark-colored ice, almost black, and was very slippery, suitable for the skates. I had no strokes to make, just simply to stand on the skates, and the descent of the path was sufficient to give me a rapid and increasing speed. I felt very nervous in starting out, which fear quickly vanished as I advanced, and I soon felt that it was a great pleasure trip.

The walls on each side of me had a face of the most beautiful, pictured rocks that mind could imagine or artist design. They were decorated with the most attractive engravings that the eye could possibly behold. These engravings were shaded with many different colors of the most brilliant type, which seemed attractive to me beyond description: And oh! the overwhelming passion I now seemed to have for these sights since I started down this way! I felt I could almost die for the sake of seeing more of such things. My speed, though so rapid, was my highest joy; and in the rapture of this vanity I seemed unable to restrain my feelings of joy, and burst out into loud and continuous laughter. In the midst of all this the thought often came to my mind, "Now be careful that you do not go too far, for you are on the road to hell." This I realized, and furthermore knew that if I once got into hell I could never return. I knew that way led to hell, but I did not know how far distant it was. I thought it surely must be a considerable distance, and I wanted to see all I could of these wonderful sceneries. Downward I glided, laughing loudly; but every few minutes I would reply to serious impressions of warning, "I will not go all the way to hell, but just get a little farther, and then I will go back."
Apart from these impressions, there seemed to be nothing to molest my sport, but two things. One was, the way was very crooked and I had to watch closely and often make quick turns to avoid being smashed against the rocky walls, which stood almost perpendicular. The other was the inconvenience of passing at close intervals great boulders, which projected above the ice on my path and so nearly covered it that I could pass them only by standing on one foot, with the other raised high. I knew this to be a dangerous road, but my excited curiosity would not allow me to give attention to this knowledge. (How many souls are in just that position!) Onward I went in the excitement of this folly, saying every few minutes, "I will not go all the way to hell, but will soon turn back."

In the midst of my pleasure, when laughter was the loudest, my curiosity the strongest, the vain rapture of my being stretched to its extremity, and speed at its highest, suddenly I was stopped by some unseen power; a door slammed shut behind me. "There!" I said, (while almost frightened to death) "I have gone too far! I am now in hell!" I tried to open the door to go back, but could not. I saw I was trapped. I then declared I would not go one step from this door in case it would, by some means, be opened and give me a chance of escape.

While standing idly there, I began to view what was before me. I saw I was inside a massive building which had very high walls and no roof. The greater part of the building was full of machinery, which was so thick with belts and wheels I could not see far into it. There was only an unoccupied space about the door where I stood, and a similar one at the opposite side, where was also a door. I noticed this machinery lacked a foot or two of connecting with the floor in the center. I wondered what was on the other side of the machinery; curiosity was again overcoming my fear of danger. I stooped down, and looked under, and saw the unoccupied space and the door mentioned on the other side, with a most beautiful lady standing near the door. She was dressed in the most glaring colors imaginable, something similar to the colors of the pictured rocks which I had seen on my journey hither. She stepped about with a most graceful movement. She talked to me, seemingly, with the politeness and courtesy of an angel. This was the only person I had seen on my journey or in this building.

The whole place seemed infested with invisible spirits, which made it appear ghostly. The air had a strange and horrifying sound in it, similar to the working of rats in an old building.

There was nothing beautiful here but the dress of the lady, which seemed to have the same charming effect on me as had the colors of the rocks I had passed on my journey. By this means she seemed to have power to induce me. She appeared to understand my extreme passion for scenery, and insisted on my coming over to where she was, that she might show me things more beautiful outside the door beside her (that is, outside the building). "Oh!" I thought, "what must they be like to be more beautiful than the gaiety I have passed through!" I was afraid to venture for fear of being caught in the machinery, but she assured me I would be safe if I kept low and crawled under it. This machinery was running at a very high speed. At last I took her advice and ventured to crawl under the machinery. I forgot about my vow that I would not go a step from the door, the same as I had forgotten all my other vows along the way. I soon learned that keeping low was of no profit in hell. In this venture of crawling under the machinery, I was caught in it. I formerly knew it was grinding the souls of men. Here I was tossed, rolled, and
tumbled about; torn, squeezed, and ground in this machinery for hours. After I had passed through every part of it, I was suddenly thrown out into an elevator which quickly rushed upward with me a great distance. From it I was thrown by some unseen power into another large room, nearly as big as the former one. There was no floor to be seen in this room but what the machinery covered, and I was dropped on the top of the machinery. This machinery was running much more slowly than the other, but operated very steadily.

It seemed to have an eternal motion to it. There were no belts to the machinery in this room. There appeared to be a combination of gigantic iron-rollers and massive cog-wheels. When I came in contact with this machinery, I was forced in circles around it. The first circle being next to the wall, the second round I made was just inside of the former, and so on until I reached the center, the same as being carried by the waters of a whirlpool. As I made these rounds, I passed through all the rollers and machinery, being tormented, crushed, and squeezed beyond description. In the center were two great iron-rollers side by side, much larger than any of the others. They were built with great iron teeth about a foot long which meshed into each other as they revolved. This pair of rollers, different from the others, rolled downward. I knew nothing could save me from being crushed to atoms when I came in contact with their mighty teeth. Here I was circling around them, continually coming nearer to what seemed to be the very mouth of the bottomless pit. I knew that when I passed down through these center rollers I would be seen no more, and expected to find myself in the lake of fire beneath them. When my last circle was made, I was quickly uplifted and pitched by some unseen power headfirst into these jaws of hell. At this point. I took such a fright that I awakened from my sleep; and, oh, the thankfulness of my heart when I realized it was only a dream!

Now, dear reader, while this dream is figurative, is it not a fair picture of the deceitfulness and subtle leadings of the enemy of our souls in the vow-breaking life of sin? Does it not show the folly, vain sport, foolish curiosity, and the sad consequences at last?

Should it be that you are now gliding down the pathway of doom to where thousands of souls have been launched into eternal damnation who expected, as perhaps you do, to turn back some day and make their peace with God? Notice the inconvenience of getting back over the many miles of the steep ice-hill, and nothing but skates to do it with.

Take warning and flee for your life. The only possible way is to go back and get off where you got on. Repentance is not an easy process, but profitable. Listen no longer to the beguiling advice of Satan; make your way to the One who cares for your soul, and will give you an entrance into eternal glory when the earthly conflict is over.

Can you get the faintest idea, dear reader, of what it means to be a lost soul? What a flood of tears, what wailing, what gnashing of teeth, what despair! Oh, the incomprehensibleness of being irredeemably lost! Lost to all happiness and lost to Heaven!

*     *     *

When Does The Sinner Pray Of His Own Accord?
When sick;

When very poor;

When the cyclone is coming;

When the boat is sinking;

When the house is on fire;

When great trouble arrives;

When loved ones are dying;

When he faces eternity himself.

To pray in the calm, not in the storm, and when the Spirit leads, will prepare us for calamity.


Oh, that man could fathom the meaning of that one word, "Eternity"! But who can paraphrase it? Time, with its six thousand years of the past, is only a speck on one page of the infinite volumes of eternity. An age covering millions of years will come to an end as certainly as a day. But eternity? Oh, where is thy end? Eternity will draw the contrast between past pleasures and present pain, with each victim of despair. The one is the cause and lasts but a moment, the other is the effect of that moment and lasts eternally.

Can we wonder at this, when men refuse God's heritage, which is an everlasting kingdom? Should such be surprised at being left outside of that kingdom they refused, choosing to suffer the punishment prepared for the devil and his angels, against which they were so often warned? The punishment of the wicked is so closely connected with the happiness of the righteous in eternity, in point of time and duration, that it proves to be both future and eternal.

The earnest solicitude of Christ and the apostles proves the destruction of the Christ-rejecting soul.

O sinner! why was reason given you, and why were you favored with an immortal soul, when you take so little care of it? Unless you repent you will have a long eternity to sorrow for your neglect. There you will live a dying life, while countless ages roll; a state that is worse than a thousand deaths. There is a remedy for all of this, but it must be taken in time. The effect of poison must be killed before it gets through the system, or death will be the result. When once you have gone over the precipice of time, your doom is forever sealed.
Oh, the anguish of one's thoughts in the lost world. "I once might have gained happiness; salvation was once offered to me; the cleansing blood of Christ was once held before me for acceptance"... only once? Ah! scores of times -- "but my neglect and folly shall never be forgotten."

Hell grows more hellish as eternity marches on with its unaltering pace. Its victims become more and more ghostly and wretched as each century makes its rounds. The sick and suffering there have no attending physicians. They remain poor, helpless, tormented souls, to be the sport of fiends. Death, which is a dreadful monster on earth, would be highly welcomed there. Oh, the terrible reality of the place "where their worm dieth not, and the fire is not quenched."

In trying to view eternity, we might look back to the time of Christ and the publishing of the gospel; from then to the publishing of the law of Moses; from that to the deluge; from the deluge to the creation; and all this does not measure off or give us the least idea of eternity. Had Adam lived until now his lifetime would convey to us no conception of eternity.

* * *

Words Of Distinction

The Greatest word is "God".
The Deepest word is "Soul".
The Longest word is "Eternity".
The Swiftest word is "Time".
The Nearest word is "Now".
The Darkest word is "Sin".
The Meanest word is "Hypocrite".
The Broadest word is "Truth".
The Strongest word is "Light".
The Tenderest word is "Love".
The Dearest word is "Blood".
The Sweetest word is "Heaven".
* * *

Just One Thing

Adam did just one thing, and cursed 'the whole human family.

Cain committed just one sin, and became the pioneer murderer.

Moses, for just one wrong act, was kept out of the land of promise.

Jacob's sons, with just one crime, made all of Joseph's suffering and history in Egypt.

Eli's one mistake cost him his priesthood and life.

Achan, with just one sin, caused the destruction of himself and family, also the bloody defeat of Israel.

Lot's wife took just one wrong look, and became a pillar of salt.

King Saul, for just one thing, was dethroned and God answered him no more.

Herod, through just one wrong promise, beheaded John the Baptist.

Pilate's one sin affected the world and Christendom forever.

Judas did just one thing and accomplished the crime of all history.

Ananias and Sapphira told just one lie, and their physical and spiritual doom was sealed that day.

* * *

The Rich Man And Lazarus -- Luke 16:19-31

This incident related by our Lord was either a parable or a real history of an actual event. If it were a parable, it is what may be and will be; but if it is a history, it is what has been and will be. We favor the latter, as our Lord said, "There was a certain rich man," etc. This rich man was not charged with any gross sins. He was not a miser; he spent, and did not hoard up money. He was dressed in purple, the costume of the kings. The fact that he was rich was not charged against him as a sin. No moral accusation was laid to his charge. We are not informed that he acquired his wealth dishonestly, either by robbing the poor, or by extortion in merchandise; he did not go into profitable bankruptcy. He seemingly acquired his riches by honorable industry. He did not even live beyond his means; he was a religious Jew and a Pharisee. It is generally concluded that he did not contribute to Lazarus' needs, but this is beyond what is written. On the contrary, the fact that Lazarus was left at his gate would indicate that he may have been a liberal giver. The worst that could be said concerning him in harmony with the Scripture is that he
spread a luxurious table, moved in gorgeous attire, and in a general way fared sumptuously every day.

Poor Lazarus died and his soul was carried to Abraham's bosom; no mention is made of the burial of his body. The rich man also died and was buried. Undoubtedly he had a most magnificent funeral after his body had lain in state -- but in hell he lifted up his eyes, being in torment. Here he prayed for help for himself, also for a warning messenger to be sent to earth to prevent his five brethren from going to that place, but prayers in hell are of no avail.

Poverty, physical ailments, and cruel treatment are frequently the earthly heritage of the heirs of Glory; while riches, honor and sensual gratification in this life are often connected with the ungodly and profane.

Much of the above description is only a metaphorical word picture formed from weak, human language, which at best must fail to bring out the stern realities of the eternal abyss.

May you not so undervalue your soul, dear reader, as to neglect its eternal interest! "Then shall He say also unto them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (that is, the souls in hades) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire."

*     *     *

Dying Testimonies Of Two Infidels

Voltaire, addressing his physician, said: "I am abandoned by God and man. I will give you half of what I am worth if you will give me six months of life." The doctor replied, "Sir, you cannot live six weeks."

Tom Paine, in his last sickness, said, "I wish everyone who had begun to read 'The Age of Reason' (which he published) had put it into the fire, for if the devil had any agency in any work, he had in the writing of those books." As he approached the end, he repeatedly exclaimed, "Lord Jesus, have mercy on me." At the last he died drunk and swearing. His last words were, "Stay with me, for God's sake. I cannot bear to be left alone."

*     *     *

Seven Steps To Salvation (By Moody)

Conviction
Contrition
Submission
Reformation
Faith
Restitution
Transformation
*     *     *

Six Important "If's"

"If we walk in the light," as He is in it, the blood cleanseth.

"If we confess our sins," He is faithful to forgive.

"If ye forgive," your heavenly Father will forgive you.

"If thou canst believe, all things are possible."

"If the righteous scarcely be saved," where shall the sinner appear?

"If I go and prepare a place for you, I will come again."
*     *     *

The Saint's Eternal Paradise

The Scriptures use the term, "heaven," in three different ways: first, as a name for the atmosphere above this world, the space in which the clouds and fowl are seen (Matt. 24:30); second, as a name for the immeasurable space in which the sun and stars are situated (Josh. 10:13); third, as a name for the place of the glorious abode of departed saints, the glorified angels, and greatest of all, the Omnipresent Deity, whose omnipotence controls the motions of the universe. This is what St. Paul called the "third heaven" (I Cor. 12:2). Moses termed it the "Heaven of heavens" (Deut. 10:14).

The name "Paradise" is peculiar to Heaven. To use the figurative language of Scripture, we note it as having walls of most precious stone, and twelve gates of pearl. Its streets are gold, and its mansions sparkle with inexpressible beauty. They are not crowded together after an earthly fashion, for in Heaven there is plenty of room. How many Christians are deprived of much home comfort in this life, but by-and-by they shall have a glorious and incorruptible
inheritance: in mansions of splendor, besides which the most costly and magnificent palaces of earth fade into insignificance.

In this world there is a continual flux of time, which is divided into hours, days, weeks, months, and years; but in Heaven no such periods exist. There is no night there by which days are distinguished; nor circling orbs which cause the different seasons of the year: but it is one eternal, uninterrupted day. "And they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

The saint's Paradise is not a fanciful creature of the human mind, but a place, "the streams whereof make glad the city of God."

Its quality satisfies us, for "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It satisfies: us as to destination, when we know that we are at mid-sea; aboard the gospel ship, which always makes Heaven its place of arrival. We may not understand all the particulars about how it is operated. We can trust these matters to the Captain (when once we have taken the proper vessel). Little knowledge of our destination does not hinder our arrival, neither retard our progress on the voyage. When we disembark at the harbor of eternal sunshine, we will have plenty of time to acquaint ourselves with the dimensions of the City of bliss, the everlasting home of the saints.

Throughout the Bible we have a glowing account of the saints' eternal rest as a place which is infinitely sublime. The Christian has an earnest in his soul of this heavenly repose, through grace and glory Divinely imparted to him, causing the sin-stains to be removed from his soul.

The few magnificent pictures in the Scriptures of the Heavenly Jerusalem disclose to the sincere Christian reader a charming vision of paradise and a prospect most transporting.

There has not entered into the heart of man a full conception of the mansions which God hath prepared for those that love Him. Human language is utterly inadequate to describe them. Heaven would be a cheap place, if it were such that our finite minds could comprehend it. It is sufficient to know that it is prepared and reserved for those who are

"Fair as the moon,
Bright as the sun,
And terrible as an army with banners."

Peace is the Savior's legacy to all His disciples in all ages. "Being justified by faith, we have peace with God." "Thou wilt keep him in perfect peace." "Great peace have they which love Thy law, and nothing shall offend them." "O that thou hadst hearkened to my commandments! then had thy peace been as a river." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."
Heaven is not this earth reconstructed nor renovated. There has been too much sin on this old orb for it to become the final, eternal home of the Christian. No! Heaven will be new and fresh from the hand of the Redeemer who has "gone to prepare a place for us."

The sainted Moody said, "Heaven is a prepared place for a prepared people who are made meet for it by the cleansing blood of Jesus." We can go to Heaven without worldly honor, riches, learning, or friends, but we cannot go there without Christ.

Concerning those who bear their cross and will consequently wear a crown, the Scripture says, Their path "is as the shining light, that shineth more and more unto the perfect day."

"Go then, earthly fame and treasure,
Come, disaster, scorn, and pain;
In God's service, trials are pleasure,
In His favor, loss is gain.

"Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest."

John saw more of Heaven in one hour on Patmos than the whole Jewish Sanhedrin of seventy-one persons saw at Jerusalem, in their lifetime.

Heaven is a place of peace, holiness, harmony, and praise. If we expect to be at home over there, then let us have these elements in our Christian experience here.

When John described the Holy City he used the most beautiful metaphors. The walls are of jasper; the streets are pure gold; the gates are pearls. It makes little difference to us whether these costly substances were intended to be taken literally or figuratively. If literally, they will be as stated; if figuratively, they will be so much superior that these mentioned substances will be but imitations.

In Heaven we will not be through with service to God, but it will be vastly different from that which we render Him in this life. It will be adoration at the throne, and activity in the temple. The praise of the heart, voice, hands, and the whole being is the service of the upper sanctuary. Here the flesh is often wearied with a few hours' service; there, "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here we often serve in tears; there service is a luxury affording the sweet-est recreation. The glittering corridors of Paradise will resound with jubilant notes of praise; no recuperatory vacations are needed to break the spell of labor in the long and industrious Sabbath of the skies.

In that white City we are always singing, always praising, always serving, and always resting. How is this? It is because there the work is rest and every movement is song. The many mansions make one temple, and the songs of all the worshipers unite in one harmonious tune.
Well might Luther smilingly say, when his life was threatened, "Oh! if earth cannot keep me safe, Heaven shall." How transporting is the very thought of Heaven!

We ask for Nineveh, and only its ruins are found; for Babylon, and we learn of nothing there but rubbish and broken dragon images, without a single human inhabitant; we inquire for ancient Rome, and we see the civilized world traveling to inspect its desolations. But we read of another City unlike these, "whose Builder and Maker is God." It hath undecaying foundations and a glory that shall never fade.

How could we compare the glory of Christ in His state of humiliation, and the glory of the earthly kingdom of Divine grace, to the glory of the celestial world? When Christ's sufferings in this world were accompanied with great excellency, what will this glory be like when at the right hand of the Father? If the church here has rich bounties spread before it, even in the presence of its enemies, what will it be like hereafter at the marriage supper of the Lamb?

"How happy every child of grace,
Who knows his sins forgiven!
'This earth,' he cries, 'is not my place;
I seek my home in Heaven--

A, country far from mortal sight,
Which yet by faith I see;
The land of rest, the saints' delight,
The Heaven prepared for me."

John Newton said: "If I ever enter Heaven, I might expect to meet with three great wonders: (1) In finding some there whom I had supposed would not be there. (2) In not finding some there whom I expected to be there. (3) Most of all in finding myself there, being so unworthy.

By God's grace, we can scale the heights and reach the most excellent glory; there the sight which will eclipse all others is the one when we

"Look on the form that redeemed us,
And His glory and majesty see,
While as King of the saints He is reigning;
What a wonderful sight that will be!"

When Queen Victoria listened to the great Choral Society as they sang Handel's "Messiah" at St. Paul's Cathedral, she was asked by Dean Farrar, the chaplain, to follow the custom of all sovereigns preceding her and remain seated during the singing of the Hallelujah Chorus, for all others of the assembly stood at that time. She remained seated while they sang other portions of the great oratorio; but when the great choir began to sing the chorus, and the hallelujahs were lifted loud and long, her majesty was so stirred that she arose, with all others, bowing her head. The chaplain asked her why she did not remain seated. She said: "I could not. I wish I could be alive when Jesus comes." "Why, your majesty?" inquired the chaplain.
"Because," she said, "I would like to take the crown from my brow, and with all other rulers place it at the feet of Jesus Christ, who is worthy, and crown Him Lord of lords."

When John Quincy Adams was eighty years old, he met in the streets of Boston an old friend who shook his trembling hand and said, "Good morning, and how is John Quincy Adams today?"

"Thank you, John Quincy Adams himself is quite well, sir -- quite well, I thank you. But the house in which he lives at present is becoming very dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon; but he himself is quite well, sir, quite well, thank you."

With that the venerable sixth president of the United States moved on with the aid of the staff. It was not long afterward that he had his second and fatal stroke of paralysis in the capitol at Washington. In the last moments he said, "This is the last of earth; I am content."

* * *

The Secret Of The Lord -- E. M. Murrill

I've a secret in my heart, sweet to me;
If I could I would impart it unto thee;
But this precious truth Divine,
That the Savior now is mine,
Ever in my heart doth shine, clear to me.
When I sought this precious grace, promised me,
And looked up into His face trustingly;
He then took away my grief,
And gave me sweet relief,
In a time so very brief -- instantly.

He has cleansed my heart from sin, in His blood;
And He now abides within, praise the Lord!
He's my comfort and my light,
Shining beautiful and bright;
He's my song by day and night, praise the Lord!

O the riches of His grace, full and free,
That, beaming from His face, come to me,
Like the sun that shines above;
Filling all my heart with love!
Blessed Spirit, heavenly Dove, praise to Thee.

'Tis to hold communion sweet with the Lord;
'Tis to sit at Jesus' feet and hear His word;  
'Tis to rise in rapturous flights,  
'Tis to dwell on Beulah heights,  
'Tis to drink in pure delights, praise the Lord!  
'Tis to hear the glad, "Well done," when we die;  
'Tis to pass beyond the sun in the sky,  
'Tis to rise on happy wing,  
Up to meet the Lord our King,  
Evermore His praise to sing, by and by.

In Heaven there will be no funerals! Jesus never preached funeral sermons on earth. When He met with the dead He raised them to life; He brought physical, spiritual, and eternal life to people. While He died Himself, He did not remain dead, but triumphantly rose for our justification.

* * *

Immortality

Binney, in his theological work, says, "Man is a compound being, having a mortal body and a spirit which is devoid of all material qualities, and is immortal, continuing to live after separation from the body in a state of conscious existence."

The account which the Scriptures give us of the immortality of man is very exact. They inform us that man was created by God and placed in a condition which insured to him (if he had retained that condition) a blessed and an immortal existence; that by his own fault he lost that quality and with it the blessedness of immortality, and as a result became subject to temporal, spiritual, and eternal death. But even this eternal death involves the idea of an eternal being. In the meantime it pleased i God not to leave man in this wretched condition, but to deliver him from it, by bestowing upon him an immortal existence of blessedness through the sacrifice of Jesus Christ.

If there is no immortality of the soul, where were Moses and Elijah from the time they left the earth until they appeared with Christ at the transfiguration a couple thousand years after?

* * *

By All Means Save Some

Jesus taught Truth from parables.  
Paul taught Truth from philosophy.  
Peter taught Truth from experience.

* * *
The Rich Fool

An incident is related in "St. Luke, chapter 12, of a man who made a great failure. First, he was covetous, excessively wanting more and more of the things of time and sense. He had plenty but was not satisfied. He was a big "I am" in his own estimation. Eleven times he referred to himself: "my barns," "my fruit," "my soul," etc. The Lord was so small in his calculations that he could not see God's claims upon himself or his possessions. He had a double portion of the independent spirit that is cursing the human family today. Men want to live independent of God, independent of the church; and children want to live independent of both God and parents. The Lord save us from this evil.

This man considered his barns too small to contain his grain and fruit. He said, "I will tear them down, and build greater; and there "I" will bestow all my goods." Worst of all, on these fruits and grains he said he would feed his soul; had he said the body, it might have been more rational, But whoever heard of a man feeding his SOUL on grain that is stored in a barn? Did he ever get the barn built? No! while he was musing over the plans, God put in His claim and said, "Thou fool, this night thy soul shall be required of thee." Previously he never recognized God's claim upon him or his. Now he is forced to submit to God's will, as his life is suddenly brought to a close, and the fool (God said he was such) was called upon to enter into eternity, though unprepared.

As water finds its level in this world, so our characters will find theirs in the next.

"Some lives are like a growing tree;
Some lives are like a flower;
Some last across eternity;
Some bloom for just an hour.

"Some lives are like a merry song;
Some lives are like a bubble;
Some carol while the day is long;
Some start, but ever stumble.

"Some lend their sweetness to the world;
Some grace a hidden bower;
Some leaves of life to others hurl;
Some pray but cease tomorrow."

*   *   *

The Incarnation

How wonderful was the whole earthly career of the incarnate God. When He was born, a special star conducted strangers to visit Him. His nativity was celebrated by the songs of an approaching heavenly host of angels. When a child He answered the questions of doctors of the
law. In the beginning of His special ministry, He turned water into wine; later He fed thousands with a few loaves and fishes; He cleansed the lepers, healed the sick, restored the blind to sight, and even raised the dead. How wonderful then will His glory be, when beheld in the celestial world, since it shone so brightly amidst the circumstantial clouds of earth! If when He came into Jerusalem riding upon a borrowed ass, they cut down branches, removed their outer garments and spread them in the way, crying, "Hosanna in the highest; blessed is He that cometh in the name of the Lord;" what will the glorious demonstration be like when He returns from the judgment of the world, with all the heavenly host of angels and rewarded saints, in the early hours of the eternal Sabbath morn?

On earth they said, regarding Him, "Never man spake like this man." But when His majesty is beheld in the kingdom above, it will be said, "Never was glory seen like His glory." In the cruel betrayal tragedy experienced by the Son of God, some men fell prostrate to the ground; the servant's ear was healed; the earth quaked; the veil of the temple was rent; the sun became eclipsed; dead bodies of saints arose; and spectators acknowledged that, "Truly this was the Son of God." As marvelous as were these demonstrations of the Divine majesty in the humiliation of the Son, how dim will they appear when contrasted with the effulgence of His glory on that day when all the righteous are raised and crowned; when every tongue shall confess Him to be the King supreme, and when we shall participate and eternally share in the enjoyment of His blissful estate!

*     *     *

Shall We Know Each Other There?

"When we hear the music ringing,
Through the bright celestial dome,
When sweet angels' voices singing
Gladly bid us welcome home;
To the land of ancient story,
Where the spirit knows no care;
In the land of light and glory,
Shall we know each other there?

"When the holy angels meet us,
And we go to join their band;
Shall we know the friends that greet us.
In that glorious spirit land?
Shall we see their bright eyes shining
On us, as in the days of yore?
Shall we feel their dear arms twining
Fondly round us as before.

"Oh, ye weary ones and sad ones,
Droop not, faint not by the way;
Ye shall join the loved and lost ones
In the land of perfect day;
Harp-strings touched by angel fingers
Murmur in my raptured ear;
Evermore their sweet tones linger,
We shall know each other there."

* * *

Heaven And The Angels

All that awaits the earthly saint is glorious. There is a glorious, restful Sabbath in store for him. The kingdom he claims is a glorious one; his crown is glorious; his habitation will be in a glorious City. His garments will be beautiful with glory; his body shall be raised in glory, and to remain a glorious one. His society will be the glorified; his songs will be the songs of glory; and all his exploits will be where the glory of God doth light the way.

In that glorious world the angels fellowship with the "General assembly and church of the firstborn." They are an order of intellectual beings superior to us. Reference is made to them in the sacred declaration, "He maketh His angels spirits, and His ministers a flame of fire." They have no shattered memories with which to grapple. How delightful it is to contemplate our union in the society of such beings, whose thoughts, purposes, and entire course of action are so resplendent with holiness! To our minds the very name of angels carries with it an exalted conception of their purity; dignity, and elevated position. They are called "Morning stars" and "Sons of God." They, like all the creatures of the heavenly kingdom, have an eternal existence. Their chief assignments now are to execute the judgments of Jehovah and run on missions of love.

A question is often raised as to how many angels there are in Heaven. In Matt. 26:53. we learn that twelve legions, at least, were at the command of Christ. Twelve Roman legions would be 72,000 footmen and a cavalry of 8,760 horsemen -- in all 80,760. In Psalm 67:17 and Eph. 4:8 we find references made to where two myriads of angels attended on Mount Zion, that is 20,000. Yea, before and around the throne are "ten thousand times ten thousand, and thousands of thousands." (Dan. 7:10; Rev. 5:11.) St. Paul, in Hebrews 12:22, tells us of "An innumerable company of angels." What a brotherhood do the angels form, even according to the limited account we have! They are united by the supernatural bonds of perpetual friendship and love.

Not only are the angels numerous in Heaven, but John saw another class of the inhabitants of the Holy City which were numerous, viz., the saints. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." How charming must this sight have been to the beloved Apostle, and how comforting should its revelation be to the Christian! There is only one step for him between this earthly poverty and the heavenly riches; one step from pain to eternal health; one step from toil to sweetest rest.
In St. John's vision the question was asked, "Who are these which are arrayed in white robes, and whence came they?" The answer was, "Sir, thou knowest." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Here they have arrived at home, where they will walk the streets of the Holy City, scale the everlasting hills, associate with the glorified angels and solve the problems of redemption, eternal life, and heavenly rest. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them... the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

There we shall join with the angels in their sublime pursuits, in a world where sighing and sorrow are unknown. Nothing shall abate our peace or decrease our joy. No more cares shall mar our pleasure. It will be only a little while until we are enthroned with kings and princes, where a crown of glory shall be our eternal possession. What enjoyments await us in their happy land, where not only our lips but our hearts are so tuned to celestial notes that we will adequately participate in the rapturous hallelujahs of the eternal City!

This is the saint's inheritance, which is "incorruptible, and undefiled, and that fadeth not away." There lies our eternal, enduring substance, after we tolerate a short spell of privation here.

Heaven's joys were procured for our benefit at an infinite expense. They were brought to light by the sorrows of the Son of God. Millions of crowns were procured by one cross. Jesus wept, but our tears are to be wiped away forever; He died, but we are to live; He was forsaken, but we are invited to join the blessed company of Paradise. Oh! what a happy change is this; from the prison to the throne; from the persecuting hand of revilers to the society and fellowship of the redeemed hosts and celestial beings! O blessed change! O hallowed state! Farewell, grief; farewell, sorrow; farewell, rocky shore: and, welcome, heavenly joy and peace, which reign alone on high. There our faces shall never wrinkle, nor a single hair turn gray. Every day is thanksgiving, and as the splendor of noonday; the gloom of night is never seen. Every month is harvest and every year is the year of jubilee. Oh, welcome, eternal morn; the glory of our glory, the perfection of our perfection!

Death to the saint is more a remedy than a penalty. One might as well try to paint the splendor of the natural sun with charcoal as to try to pen in full the glory of the skies, express its raptures with human speech, or perceive it with the natural mind were its depths to equal that of the rolling sea.

For quality, we have in Heaven the greatest pleasures of the universe; for quantity, we have there the eternal fullness of the skies; for dignity, we have a seat at God's right hand; for duration, we have a blissful eternity where millions of years multiplied by millions do not make up a single minute of this vast eternity.

*   *   *

*     *     *
Contributed by Mrs. Rev. C. W. Trotter:

"There is singing up in Heaven such as we have never known,  
Where the angels sing the praises of the Lamb upon the throne;  
Their sweet harps are ever tuneful and their voices always clear,  
Oh, that we might be more like them, while we serve the Master here!

"Then the angels stand and listen, for they cannot join that song,  
Like the sound of many waters, by that happy, blood-washed throng;  
For they sing about their trials, battles fought and victories won,  
And they praise their great Redeemer, who hath said to them, 'Well done.'

"And although I'm not an angel, yet I know that over there  
I will join the blessed chorus that the angels cannot share;  
I will sing about my Savior, who upon dark Calvary  
Freely pardoned my transgressions, died to set the sinner free."

Chorus:  
"Holy, holy, is what the angels sing,  
And I expect to help them make the courts of Heaven ring.  
But when I sing redemption's story, they will fold their wings.  
For angels never felt the joy that our salvation brings.

*     *     *

Memory

A common question relative to the possibilities of Heaven is, "Shall we know each other there?" "Shall we know our wives or husbands, our children or parents, our brothers and sisters?" etc. Good authority plainly answers this: "But then shall I know, even as also I am known." Our departed saintly friends are reserved in safety to be restored to us, when we reach eternal rest.

It is difficult for some to conceive how memory can exist in the world to come; but, on the other hand, can we conceive of Abraham not knowing Isaac; Jacob, Rebecca; Moses, Aaron; and that the apostles of Jesus will pass one another on the streets of gold and not recognize one another?

We are told that Dives, in his conversation with Abraham, remembered his father's house and his five brethren, which indicates that we carry the faculty of memory with us into the future world. Also Abraham's memory was apparent, when he reminded this rich man of the good things he received in his lifetime, and Lazarus' evil things. It is doubtful, too, if Abraham and Dives ever saw each other in the flesh; yet they knew each other, and were acquainted with each other's past and present circumstances.
Our spiritual intelligence will be more active in Heaven than here, as nothing there will prevent its expansion and development. Peter and John knew Moses and Elijah on the mount of transfiguration, though they had never seen either of them while in the flesh.

Shall not St. Paul recognize his Thessalonian converts in Heaven, of whom he says, "For ye are our glory and joy"? How could those whom the minister of the gospel has been instrumental in converting and building up in the holy faith be, to the minister and others, "A crown of rejoicing in the day of the Lord," if he did not recognize them when standing by their side?

Heaven is not a solitude; it is a well populated country, in which there are no strangers or homeless inhabitants.

In Heaven we do not marry, nor are we given (by parents) in marriage -- yet, dearer than all others there will doubtless be the wife to the husband, the husband to the wife, and friend to friend, who have blessed each other by toiling and suffering together in the holy conflict on earth.

Of all the saintly mothers who have been bereaved by the loss of their babes, there will not be one who will not recognize her darling's form, when the beautiful light of the eternal morn shall smile upon her brow.

Heaven is a resting place. When we have entered this haven, we are done with sailing. When we reach our journey's end, we are through with the toils of the way. In this world we are not deserving of the heavenly rest; a worthiness must necessarily precede it. We must overcome before we are entitled to the crown, and run the race before we receive the prize. Those who enter the Heavenly City must be those who have proved themselves to be good and faithful servants.

What a joy it will be when we hear the "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!" Every word of this (especially under the circumstances of eternity) is inexpressibly full of life and joy. Oh, the incomprehensible acquittal and delightful reward implied in the one word, "Come"; supposing the other words served only to fill out the sentence, the sounding of this first word is, to those addressed, the settling of everything. When its vibrations reach our ears, we are endowed with the happy knowledge that the scales have turned in our favor, and it is the holding forth to us by the Author of peace a golden scepter to warrant our final and eternal entrance into the mansions of the everlasting glory.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Land's ahead! land's ahead, brother. The Master is at the helm! Courage up! Courage up! We're going to reach the harbor! Though the foam and swells of time do roar, the ship has passed
through many a greater storm without a break. Stay on board, brother, stay on board; our hopes are growing brighter. Cheer up, we're going through! Get hat in hand and baggage packed; we now can view the harbor; through faith's gigantic telescope we can see the angels fly. Crowd on the canvas! Enlarge the sails, the Heavenly Port we're nearing! Hear the glory shouts! See the Captain's smile! Glory! Glory! Glory! Glory!

*     *     *

Give Roses To The Living

"I would rather have one little rose
From the garden of my friend
Than to have the choicest flowers,
When my stay on earth shall end.

"I would rather have the kindest words
Which may be said to me
Than be flattered when my heart is still,
And life has ceased to be.

"I would rather have a loving smile
From friends I know are true
Than tears shed around my casket,
When this world I've bid adieu.

"Bring me all your flowers today,
Whether pink, or white, or red;
I'd rather have one blossom now
Than a truckload when I'm dead."

*     *     *

Jesus Is

To the geologist, "The Rock of Ages."

To the astronomer, "The Bright and Morning Star."

To the botanist, "The Lily of the Valley" and "The Rose of Sharon."

To the physician, "A Balm in Gilead."

To the hungry soul, "The Bread of Life."

To the thirsty man, "A Fountain That Never Runs Dry."
To the tempted person, "A Shelter in the Time of Storm."

To the tried mortal, "The Hill from Whence Cometh Our Help."

To the forsaken pilgrim, "One That Sticketh Closer than a Brother."

To the dying saint, "Peace Which Passeth All Understanding."

* * *

Hymn -- Deliverance Will Come

I saw a way-worn traveler,
In tattered garments clad,
And struggling up the mountain;
It seemed that he was sad;
His back was laden heavy,
His strength was almost gone,
Yet he shouted as he journeyed,
"Deliverance will come."

The summer sun was shining,
The sweat was on his brow,
His garments worn and dusty,
His step seemed very slow;
But he kept pressing onward,
For he was wending home,
But shouting as he journeyed,
"Deliverance will come."

The songsters in the arbor
That stood beside the way
Attracted his attention,
Inviting his delay.
His watchword being "Onward",
He stopped his ears and ran,
Still shouting as he journeyed,
"Deliverance will come."

I saw him in the evening,
The sun was bending low,
He'd overtopped the mountain,
And reached the vale below;
He saw the Golden City,
His everlasting home,
And shouted loud "Hallelujah!"
"Deliverance will come."

While gazing on that City,
Just o'er the narrow flood,
A band of holy angels
Came from the throne of God;
They bore him on their pinions,
Safe o'er the dashing foam,
And joined him in the triumph,
"Deliverance has come."

I heard the Song of Triumph--
They sang upon that shore,
Saying, "Jesus has redeemed us,
To suffer nevermore;"
Then casting his eyes backward,
On the race which he had run,
He shouted loud, "Hosanna!
"Deliverance has come."

Chorus:
Then palms of victory,
Crowns of glory;
Palms of victory
I shall bear.

*     *     *

Author's Conclusion Of The Book

The following verses were composed by the author one morning between the hours of two and six o'clock.

Last year we took our task up, brave -- but with a trembling hand;
This year we have an evergreen to plant in every land.
We thought that some with better tact might undertake this work;
But while it lies in idle ore, the duty we can't shirk.
The wheels of time, in every clime, are quickly spinning round;
And years of life and earthly strife will soon be under ground.
As clouds go forth before the wind, as waves roll o'er the sea,
So doth man's soul to time not hold; it finds eternity.

Then, O ye millions out of God, why not endorse the truth?

Let sunshine in, let peace begin, like tender-hearted Ruth:

Do not ignore the pain He bore, who died for fallen man,

To rescue him from guilt and sin -- sublime is such a plan.

Thy light and truth -- their beams, Lord, bless and brighten up our land,

Make hearts as gold, that ne'er grow old, nor build upon the sand.

O Thou Divine, such love as Thine, its power meekly prove.

On land and sea turn man to Thee, and fill his heart with love.

It seems a tempest that we're in, where billows roughly move;

Yet o'er life's sea come forth to me sweet tokens of God's love:

On waves beneath, or clouds above, my soul doth sail or soar

With eagle wings, exulting sings, and steers for heavenly shore.

May we be' blest with tempest speed in doing what is right;

Live in the Lord, trust in His Word, walk holy in His sight.

Go down, ye stars that light our souls to darkness and despair;

Fade to an everlasting fate, let righteousness appear.

This world, with all its pomp and show, with all its songs and smiles,

Hath poison in its atmosphere, so sweet that it beguiles;

On the green shores of heavenly love, may we not learn to dwell,

Where ocean breeze and balmy trees do keep our spirits well.

We feel for millions in their blood, condemned in sin to die,

Who have no hope, no Christian love, no treasure in the sky;
This, like a dart, goes to our heart; we grieve for fallen men,
So while we live we'll scatter seed, by speech or by our pen.
The few sweet hours we've talked along from alpha to the end,
The last discourse that we have placed on record from our pen.
We trust will not result to prove but profit to the world,
And reach the masses out of Christ -- His love to them unfurled.
Many there are, both near and far, acquainted we've not been;
This star of light may shine so bright that we shall be as kin.
These golden beams we hope will light up many darkened homes,
Where we shall ne'er be seen to tread -- but send our prose and poems,
What is more needful than a light, to guide our souls aright?
Here is a store that's running o'er with bounties in Thy sight;
It points us to the living Word, where we derive our grace,
And find the Spirit, love and power, to run and win the race.
Our conversation has been long, but profitable, we trust,
We now must close -- but for how long, -- to Heaven come with us.
We want your help to swell the notes of anthems in the sky,
Farewell, dear man -- build not on sand, and meet us by and by.

*     *     *     *     *     *     *

THE END