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HOLINESS ILLUSTRATIONS

Compiled and Edited

By Leewin Bell Williams

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INTRODUCTION

Illustrations are windows that let in the light. Macauley said, "Logicians may reason about abstractions, but the great mass of the people must have images." Preachers who are effective in soulwinning Invariably make large use of illustrations. Dr. R. A. Torrey says, "Revival preaching must be illustrative. It must be in pictures. It must seize and hold the imagination. The Master used pictures. His sermons are full of stories and parables. He made men see his messages as well as hear them. We can bring men to action in the same way. No man has ever been a great revivalist who scorned a generous use of illustrations. It is a common thing for the great evangelists, and the pastors who have great success In winning souls to Christ, to be criticized by the so-called eloquent and profound preachers who never have any revivals of their own, as being only story tellers, and not being "strong" preachers. This is all nonsense. A sermon is only strong when it is powerful to produce the effect for which a sermon is made. Illustrations drawn from the Bible are peculiarly effective in times of revival."

Let no one hesitate to make use of illustrations for fear his audience has heard them before. Some illustrations never become trite. Much depends on the manner in which a story is told. There is always a generation coming on that needs to hear the same stories, the same truths, that probably

were heard years ago. Old truths need to be repeated. In our advancement in the knowledge of holiness we may become so familiar with the terminology that we think others are also familiar with the subject. Hence, we may think it unnecessary to preach the old truths; or there may be a tendency to search out new analogies that are not so effective as those used by earlier preachers. Apt illustrations are "burs that stick in one's wool." The text, the time, the occasion may be forgotten, but the illustration and its application will long remain with the individual.

It will be noted that in many of these illustrations only mere outlines are given. The speaker is supposed to supply the necessary details and to make the proper application. By casual reading, one may not see much in an illustration. Like text of Scripture, illustrations must be studied and developed. Be sure you know your story, otherwise that which was intended to be made clear may become more obscure. It is easy to overdo the use of illustrations. The house should not be all windows. A few illustrations, aptly told, will be far more effective than to scatter them so thickly that none are remembered.

This is the fifth volume of illustrative matter that the author has compiled. These illustrations are not intended for the exclusive use of ministers. The doctrine and experience of holiness, as set forth under the several headings, will give laymen as well as ministers a clearer understanding of the subject.

The author has gathered these illustrations from many sources. Credit has been given where known, but it has been found difficult to know to whom credit belongs for many of the illustrations, hence none has been given to some of them.

Leewin Bell Williams
Washington, D. C.

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PART 01 -- HOLINESS

* * *

001 -- HOLINESS

In the university of heaven, whose president is God, and whose catalog is the Bible, the course of study is plainly laid down. We may say without fear of successful contradiction that God's Word has majored on holiness! It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation, the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy and precept and promise and prayer, the great central truth of Christianity. -- Bishop Foster

* * *

002 -- THE HOLY SPIRIT IN DIFFERENT DISPENSATIONS

The Holy Spirit has always been in the world. He moved upon the face of the waters In creation's morn. He was with holy men in the Old Dispensation. Jesus breathed upon the disciples and said, "Receive ye the Holy Ghost." But on the day of Pentecost He came in a new way, He came as the executive of the Godhead in the world. We elect a president of the United States on the first Tuesday after the first Monday In November each four years. From that day he is president-elect, but he has not taken over the reins of government. On the twentieth of January (formerly the fourth of March) following the election there is held In Washington the Inauguration. This is a great occasion; thousands of people from all parts of the country gather there for this momentous event. At high noon on that day the president-elect takes the oath of office and becomes president of the United States. The day of Pentecost was the inauguration of the Holy Spirit. He is here now to rule and reign in the hearts of all believers who will let Him in.

* * *

003 -- A GREAT SALVATION

If you, any one, were making a plan of salvation, do you suppose it would be based on anything less than holiness? How could it be less than holiness and be a perfect salvation? The objections to holiness do not usually come from the unsaved, but from backslidden professors. One who has tasted the joys of salvation is keenly alive to all the Lord has for him. Who would want to go to heaven with anyone who had sin In him? A missionary In China once penetrated far Into the Interior of the country where the gospel had never been preached. At one village a group of natives were around the missionary listening for the first time to the story of salvation. An old lady was sitting nearby with her daughter-in-law, listening Intently to the message. Presently she turned to her daughter-in-law and said, "Did I not tell you that there ought to be a God like that?" Our knowledge of God and our sense of His government cry out that holiness ought to be the basis of His kingdom.

* * *

004 -- HOLINESS ESSENTIAL

The Bible is a book on holiness; it tells of a holy God, a holy Christ and the Holy Ghost. God made a holy man, who lost his holiness through sin. The Bible reveals a plan of salvation that restores man to a holy state through a holy Christ; it tells of a holy heaven where nothing unholy can ever enter. It promises that man may dwell forever with a holy God and holy saints and holy angels. "Follow peace with all men and holiness without which no man shall see the Lord" -- (Heb. 12:14).

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PART 02 -- HOLINESS PHRASEOLOGY

* * *

005 -- THERE ARE VARIOUS TERMS USED

There are various terms used in speaking of the doctrine and experience of holiness. These terms may be divided into two groups:

(a) Scriptural

(b) Non-Scriptural

Scriptural --

Holiness indicates the experience or state of perfect relation with God which is brought about by the baptism of the Holy Ghost.

Perfection is a general term, often misunderstood. It means the same as Christian Perfection. "Be ye therefore perfect even as your Father in heaven is perfect" -- (Matt. 5:48).

Perfect Love, a phrase closely akin to perfection. The terms perfection and perfect love do not imply perfection of judgment, of mind, or of body, but more particularly of motives.

Pure in heart, a term taken from the Beatitude, "Blessed are the pure in heart." Dead to sin is a term which refers to the fact that inbred sin is taken out of the heart.

Baptism of the Holy Ghost. "He shall baptize you with the Holy Ghost and fire" -- (Matt. 3:11).

Sanctification indicates the process by which we are sanctified, or made holy. The word has two meanings as may be seen by any good dictionary, (a) to set apart for a sacred use, and (b) to make holy.

Non-Scriptural, but phrases used to express the scriptural experience of holiness--

Second work of grace, a term used by John Wesley which implies that sanctification is received subsequent to regeneration; regeneration being the first work of grace, and sanctification being the second work of grace. These are two outstanding, epochal, mountain-peak experiences that the individual receives, and has no reference to the many blessings received daily.

The deeper life. Those who speak of the deeper life usually mean that they have found the experience of sanctification to be richer, fuller, and more spiritually satisfying than any state they had experienced before.

The rest of faith is a phrase based upon the statement in the fourth chapter of Hebrews, "There remaineth, therefore, a rest to the people of God."

The Canaan experience. This expression is used to distinguish the experience of the Children of Israel who left Egypt to go to the Promised Land. Leaving Egypt is typical of conversion; wandering in the wilderness, the troubles brought on by inbred sin; crossing the Jordan is symbolical of the second work of grace; and Canaan, the land flowing with milk and honey, is typical of the life of holiness.

Many other terms are used, such as, dead to sin, the mind of Christ filled with the Spirit, etc.

* * *

006 -- TERMINOLOGY

Sanctified souls are inclined to name the blessing after their principal sensation, harmonizing with their emotional experience:

One person realizes principally a marked increase of faith, and he calls it the "rest of faith."

Another is conscious of a deep, sweet resting in Christ, and he calls it "resting in God."

Another is permeated with a sense of the Divine presence, and filled with ecstatic rapture, and calls it "the fullness of God."

Another feels his heart subdued, melted, refined and filled with God, and calls it "holiness."

Another realizes principally a river of sweet, holy love flowing through his soul, and he calls it "perfect love."

Another is prostrated under the power of the refining and sin-killing Spirit, and he calls it "The Baptism of the Holy Ghost."

And another realizes principally a heaven of sweetness in complete submission to God, and he calls it "entire sanctification."

While another may feel clearly and strongly conscious and complete conformity to all the will of God, and call it "Christian perfection."

If genuine, the work wrought in each case is essentially the same. -- Perfect Love

* * *

007 -- HOLINESS, WHAT IS IT?

There is a plant in South America, called the "pitcher plant," on the stalk of which, below the leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full. This illustrates holiness. All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child, with feeble powers of loving, or the full-grown man, or the flaming archangel before the throne. This is holiness, and only this. It is nothing less than this, and it can be nothing more. -- Way of Holiness

* * *

008 -- PERFECTION

Christian perfection is a perfection of the heart, though making no claim to perfection of the head or the hand. For the perfection presented in the Bible is not a perfection of physical or mental state, nor of temporal circumstances or conditions, but rather a perfect acceptance of an adaptation to the probation that is involved in the imperfections of our lot. The Bible does unmistakably present such a perfection. Let us keep in mind that in any line of perfection there is a distinct limit as to what it is that is perfect; and there is also a margin allowing for many other imperfections outside that limit. The boy who makes one hundred per cent, or a perfect mark in his mathematics, may still be a physical cripple, unable to walk. The wife whose perfection of love to her one and only husband is never questioned but can be proved in twenty different ways, nevertheless she may be an altogether unskilled seamstress or an inexperienced and imperfect housekeeper. Thus, in a word, Christian perfection is limited to the perfection of that which Christianity contemplates for man while on earth and in the body. -- Adapted from Pauline Perfection

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PART 03 -- THE DOUBLE NATURE OF SIN

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009 -- SIN EXISTS AFTER TWO MODES OR FORMS

Sin exists after two modes or forms: (1) In guilt, which requires forgiveness and pardon. (2) In pollution, which requires cleansing. Guilt to be forgiven, must be confessed. In order to find mercy, a man must know and feel himself a sinner, that he may fervently apply to God for pardon. In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. -- Adam Clarke

* * *

010 -- DEFINITIONS

The two modes or forms of sin have been classed as follows:

(a) Original sin. By this is meant the inherited tendency to evil with which we are born, called the Adamic nature, the bent to sinning, the carnal mind, depravity, the "old man," "proneness to wander." We are not responsible for having this tendency in our nature, hence it is not sin to be pardoned. This is the sin that must be cleansed.

(b) Actual sin. This is any violation of a known moral law by an intelligent being -- the sins we commit knowingly and willfully. This sin brings condemnation. In the Bible original sin is frequently referred to as the sin; whereas actual sin is often spoken of in the plural, as sins. Actual sin must be confessed and forsaken in order to receive pardon.

* * *

011 -- INBRED SIN

What is the difference between sin in a sinner and sin in a believer? The same difference that there is between poison in a rattlesnake and the virus of that same serpent injected into a healthy man. The venom is natural to the reptile. He delights in it, secretes and cherishes it with pleasure. But all the vital forces of the man resist the injected poison, and rally to thrust it out of the system. The seventh chapter of Romans was not designed by St. Paul as an ideal of the regenerate life, even in its lowest stages. But so true is the doctrine of sin in believers -- inbred sin -- sometimes breaking out against the enfeebled will, that a whole section of the Christian world has mistaken the struggles of an awakened legalist seeking justification by good works, and failing through the ascendancy of depraved inclination, for a portrait of the Christian in his best estate in this life. The portrait of a Christless, convicted Jew, has, alas! been set before myriads of Christians as the masterpiece of the Jesus who came to save his people from their sins. -- Daniel Steele

* * *

012 -- A BOY STARTS TO ROLL UP A BIG BALL OF SNOW

A boy starts to roll up a big ball of snow, by taking a large rock or chunk of wood to begin with. In a little while it becomes huge with its additions and accumulations. Now, put this ball under a sudden dash of a waterfall, and the snow all at once disappears, but the original rock or chunk is left. So we start out with original sin at birth. In a few years we add to it by our own misdeeds. What a dark life we soon roll up! Under the "washing of regeneration" all these personal sins and acquired evils are swept away; but inbred sin, the original rock or chunk is left; and let men say what they will, they feel that it is there. -- Beverly Carradine

* * *

013 -- A DOUBLE DISEASE

Sin being double in its nature needs a double cure.

Rock of Ages, cleft for me,

Let me hide myself in Thee;
Be of sin, the double cure
Save from wrath and make me pure.

* * *

014 -- DANGER OF INBRED SIN

Rev. Bud Robinson tells that he was once holding a revival meeting in a certain church and was entertained in the home of prominent physician. This doctor was an earnest Christian, worked around the altar during the revival. He did not claim sanctification. In fact, he claimed to have received "it all" at conversion. After the revival was over, the doctor rode over his large farm, taking a shotgun along with which he thought he might kill some game. He met one of his tenants on the farm who owed him \$1.80. The tenant claimed it was only \$1.60. A dispute arose over this difference of twenty cents and the tenant called the doctor a liar. The doctor became angered and shot the man. Thus, the "Old Man" of sin rose up at a slight provocation and caused this man to do a deed that no doubt he would have given his right arm to undo, if he could.

* * *

015 -- SUBTLETY OF INBRED SIN

Inbred sin is a wily foe. It is the "root of bitterness springing up" that troubles us. The city of Troy stood a siege of ten years; but a few Greek soldiers concealed themselves within a huge horse which they had made and moved it up near the gate in the wall to the city. The Trojans captured this prize and drew it within the city's gates. The concealed Greeks having gotten within the city by this ruse, sallied forth out of the horse at night, opened the gates of Troy to the Greek army, and the city fell.

* * *

016 -- SANCTIFICATION SUBSEQUENT TO REGENERATION

A child in school may be stupid, continually having "bad colds," sinus trouble, etc. His mother takes him to a doctor. The examination discloses that the child has bad tonsils and adenoids. These are causing his many sicknesses. The child's stupidity and his many "bad colds" are the result of something else. Now the doctor cannot remove the tonsils and adenoids until the child is in physical condition for the operation. The doctor must first cure him of his colds before he dares to operate on his tonsils. The child has always had his tonsils, but not his colds. Likewise, we were born with the sin principle, inbred sin, and added to this our own willful transgressions. We must first be pardoned of our actual sins before we can have inbred sin removed.

* * *

017 -- INBRED SIN THE ROOT OF ALL SIN

A father tells his son that he must not visit the home of a neighbor boy. The son greatly desires to be with his chum, disobeys his father, slips away from home and enters the home of the neighbor. It happens that the neighbor's boy has the measles; and, within a few days, the disobedient boy has the measles. The father questions his son as to whether he had visited the neighbor's boy. The son confesses his guilt and begs his father to forgive him. Now, the father may forgive his son for disobeying him, but he cannot forgive him for having the measles. There was within the physical system of the son something that caused the disease germ to take hold. This cannot be forgiven, but it may be cleansed. When we confess and forsake our actual sins, God for Christ's sake pardons us; then "if we walk in the light as he is in the light," the blood of Jesus cleanses us from all sin.

* * *

018 -- NOT RESPONSIBLE FOR INBRED SIN

One may struggle with inbred sin for a life time, not knowing there is a remedy in the economy of grace for its removal. But, if he knows there is a remedy and refuses to apply it, he then becomes responsible. Suppose a keg of powder has been placed by an enemy under a man's house and right beneath the hearth where a fire is burning, but he is ignorant of its presence. After a while a coal of fire drops upon the keg, burns its way through the top, and there is a terrific explosion, in which the man's family is destroyed. Fearful as is the occurrence, no one condemns the man. But suppose the man had been told that the keg of powder was there, and he saw it for himself in its proximity to the fire, and went away without removing it. Then, when the explosion took place and his family was killed, everybody would condemn him and say he was a guilty man. Likewise, when we know there is inbred sin, carnality, within the heart, and know also that the blood of Jesus cleanses from all sin, we become responsible for allowing it to remain. Not only so, but we become disobedient by refusing to walk in the light, and no one who is disobedient can retain the favor of God. -- Beverly Carradine

* * *

019 -- DOUBLE-DYED IN SIN

Certain scarlet cloth is first dyed in the grain, and then dyed in the piece. We are all double-dyed in sin, for we are all sinners by birth and sinners by practice. Our sins are like scarlet, yet by faith in Christ they shall be as white as snow; by an interest in Christ's atonement, though our sins be red like crimson, they shall be as wool; that is, they shall be as white as the undyed wool.

* * *

020 -- DANGER OF ALLOWING INBRED SIN TO REMAIN

A number of years ago there lived in the State of Texas a farmer. He was a good church member but did not think he needed to be cleansed from inbred sin. Accompanied by his little boy,

he went to town one day to get some farm machinery. While there the little boy saw some toy or sweetmeat in the store that he very much desired, and boy like, begged his father to get it for him. The father loved his boy, but in his haste to get back to his farm work, paid little attention to the boy's request. The machinery was loaded into the wagon and the farmer started home. The little boy began to cry as he stood just back of his father who sat in the seat. This angered the father and he gave a back slap at the boy. The boy fell against the machinery in the wagon and lay there sobbing as the farmer drove home. That night the boy was taken with convulsions; a doctor was speedily summoned. The physician examined the boy carefully and discovered a bruised place on the boy's head. He asked what had caused this. The farmer and father, now greatly alarmed, acknowledged that he had slapped the boy on the way home because he kept crying for something he wanted to get at the store. The boy fell against a sharp point of the machinery which produced a concussion of the brain and before morning he was a corpse. All the result of a sudden outburst of anger on the part of the father.

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021 -- INBRED SIN'S FAMILY

Inbred sin has a large family, some of his children are very large and strong; such as, Pride, Envy, Petulance, "Temper," Selfishness, Unholy Ambition, and Fear. These all join their father in his defiance of any power to affect their ruin. By their braggadocio thousands have been put to flight.

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022 -- MUST WE SIN?

"Now unto him who is able to keep us from falling" (Jude 24). What will cause one to fall? Sin is the only thing. If He is able to keep us from falling, then He is able to keep us from sin. The Douay version (Catholic Bible) translates this as follows: "Now unto him who is able to preserve you without sin." If the blood of Jesus will "cleanse us from all sin," and he is able to "keep us from sin," or to preserve us without sin," it would seem that there is little excuse for a sinning religion.

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023 -- CARNAL MIND DESTROYED, SELF-LIFE SUBDUED

The sinner's shadow is in front of him. The self-life is predominating and reigning. Self goes in front. Every action and impulse is moved according to the demand of self. When you turn your face to the sun, your shadow drops behind you. So when the sinner turns his face to the Son of Righteousness the self-life drops behind; but it follows him -- it is staying with him. It is not controlling, but it is annoying; and his endeavors to do anything to the glory of God are crippled, dwarfed, because of the interference of this self-life that is camping on his trail.

Shall we go on to the day of our death with not better experience than this most unsatisfactory one?

Will not the good Lord somewhere, somehow, help us to win this fight against the shadow that is pressing so hard after us? To be sure! Stand now directly under the sun and your shadow is beneath your feet. -- F. B. Meyer

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024 -- POSSIBILITIES OF CARNALITY

You remember reading as a historical fact that a writer congratulated the Roman people that the empire was likely to pass to the young Nero. He was a beautiful child, so tender-hearted that he could not bear to see his playmates injured, or even the dumb animals around him. But that man lived to become the cruel Nero who could murder his brother and his mother, and set fire to Rome, and cover Christians with pitch, and set them on fire, that by the lights of those living, burning torches he might hunt his beasts in his gardens. He was a beautiful child, but the possibility of his becoming a monster of cruelty was there all the time. -- Aaron Merritt Hills

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025 -- HOLDING THE "OLD MAN" DOWN

The "Old Man" of sin, the carnal nature, is an unruly fellow. "He is not subject to law, neither indeed can be." "Holding him down" is a very unsatisfactory experience. It is like a robber in the closet and you on the outside with a shotgun. Better summon the High Sheriff of heaven, the Holy Spirit, and have him dispatch the robber, then you can have peace in your home.

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026 -- SINNING CHRISTIANS

To say that one is a Christian and yet a sinner, i.e. a willful transgressor of known laws, is about as ridiculous as to say that a man may be at one and the same time a truthful liar, an honest thief, an intelligent idiot, a healthy invalid, a living corpse, a virtuous libertine, or a holy devil.

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027 -- REGENERATION INTRODUCES A POWER WHICH CHECKS...

Regeneration introduces a power which checks outbreaking of original into actual sin, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness. These are sources of grief and condemnation to the justified soul. -- Daniel Steele

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028 -- IMMUNE

When the yellow fever broke out in the southern states a number of years ago it was difficult, and at times impossible, to find anyone to nurse the patients who were stricken with the dreadful disease. A few were found who had once been the victims of the disease and survived. They were enlisted to care for those who now had the disease. These nurses could go into the rooms of the patients and care for them day after day without any danger of contracting the disease. They were immune. The thing in the human system that the disease germ fed upon and multiplied so rapidly had now been "eaten up"; there was nothing there for the disease to take hold of. Jesus said, "Satan cometh and hath nothing in me." In like manner the Holy Spirit wants to come into the heart of every believer and take out that something, the "carnal mind," and make one immune to the solicitations of Satan.

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029 -- RELIGIOUS STATES

To be in sin is like a tree that bears poisonous fruits. To be justified is to be like one who is alive, and yields some fruit. To be a backslider is to be like a tree that is "dead." To be backslidden from holiness is to be like a tree "twice dead, plucked up by the roots." To be in this sanctified experience is to be like "a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper."

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030 -- INFIRMITIES NOT SINS

Christ has not promised to deliver us, in the present life, from infirmities. So long as we abide in houses of clay we shall be humbled by their presence. I do not say that we shall be under a sense of condemnation in consequence of them. So long as we are in this tabernacle we shall groan for deliverance from these involuntary failures and weaknesses. They need the blood of sprinkling. Hence the holiest person on earth is not beyond saying daily, "Forgive us our debts, as we forgive our debtors." What is the nature of those infirmities from which we are to expect no release in the present life? They are the scars of sin: the wounds have been healed. As in the kingdom of nature, so in the kingdom of grace, there is no medicine to remove the scars of wounds, none efficacious in the present life. You may mend a pitcher by the application of cement, so that it will hold water; but when you strike it there is no ring. To regain the ring of a perfect vessel you must hand it over to the potter to be ground to powder and to be reconstructed. Jesus, if we will submit our shattered vessels to Him, can mend us up so that we may be filled with the Spirit, but we shall not on earth regain the true ring of absolute perfection. We must be handed over to death to be reduced to dust and be built up again by the Divine Potter, when we shall be presented faultless, not in the obscure twilight of some distant region, but faultless in the meridian splendor "of the presence of his glory." -- Daniel Steele

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PART 04 -- BIBLE TYPES OR ILLUSTRATIONS OF HOLINESS

031 -- PREACHERS FREQUENTLY USE INCIDENTS

Preachers frequently use incidents taken from the Bible to teach "second blessing" holiness, claiming these as types. This at times has been carried to the point of the ridiculous. One prominent proponent of the doctrine, it was said, could preach the second blessing from a forked tree! It is believed that many times portions of the Scriptures have been used to illustrate this doctrine, or used as "types," which were never intended to teach such truths. No doubt this has brought reproach upon this precious doctrine. There are so many clear passages of Scripture that undoubtedly teach the experience of sanctification that it is not necessary to use obscure portions of Scripture for that purpose. One may illustrate a doctrine by Bible incidents, but to make them "types," may be seriously questioned by thoughtful people.

A number of Bible incidents are given herewith that have been used to illustrate the doctrine and experience of holiness. The accuracy of the interpretation is left to the judgment of the reader.

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032 -- SYMBOLS OF THE HOLY SPIRIT

The wind, (John 3:8); Oil (I John 2:20); Dove, (John 1:32); Rivers of water, (John 7:38, 39); Fire, (Matt. 3:11).

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033 -- TYPES OF HOLINESS

In I Cor. 10:1-11 Paul writing of the Lord's dealings with ancient Israel, says, "Now all these things happened unto them for examples [types]; and they are written for our admonition, upon whom the ends of the world are come." We frequently discover striking analogies in the Old Testament of things and experiences in the New Testament. No doubt, if we understood the symbols of the Old Testament better, we would find that they all have a spiritual application to New Testament Christians. Not everything, however, can be made to teach second blessing holiness; and some, we fear, have allowed their imagination to run riot in this field.

* * *

034 -- TYPES

Egypt The land where Israel was kept captive, is illustrative, or a type, of the kingdom of darkness, where all of the unconverted are enslaved.

Pharaoh, the name of Egypt's king, is illustrative of Satan, who leads the impenitent captive at his will.

Israel is illustrative of the soul as it passes from the bondage of sin into the liberty of the Son. The events at the Red Sea are illustrative of those which occur at the conversion of the soul.

The events between the Red Sea and Kadesh Barnea in the "Sinai Wilderness", experience, are illustrative of those of the true believer's life from the time of conversion until he receives the "fullness of the Holy Ghost."

Kadesh Barnea, the place where Israel was defeated when upon the very verge of victory, illustrates the defeat of many who were just about to receive the fullness of divine love.

The Wilderness, where Israel wandered for forty years, and all of the disobedient perished, illustrates the life of the backslider, or the one who knows his duty and will not do it.

The events at Jordan are illustrative of those that occur at the time of entire sanctification. Canaan is illustrative of union with Christ on earth, not of heaven as taught by some. Babylon is illustrative of the lives of those who have fallen from spiritual Canaan. -- Martin Wells Knapp

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035 -- THE WILDERNESS EXPERIENCE

After the children of Israel crossed the Red Sea they entered the Wilderness of Sinai. This is typical of the sinner's escape from the thralldom of sin and his entrance upon the justified experience:

1. Israel here broke loose from the control, service and dominion of Pharaoh.
2. They were God's people just as truly as when in Canaan. In like manner are all who have really crossed the Red Sea of conversion and are pressing Canaanward. They have a title to heaven, and unless they forfeit it, are sure to get there.
3. During this part of their journey they received special preparatory instruction. Such as the cloud and pillar of fire for guidance, the law and tabernacle at Mt. Sinai, ceremonies and furniture of the tabernacle, clear teaching of Moses.
4. They were fed with the bread from heaven.
5. They were placed under teachers who, in a good sense of that phrase, "made holiness a hobby." "Hatred" of Bible holiness is never found in those who are truly justified, but among backsliders, professors who never were converted, and other dwellers in the swamps of spiritual Egypt.
6. God called His people "out of Egypt" that He might lead them "into Canaan." Likewise we are called "out of darkness into light," out of "uncleanness" into "holiness."

7. They were earnest workers. They built the tabernacle and discharged the other duties connected with the life they were living. All truly justified people are workers with God."

8. They made foolish prayers. God answered, and gave them the desire of their hearts, but sent leanness to their souls. A minister's little boy was overheard to pray, "O, God, do send me a little brother." Soon afterward a little brother came, but was very weak and cross. The little fellow was greatly disappointed, and after restraining his pent-up feelings for some time, exclaimed, "O dear, I would not have asked God for a little brother if I had known he would have been so cross!"

9. They were unduly influenced by the mixed multitude. Without the Spirit's fullness, the believer will be unduly swayed by the wishes and opinions of the surrounding unsaved.

10. They were inclined to live on old manna. To their disgust it soon "bred worms." Many believers foolishly attempt to work today on the strength of yesterday, or fondly look backward to a past experience instead of upward for a present one.

11. Their spiritual vision was dim. Like the blind man before his complete healing, they could see, but not clearly. Spiritual cleansing, and power, and holiness seem desirable, but are sought indefinitely, and seem to be seen as through a mist. Egypt is darkness, Sinai Wilderness is dim light, Canaan is perfect vision.

12. Wrong was abandoned as soon as detected. Their dim vision and weakness caused them many times to fall; but instead of staying down, they arose and pressed onward. The time is near when they will learn the secret of "standing," and "having done all to stand." If, like Peter, they deny their Lord one moment, like him they repent with bitter tears the next.

13. In this part of their journey they laid aside the ornaments which they wore in Egypt. Believers in their twilight experience have adornments which are contrary to good taste and the teachings and spirit of the Gospel. The Israelites put their adornments into the "church building fund."

14. They leaned too much on human help. In the absence of Moses on the Mount they fell. When the shepherd of the flock is away the sheep are soon scattered. Too many walk by sight and not by faith.

15. In this section of Israel's journey they were spiritual cowards. They were permitted to engage in but one battle, and conquered more through Moses' intercession than their own inborn bravery. Likewise in the regenerated experience, many tremble beneath the triumphs of the tobacco devil, fail to stand their ground when Christ's cause is assailed. Cannot pray in public or plead with sinners. They have not learned the "perfect love casteth out fear." -- Adapted from Out of Egypt into Canaan. -- Martin Wells Knapp

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Adam was made out of the dust. Eve was not made by the same process, but was taken from the side of Adam. There first must be an Adam before there could be an Eve. Likewise there must first be the blessing of regeneration before there can be the work of sanctification, in other words, Eve was a "Second Blessing." Adam was not content, there was a longing for companionship, just as every truly converted person has. In order that Eve, the Comforter, might come the Old Adam must die -- hence the "deep sleep." then they became one. As the woman is more refined than man, so the work of sanctification refines and purifies our nature.

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037 -- TWO TABLES OF STONE

Why was the law written on TWO tables of stone? Why not one? Why not three? When Moses came down from the Mount with the first tables containing the commandments, he found the people dancing around a golden calf. This angered Moses and he cast the tables of stone down and broke them. We might say that he did this with the least provocation; is this not typical of the experience of many in the regenerated state. They fail to control their temper and break the commandments without much provocation. Thus they grieve the Spirit, then have to repent and ask the Lord to forgive them. Moses went back to the Mount the second time. When he came back the second time with the tables of stone, the Lord tells Moses to make the Ark of the Covenant, and place the tables of stone, the law, therein. The Lord wants to fix this matter so that the law may not be broken so easily. Likewise, he wants every believer to go the second time and get the law indelibly written on his heart. Hence, we are told in Hebrews 8:10, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."

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038 -- HOLY OF HOLIES

The Holy of Holies in the tabernacle was typical of the sanctified life. This room had all its dimensions equal -- length, breadth and height were the same. Typical of the symmetrical life. In this room was the ark of the covenant with the cherubim hovering over, and the Shekinah light ever shining over the mercy seat. It meant death to anyone, except the high priest once a year, to enter this room. At the crucifixion of Jesus the veil of the temple was rent in twain, thus opening up the way into the Holy of Holies. Under the old dispensation it was death to enter; now it is death not to enter.

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039 -- CROSSING THE JORDAN

The place of holiness in the redemptive process is that stage in spiritual life which excludes the propensity to sin, the proneness to sin, or the inward tendency with which the human race came into the world. There is much to be done for the believer in the way of chastening, and melting, and mellowing, after this state is reached, and, consequently, it is not a finality in the

process of redemption. It is simple deliverance from spiritual diseases, and impartation of the fullness of spiritual life; and, in the Divine order, comes in very soon after conversion as one of the primary and necessary facts in the lifelong work of growing in grace. It is the state of grace corresponding to Israel's state in the land of Canaan. To reach this, the Israelites crossed the Jordan, and after reaching it the inhabitants were to be dispossessed, and the land conquered from wild beasts; and this was done, with some defeats, "by little and little." So, in reaching holiness, the mystic Jordan must be crossed, and after that Christian development and maturity must be gained "by little and little." And here is where the mystic Jordan, so long and so often mislocated, is found. It separates the partially sanctified from the entirely sanctified in this life, and not this life from the life to come. -- Sheridan Baker (This is growing in grace, not growing into grace.)

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040 -- ISHMAEL AND ISAAC

Ishmael, the son of Abraham by Hagar, the Egyptian handmaid, is a type of the carnal nature. Isaac was the child of promise. There was trouble in the home on account of these two sons. Both could not stay in the same home. "He that was born after the flesh [Ishmael] persecuted him that was born after the Spirit [Isaac], even so it is now.... cast out the bondwoman and her son" -- (Gal. 4:22-31).

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041 -- CHILDREN OF ISRAEL

Egypt has often been used as a type of sin. There the Children of Israel were in bondage. Moses, the representative of God, led the Children of Israel out of Egypt. They crossed the Red Sea, a miraculous deliverance. This has always been used as a type of conversion. Here they rejoiced, their enemies were defeated. However, they are not yet in Canaan. They begin an up-and-down life in the wilderness. God promised to give them the land of Canaan, and if they had not "provoked the Lord," they might have entered into Canaan within a few days or weeks. Canaan has been made by some a type of heaven, but as a type of heaven it breaks down completely. We notice that when they entered Canaan their first undertaking was to capture Jericho. Then they were a few days later defeated in a battle at Ai. This certainly does not look like what we expect heaven to be. Canaan is a type of the sanctified life. Here they begin to eat the honey, grapes and pomegranates -- the wilderness food, manna -- was left behind. After forty years of wandering in the wilderness -- typical of the regenerated life -- under the leadership of Joshua (Jesus, Heb. 4:8) they were led by faith to cross the Jordan and enter into Canaan.

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042 -- HOLY PLACE AND HOLY OF HOLIES

The brazen altar with its sacrifice before the tabernacle, represented the suffering and death of Christ, typifying our justification. The outer sanctuary stood for the regenerated life. Here was the seven-fold candlestick, representing light; the table of shewbread, representing spiritual

nourishment; the altar of incense, typifying the ministry of prayer. The second room, or Holy of Holies, represents the sanctified life. Note the significance of this room and what it contained: A deep quiet, no human voice was ever heard there; a divine light, an abiding light. All earthly light was excluded, only the Shekinah light was seen. There stood the Ark of the Covenant, in which were the tables of the law, Aaron's rod, and a pot of manna, all of which is significant of the sanctified life.

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043 -- THE BOND SERVANT AND THE LOVE SLAVE -- (EX. 21:1-6)

Hebrew servant had two relations to his master, i.e. bond servant and as love slave. The second relation could be assumed only by the servant's electing to take this relation. He said he would serve forever. His master would bring him unto the judges, and would bore his ear through with an awl (a painful process), he then became the love slave of his master. He now bore the mark of ownership. Sanctification is death to the "old man."

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044 -- LEPROSY

Leprosy has always been used as a striking type of sin. It is an inherited disease; it soon manifests itself outwardly. Note the "two works" in God's dealing with the leper (Lev. 14:19). Two washings or cleansings (Lev. 13:47; 59). Two anointings (Lev. 14:10-20), he is touched with "blood," the blood of the slain lamb. He is touched with "oil." Oil in the Scriptures is an emblem of the Holy Ghost. The leper is never pronounced "clean" until the second work is done.

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045 -- LOT'S ESCAPE FROM SODOM. -- (GEN. 19)

An angel led Lot, his wife and daughters out of Sodom. Lot was told to flee to the mountains. He got out of the city, but stopped in the plain, Zoar, the little place. God wanted not only to save him by taking him out of the doomed city (the first work of grace) but wanted to take him to the mountains (the second work of grace). This illustrates the experience of many who fall to go on and get God's best; they become satisfied to live on a low plane. The last we hear of Lot he is living in a cave.

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046 -- HE IS LIKE A REFINER'S FIRE

The reference is to the process of refining gold and silver by use of the crucible under the powerful agency of fire. The whole gospel covenant, with all its efficacious provisions, is the crucible, the Holy Spirit is the fire, Jesus Himself is the watchful and deeply interested Refiner;

He notes the sanctifying work until the heart becomes so pure that, like a mirror, it reflects His own image. -- Asbury Lowery

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047 -- A HIGHWAY AND THE WAY OF HOLINESS

(Isa. 35.) Here are clearly portrayed two ways in the spiritual life, both in the same direction. Regeneration is a highway, but in the way is the "way of holiness."

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048 -- LAZARUS BOUND

Lazarus dead is a type of the sinner. "Dead in trespasses and sin." Jesus spake to him twice. "Lazarus, come forth." He comes forth at the command of Jesus, but is bound with grave clothes. Look on him now, a frightful sight, people terror stricken. Who would sit beside him at a banquet table? Better back with the dead than bound. Jesus speaks again, "Loose him and let him go." Here is freedom, typical of the sanctified life. Next you see Lazarus sitting at the table with his Lord -- feasting!

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049 -- THE LAME MAN AT THE GATE BEAUTIFUL

Here is an illustration of the unsanctified man. Note he was at church (temple), but was a liability instead of an asset to the church. He had life, but not perfect. He had been in that way a long time, since birth, just as the converted person remains until he is sanctified. He was incapacitated for service -- dependent upon others. As soon as he was healed he became active and began to testify, the man-fearing spirit was gone. Also, note the effect it had on the multitude. He now becomes an asset to the church instead of a liability.

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050 -- THE WISE AND THE FOOLISH VIRGINS

(Matt. 25.) The two classes of virgins, wise and unwise, have many times been interpreted to represent the saved and the unsaved. But note that they were all virgins, which in the Scriptures is applied only to the saved. Referring to their lamps, the marginal reading uses the expression going out, instead of gone out. Thus each had light, which all Christians have, but the foolish virgins neglected to take along a supply of oil in their vessels with their lamps. Oil is typical of the Holy Ghost. The unwise neglected to receive the baptism of the Holy Ghost, hence they were not admitted to the marriage supper of the Lamb.

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PART 05 -- TWO WORKS OF GRACE

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051 -- TWO WORKS OF GRACE

They tell us that under the telescope the North Star becomes two stars. In fact, there are two stars; but our limited vision does not enable us to see them. Likewise, under the anointing of the Holy Spirit, many scriptures are found that clearly point out two works of grace -- regeneration and sanctification.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Here is a rest for the "heavy laden," the sinner. But the next verse says, "Take my yoke upon you and learn of me, and ye shall find rest to your soul." Here is a found rest. The sinner does not take the yoke of Christ upon him; but when he becomes converted, becomes a child of God, he begins to serve his Master, then it is that he finds this second rest. "There remaineth, therefore, a rest to the children of God" (Heb. 4:9).

* * *

052 -- NOT YET GLORIFIED

(John 7:39.) This Scripture clearly teaches that the Holy Spirit is to be received subsequent to regeneration. The one from whom "rivers of water" shall flow is the one who has received the Holy Ghost. And the Holy Ghost was not yet given, because "Jesus was not yet glorified." The "glory of anything is that it will do that for which it was made. A watch that keeps perfect time "glorifies" its maker. Jesus is glorified whenever He does that for which He came to the world to do. "He came to seek and to save the lost." Hence, one cannot receive the Spirit in His fullness until Jesus is glorified in your conversion.

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053 -- ENTIRE SANCTIFICATION NOT RECEIVED AT CONVERSION

There is a teaching that we receive the baptism of the Holy Ghost, are sanctified, when we are converted. It is true that we are converted by the operation of the Holy Spirit, and have the witness of the Spirit. But the figures of speech used by Jesus do not indicate that one is sanctified when he is converted. Jesus spoke of conversion as a birth, whereas the incoming of the Holy Ghost is spoken of as a baptism. The child is never born and baptized at the same time. Daniel Steele says, "The deeper the stain the greater must be the power of the chemical to remove it. Is it reasonable that this perfect trust (that must be exercised for sanctification) should be exercised by an awakened sinner in his first apprehension of Jesus Christ? It is philosophical to assert that one filled with doubt, and awakened and appalled by the terrors of the Lord thundering from Mount Sinai will then put forth his highest acts of faith? The sinner begs for pardon, confesses his sins, pleads for mercy. The believer presents his body a living sacrifice (Rom. 12:1), consecrating his all to God for time and eternity, in order to be sanctified. The one, a rebel, surrenders; the other, a

patriot, devotes his life to his country." The sinner has nothing to consecrate; he must first be adopted into the family of God, then the Heavenly Father has a claim upon him, he can now make an offering; hence, "I beseech you therefore, brethren [not sinners], by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

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054 -- PARDON AND PURITY

Justification is binding the "old man"; Sanctification is casting him out and destroying his works. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw this chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us to the city of light. Pardon removes all guilt of violation of the law of God; Purity, the violation of the image of God. Pardon takes away all my guilt of sinful acts; Purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts. Pardon sweeps away from my soul all my responsible sin; Purity sweeps away from my soul all my irresponsible sin. Pardon wipes out the moral evil I have accumulated; Purity wipes out the moral evil I have inherited. Pardon will publish itself in the actions of a man; Purity, to the keen inner feelings of the heart. Pardon harmonizes me with the law of God; Purity, with the character of God. Pardon introduces me to the kingdom of peace; Purity introduces me to the kingdom of power. Pardon reveals Jesus as my substitute; Purity reveals Him as my heaven-enthroned King. Pardon puts into my hand a title deed to heaven; Purity gives me the moral fitness for heaven. Pardon takes away my night and gives me day; Purity takes the mist out of the air and gives me cloudless sunshine. Pardon and Purity are the two wings on which perfect love can soar and sing its way to the high mountain of God. Pardon and Purity are both received by separate acts of receptive faith; are both instantaneously wrought by acts of the Divine Will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust and obedience to all our spiritual light; are both requisite to a happy life and both absolutely essential to admission to heaven. -- George Douglas Watson

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055 -- INSTANTANEOUS SANCTIFICATION

If a momentary display of Christ's glory can in an instant turn Saul the blaspheming, bloody persecutor into Paul the praying, gentle apostle; if a sudden sight of Christ's hands could in a moment root up from Thomas' heart that despicable resolution, "I will not believe" and produce that deep confession of faith, "My Lord and My God!" What cannot the display of Christ's spiritual glory operate in a believing soul to which He manifests Himself, "according to that power whereby he is able to subdue all things to himself"? Again, if Christ's body could in an instant become so glorious on the mount that His very garments partook of the sudden irradiation, become not only free from every spot but also "white as the light, shining exceedingly white as snow, so as that no fuller on earth could whiten them"; and if our bodies shall be changed, if this corruptible shall put on incorruption, and this mortal shall put on immortality in a moment, in the twinkling of an eye -- why may not our believing souls, when they fully submit to God's terms, be fully changed,

fully turned from the power of Satan to God? When the Holy Ghost says "now is the day of salvation" does He exclude salvation from heart iniquity? If Christ now fully deserves the name of Jesus, because He fully saves His people from their sins; and if now the gospel trumpet sounds and sinners arise from death -- why shall we not, upon the performance of the conditions, be changed in a moment from indwelling sin to indwelling holiness? Why should we not pass in the twinkling of an eye or in a short time from indwelling death to indwelling life? -- John Fletcher

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056 -- SIN IN THE BODY

Is sin located in the corporeal nature? Let us see. Yonder is a limb that has just been amputated. Would you judge there was any sin in that limb? No. But suppose that both the lower and the upper limbs had been amputated, and the patient was lying there on the operating table. Would there be any depravity or inbred sin in those limbs? Again I hear no. But that poor man had sin in him before he went on the operating table, and where is it now? Do I hear you say that it is somewhere outside of his limbs -- it must be in himself somewhere? But wait a minute. He does not rally from the operating table, but dies. There is the dead body before you. Is there any sin in it? Does that lifeless body, without feeling, thought, will, desire or knowledge, have any sin in it? Who could be so foolish as to say yes? Only a few minutes before, in that body somewhere, was sin. Where is it now? Inbred sin is in the heart, in the inner being, and not in the physical. -- William Edward Shepard, Wrested Scripture Made Plain

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057 -- SIN IN THE BODY

Sin is never located in matter; sin is strictly a malady of the soul, although the body has suffered the consequences of a sinful soul within. If sin were a bodily malady, an expert surgeon might locate and remove it; if sin is in the body, then to lose a limb, or any portion of the body would simply mean that our sinfulness had been decreased accordingly. An accident in which we lose a part of our body, in this case, should be looked upon as a providential blessing, for it has reduced our sinfulness. If our measure of sin be according to avoirdupois, then a small man is slightly a sinner, while a two-hundred pounder would be as mean as the devil. We have often heard the expression, "Nobody loves a fat man." Perhaps this is a solution to the mystery. If sin is not in the body, what we want is not soul cleansing but body reduction; not the blood of Christ, but a good dose of anti-fat! According to this hypothesis, a one-armed, one-legged, toothless, bald-headed man has almost reached Christian perfection. This is ridiculous, but it illustrates the folly of some who would contend that the old body must sin. -- Howard W. Sweeten

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058 -- THE CUT DOLLAR BILL

Doctor Carradine tells of a singer at one of the southern camps who adopted a novel but most successful way of having himself served promptly at the hotel table by one of the Negro

waiters. In the rush at meal time many failed to get what they wanted, and this song evangelist on the first day was one of that class. On the second day he called a colored boy aside and drew out a new, crisp one-dollar bill and with a pair of pocket scissors cut the bank note exactly in two. Giving one part to the colored servant he said: "If you wait on me right, the balance of this camp meeting, then at the close I will give you the other half of the bill." As he said this he deliberately returned his portion of the bank note to his purse, while the colored waiter, taking the other part of the severed greenback, fairly joined himself to my friend after that. He not only waited but ministered unto him. He not only abounded but superabounded in his attentions. He knew that the share of the note he held was worthless unless he obtained the other section, so my friend lacked no good thing at the table in all the remaining nine days of the camp. On the tenth day the waiter was presented with the second or remaining part of the bill, and he immediately donned a smile which went from ear to ear.

Thus it is with the two installments of divine grace. Pardon is given first and holiness next. They come separate and at different times. You cannot get the second until you first obtain the other. Moreover, if we lose the first we cannot receive the second. And still further, if we do not obtain the second the first will not be sufficient to bring us full salvation and secure entrance into the skies. Many overlook the fact that is most clearly taught in the Scriptures, that justification is a title to Heaven, but holiness is fitness for the glory world.

It is the man who is true to the first work of grace, careful not to lose it, hanging around the Lord and devoting himself to the service of the Saviour, who finally gets the other part of the celestial bank note of Full Salvation. When he receives it, it is worth traveling many miles to hear him thank God, to see his smile of perfect peace, and to listen to his laugh full of great overflowing joy and gladness.

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PART 06 -- CONSECRATION

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059 -- NO RESERVATIONS IN CONSECRATION

We are persuaded that the trouble in the sanctified life or rather in sanctification grows out of defective consecration. There are too often mistakes made just here which issue in serious trouble. Consecration to be efficacious and to meet the scriptural demands must be absolute and all-inclusive and eternal. There must be no reservations whatever. Any kind of reservation implies and involves lack of faith or trust in God by the one consecrating. Consecration is really but the concrete and full fruit and proof of our faith in God. Unless we wholly trust Him He will not grant us the fullness of victory and the life more abundant which entire sanctification implies. It is possible to unconsciously make reservations from lack of proper conceptions of the importance and scope of true consecration. Let us remember that unless and until we make the consecration complete and without any reservations whatever we may not expect the fullness of the blessing.

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060 -- SURRENDERING THE KEYS

The story of the keys brings the truth of consecration home to our hearts. A lady had a dream, and in her dream Jesus came and knocked at her door. When she opened it there stood her Lord. In surprise and some confusion she exclaimed, "Why, good morning, dear Master!" The Master smiled graciously upon her and said, "I have come to see you." "Why certainly, Lord, come in." The Lord came in and His host in some agitation glanced hurriedly in this corner and the other in the room, and to the center table, to see that everything that ought not be there was out of sight. The Master said to her, "Perhaps you do not understand -- I have come to stay all the time." "Why, certainly, dear Lord, I am delighted." "Then," said Jesus, "since I have come to stay all the time I will want to come and go freely, and so I will ask you for your keys." The lady produced a bunch of keys and removing one from the ring, held it out to Jesus. Jesus glanced swiftly at His host and said, "I am sorry you cannot trust me -- good-bye!" But she stopped him and said, "Master, wait! What is it? Why do you leave, dear Master?" Jesus flashed upon her a look such as Peter saw when he denied Him, a look, tender and yet terrible, as He said, "I see you have other keys." "Why, yes, Master, these other keys are to my own room, to my own secret drawers, where I keep my private papers and my personal affairs." "Yes," said Jesus, "that is true, and as I said, I am sorry you cannot trust Me. If I stay in your home I must have the keys to every room, to every drawer, to every private box." With tears streaming down her face, she said, "Here, Lord, take them all; You may have complete access to all my home."

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061 -- OBTAINING HOLINESS

Regeneration and sanctification are both attained by faith. The penitent sinner lays hold of Jesus dying on the cross, while the regenerated aspirant after a clean heart more distinctly apprehends Jesus living on the throne. The one thinks of His mercy, the other of His almightiness. The sinner, thinking chiefly of his own salvation, surrenders, grounding his weapons like a conquered rebel. The regenerate soul, like a patriot seeking the salvation of his country, gladly pours all his possessions into the treasury, a free-will offering, and counts it a privilege to enlist, soul and body in the army. The one cries, "God be merciful to me a sinner"; the other prays, "Father, glorify Thyself in me." -- Daniel Steele

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062 -- CUT THE SHORE LINES

There is a story of some sailors who had been drinking, and late on a dark night wished to return to their ship. They came down to their boat, and drew out the oars. But they seemed to make no progress. They rowed and rowed; and still the ship did not appear. At last the soberest of them discovered that they had never unloosened the boat's painter from the wharf. What Christ asks of His disciples is that they shall not only row, but cut loose.

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063 -- DROP THE PENNY

You have all heard the story of the little boy who had his hand fast in the vase and could not get it out. He ran to his father for help, and his father soon discovered that he had his fist tightly clinched inside the vase. "Open your hand, my son," said the father, "and it will come out easily enough."

"But Papa," cried the child, "if I open my hand I'll drop my penny." Ah, that was it. He had a penny tightly clutched in his hand that he did not want to let go, and some people are in the same fix. But you will have to drop your penny before your heavenly Father can do anything for you. Let your penny go, and swing clear out into a life of separation with God, and God alone. -- John MacNeil

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064 -- CONSECRATION, A PRAYER -- "I AM WILLING,

To receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflicttest,
To be what Thou requirest,
To do what Thou commandest. Amen."

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065 -- GIVING THE CALF AWAY

Consecration is that act of faith whereby we surrender title and ownership to something we possess. It is a completed transaction. We no longer own, or have a right to claim the thing once consecrated, hence to "reconsecrate" is an absurdity. How could one "reconsecrate" a thing that had already been given up? The only way this could be done would be by fraudulently taking the thing back. Then we would need to be forgiven for the fraudulent act. There were two boys, for convenience, we will call them John and Charley. John was the older and was quite industrious, while Charley was indolent. The father was away from home, and the mother would send the two boys to the field each day to work. John would work hard all day, but Charley would play about, was lazy and trifling, never half completing any task given him. John would scold his brother and try to get him to do his work, but Charley did not fear his brother. When it came time to start for home in the evening, John would say, "I mean to tell Mother on you, and you know what will happen to you!" This threat was alarming. Charley would become very penitent; he had visions of his patriotic mother giving him the "stars and stripes." Charley would try to bribe his brother not to tell. He had a "claim" on a calf. He said, "If you will not tell Mother, I will give you my calf." This was agreed to, and all went well until the next day, when Charley would be as idle as before. On the way home, Charley would again "give the calf away." Many professed Christians are doing as

childish a thing. They have their "monthly consecration meetings," seemingly not knowing that that which touches the altar is wholly the Lord's.

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066 -- CONSECRATION TO SERVICE

A young man who had graduated from college and entered upon a very successful work in the ministry felt the call to the mission field. The field to which he felt the Lord wanted him to go was one of extreme difficulty. The climate was difficult for any but the natives to live in. It was a pioneer work, and no one seemed willing to undertake such a difficult task. The friends of the young man counseled him not to go. He was told that he had a great future before him in this country, that he was doing a great work here; and, moreover, that the chances were that he would not live five years in that difficult climate. To all their pleadings he could not get rid of the call that God had laid upon him. To the earnest objections of his friends he replied, "It will take just so many mudsills to lay the foundation of the missionary work in that field, and I am willing to be one of the mud-sills." -- Aaron Merritt Hills

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067 -- A DIVINE PILOT NEEDED

As our ship neared the harbor on a foreign shore, a pilot that knows all about the channel came aboard. It was interesting to see him leap from the rolling boat and catch a swinging rope ladder and climb it to our deck. but it was more interesting to see our grave, proud old captain humbly surrender his ship to the pilot and take a back seat. Well do I remember when in my Christian experience, I thought I was captain of the ship until I found that I was going on the rocks. Jesus, who had been watching me attempt to weather the high seas, offered to come aboard and breast the storms and thread the channels, and dock me safely at the right port. Fortunately, I had religion and sense enough to give Him the wheel and take a lower seat. How happy I am that He knows the way I take. -- Seth Cook Rees

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068 -- ENTIRE CONSECRATION VS. REPENTANCE

Repentance is turning from the wrong way, putting on the brakes and reversing the engine. Entire consecration is submission of the engine to any work the owner may wish. Entire sanctification is the engine, fired up, steam on, and in full motion. In God's Word sinners are commanded to "repent," but believers to "consecrate" or "yield themselves" unto God. -- Martin Wells Knapp

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069 -- CONSECRATION AND OWNERSHIP

Every power and possession of a human being is already God's by "creation, preservation, and redemption," and when we "consecrate our all" we are simply taking our hands off of God's property, and acknowledging His right to His own. What would be thought of an employee who should find a twenty-dollar bill belonging to his employer, and, after a severe struggle over the matter, conclude to "consecrate" it to its owner?

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070 -- LETTING GO THE WORLD

It is said that a traveler by night fell into a dry well. His cry for help attracted a neighbor, who let down a rope and attempted to draw him up, but did not succeed, because the rope kept slipping through the fallen man's hands. At length the rescuer, suspecting that the man's grip was feeble because of his having something in his hands beside the rope, called out to him, "Have you not something in your hands?" "Yes," replied the man at the bottom, "I have a few precious parcels which I should like to save as well as myself." When at last he became willing to drop his parcels, there was muscular power in his hands to hold fast the rope till he was delivered.

Although the golden chain of complete salvation is lowered to you from above, have you not something in your hands? Drop them all. Lay hold on the hope set before you, and keep hold until thy feet are set on the Rock, and songs of deliverance burst forth from thy lips. -- Daniel Steele, Milestone Papers.

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071 -- INVESTING YOUR ALL

Faith takes a risk. He who gives up all for Christ gets all. A perfect consecration brings a perfect victory. A consecration with reservations, "strings on it," never brings the victory. A business firm a few years ago was on the verge of bankruptcy. The management had struggled along month after month, trying to economize by reducing advertising costs and overhead expenses, but things did not improve. Finally, in one desperate effort, they put all the money they had on hand and all they could get into a great advertising campaign. If they failed, they reasoned, they might as well fail in a big way as in a little way. Soon the orders began to come in; their advertising was bearing fruit. A great tide of business came their way and they were carried on to prosperity. How like many struggling pastors, or laymen for that matter, who are living at a "poor dying rate" when God wants them to make an investment of their all, and then be able to do great things for the kingdom of heaven.

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072 -- CONSECRATION, ITS PROGRESSIVENESS

Few individuals are able to make a complete consecration all at once. Few believers realize at the time the significance and sweep of a complete surrender to God. Some men and women give up their lives to God in an instant, with a sweep, absoluteness, and intensity of

consecration that takes the breath of cautious, tardier souls, and God's seal of manifested fullness is as immediate, and impressive, in its response. Others yield slowly, and by degrees to God, and their experience takes a like gradual and progressive cast. However, that may be, there comes a time when the consecration is complete. We may illustrate somewhat like this: You own a valuable landed estate. Deciding, after due deliberation, to sell it, you did so in good faith, and are now about to transfer it. Strolling over it some day before the transfer, you discover to your surprise, a fine, living stream of water of whose existence you had not known before, and which much enhances the value of your estate. It costs you considerable of a struggle to let this go with the land, for it was not in your knowledge when you sold it. But you are an honorable man, and finally yield, for the estate was sold "with all appurtenances." Soon after this you discover outcroppings of coal upon the same farm, and wake up to the realization of the presence of a valuable coal mine. But it is now too late, and after a severe struggle you decide that the coal mine must go too, as the sale was without reserve. One day you discover traces of gold in the river bottom, and are soon astonished with the tidings that your vanishing estate is one of the richest gold-bearing tracts on the continent. And now comes a mighty struggle, a supreme test. You may try to persuade yourself that gold mines were not included in the sale; that the price is wretchedly inadequate; that you are not in honor bound to complete the transfer. In your heart you know that the sale was without reserve; that it included everything, even to the air above and the earth beneath. Your God-given conscience pleads without ceasing until, at last, after a terrific struggle, you yield, and set your hand to the deed which sweeps away so much more than you had ever foreseen. -- Adapted from James H. McConkey

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073 -- HOW MAY WE KNOW WHEN ALL IS CONSECRATED?

Just as the soldier knows that he will execute the orders of his superior, or die trying. Yes, even more surely, for man might require impossibilities; God cannot. Just as a person knows when he has deeded his property, signed on the dotted line, or promised a superior implicit obedience.

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074 -- UNYIELDED LIFE

If you should visit the museum in Genoa, Italy, you would find in one room a glass case. Within this case there is an old violin, preserved under lock and key. It once was the property of Paganini, probably the world's greatest violinist. The instrument now renders no music. The time was, when in the hands of its owner, tones were produced that charmed and delighted vast audiences. Now this valuable old violin is silent. Even if its owner were alive today, he could produce no music from it, because it is locked up. In order to again produce those beautiful tones it must be unlocked, yielded into the hands of a violinist. May it not be that there are powers locked up within our souls and bodies that, if yielded to the Holy Ghost, would produce sweet music that would bless the world? Chords, no doubt, would vibrate that would cause us to rejoice with joy unspeakable and full of glory. But God cannot use our powers because they are locked up. -- James H. McConkey

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075 -- A SHOT AT SELF

During the World War there was hidden behind a cottage on a distant hill a battery of the enemy that was doing serious damage. The officer called one of his best gunners and said to him: "I want you to bring your field pieces into position, and see if you cannot destroy that house you see yonder on that distant hill. There is a nest of machine gunners hiding behind that house, and they have our range, we must break that up." "I will do my best," said the gunner as he ordered his men to bring one of his heavier guns into position. At the first shot the house was seen to fly in splinters into the air. "Good shot! , , cried the officer, "I congratulate you on that shot." But as he looked at the gunner he saw tears streaming down his face. "Why those tears, my man? That was a fine piece of work." "Yes," said the officer, "I am glad to obey your orders, but, sir, that was my house."

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076 -- EXPERIENCE OF ABSALOM BACKAS EARLE

A. B. Earle was a noted Baptist evangelist. In one of his books he gives an account of his experience in seeking what he called "the fullness of Christ's love." We are giving in abbreviated form this remarkable story of Rev. Earle, and believe it will be valuable to others who may be seeking the blessing of sanctification:

"About ten years ago I began to feel an inexpressible hungering and longing for the fullness of Christ's love. I had often had seasons of great joy and peace in Christ, and in His service. I had seen many precious souls brought into the fold of Christ. I fully believe I then belonged to Christ -- that my name was in His family record.

"I loved the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace, I feared it would not continue, and it did not.

"Many anxious Christians came to me, complaining of the same thing. How could I help them on that point, when I did not know how to get right myself? I took them to the seventh chapter of Romans, and left them there, saying, 'O, wretched man that I am! who shall deliver me from the body of this death?' I was there myself, and supposed I must live and die there.

"In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but I could not keep them. Then I sought and found forgiveness again, and was happy, and said, 'O, that I could always enjoy such peace!' But it was soon disturbed by some word, or act, or heart wandering.

"At last I felt that the question for me to settle was this -- Can an imperfect Christian sweetly and constantly rest in a perfect Saviour, without condemnation? This I revolved in my mind for a long time. I read, as far as I could, the experiences of those who seemed to live nearest

to Christ. I searched the Scriptures for light, and asked such as I believed had power with God, to pray with and for me, that I might be led aright on this great question. At length I became satisfied that Christ had made provision for me and all His children to abide in the fullness of His love without one moment's interruption.

"Having settled this, I said: 'I need this; I long for it; I cannot truly represent religion without it, and Christ is dishonored by me every day I live without it.' I, therefore, deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice; little realizing how unlike Christ I then was, or how much would be needed to bring me there.

"I first procured a blank book, which I called my 'Consecration Book,' and slowly and solemnly, on my knees, wrote in it the following dedication:

"Andover, February 10, 1859

"This day I make a new consecration of my all to Christ. Jesus, I now and forever give myself to Thee; my soul to be washed in Thy blood and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for Thy glory; my feet to carry me where Thou shall wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey Thee in every known duty. (Signed, A. B. Earle) -- Absalom Backus Earle

"I then asked for grace to enable me to carry out this vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken. I think I then came nearer to Christ. But as clearer light began to shine into my heart, I saw more of its vileness.

"At times my joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown some hidden sin in my heart which greatly humbled and distressed me. O, the distress I have felt on account of pride, envy, love of the world, and other evil passions which have risen up and disturbed my peace.... One sin that troubled me most, and was the hardest to overcome, was a strong will -- a desire, and almost a determination, to have my own way; and thus -- even in regard to little things, or any little injury or supposed wrong -- to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, 'I will do this,' and 'I will not do that.' ...

"I felt I must have in my heart something I did not then possess. Before I could be filled with the fullness of Christ's love I must be emptied of self. O, the longing of my heart for what I then believed, and now believe, to be the sweet and constant rest in Jesus! I believed I should receive it, and thought it was near. I found it easier to resist temptation. I began to trust Christ and His promises more fully. With this mingling of faith, desire and expectation, I commenced a meeting on Cape Cod. I was in my room pleading for the fullness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum of my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt I knew I was accepted fully of Jesus. A calm, simple,

child-like trust took possession of my whole being. Then for the first time in my life I had that rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which really became rest. . . . This change occurred about five o'clock on the evening of the second day of November, 1863. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest filled my soul. The Bible appears like a new book. My views of truth are much clearer than before. My success in leading souls to Jesus has been much greater than before." -- Bringing in Sheaves

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077 -- REMOVING DIFFICULTIES

"Let us cleanse ourselves from all filthiness of the flesh and spirit." There is a sense in which we are to make ourselves holy by taking ourselves away from every seductive influence of body and mind, separating ourselves from unholy associations, surroundings, habits of mind or body over which we have any power. Many persons seeking a pure heart stop at impure habits of the flesh. We do not, and cannot, consecrate impure things to God. Many have prayed long for this experience to find that they were holding on to some filthy habit, such as the use of tobacco, or of intoxicating beverages. When these or other habits of the flesh were given up, rapid progress toward holiness was made. There must be a standing protest against ungodliness of every sort; not a bitter, vindictive spirit of fault-finding towards others; but on our part a standing protest against any ungodliness, and a sober, righteous and godly life to be maintained. However one may do all this and not receive scriptural holiness. These are but preparatory steps, leading to the place where we are made holy. We get into a state of holiness when we have met all human conditions, and then exercise faith in the all-cleansing blood of Jesus. It is the precious blood that washes away impurity, and the Divine Spirit that rectifies the depraved powers of man's spiritual nature "through sanctification of the Spirit and belief of the truth." -- George Washington Wilson

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078 -- THINGS MONEY CANNOT BUY

A few years ago the Standard Oil Company needed a representative for their company in China. This vast field was opening to their products, and they needed a man for general manager for that field. The board of directors were anxious to find a man of the particular type they needed. One member of the board suggested that he knew a man that was then in China who was well fitted by age, education, business ability, knowledge of the country, and who spoke the Chinese language, but he did not know whether his services could be secured. The chairman of the board became enthusiastic over the prospect of securing one whose qualifications seemed to be exactly what was desired. "The Standard Oil Company," said he, "is able and willing to pay a good salary for such a man. Who is this man you have in mind?" he inquired.

"The man," said the one addressed, "is now a missionary in China. He has been there a number of years, is a college graduate, knows the manners and customs of the people thoroughly, was a business executive before he went to the mission field; and, as stated before, he speaks the language perfectly."

"That is the man we want and must have," added the chairman. "Will you go to China and contact this man? You may offer him a salary of \$6,000 a year to begin with. In the event he will not accept that salary, you are authorized to offer him \$8,000, \$10,000, \$12,000, or even \$15,000 a year as the limit."

The official visited China, and soon had an interview with the missionary. He told the missionary the object of his visit, and after explaining the nature of the work his company desired to do in China, stated further that he was authorized to offer him a salary of \$6,000 a year, if he would take the position. To this offer the missionary did not appear to be interested. The official then began to raise the amount -- \$8,000, then \$10,000, then \$12,000. "You know," said he, "that you are getting only a meager salary here as a missionary, you will always be poor, your wife and children will have to undergo many hardships; our company is able to put you on easy street; you cannot afford to turn down an offer like this. Now, I am instructed to offer you \$15,000 a year, if you will accept the position."

To the utter astonishment of the official, the missionary replied: "Your magnificent offer is no temptation to me. God has called me to the work I am doing. I am employed by a greater firm than the Standard Oil Company. I appreciate the offer you have made and the confidence you have expressed in my ability, but my soul and the souls of these people are worth far more than the wealth of the Standard Oil Company."

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PART 07 -- SEEKING SANCTIFICATION

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079 -- ASK, AND YE SHALL RECEIVE

When a child comes to his mother, does he ask, "Mother, if it will please thee and is in accordance with thy will, please give me a piece of bread"? No, it is bread! bread! bread! He is not able to analyze his feelings, he only knows that he is hungry. We need not know a lot of theological facts about the incoming of the Holy Spirit -- your hunger needs to be satisfied. -- Joseph Henry Smith

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080 -- SEEKING SANCTIFICATION

Many seekers for holiness fail because selfishness or the desire for happiness, instead of a desire to add luster to Jesus' crown of glory, is the vitiating element which renders their faith of no avail. As genuine heroism always regards some object beyond self -- for which to sacrifice and devote itself to destruction, if need be -- so true faith goes beyond self, and apprehends Jesus Christ's glory as its object and desire. It is at this point that the seeker for purity of heart finds his severest test. But the illumination of the Holy Spirit will, in a very short time, show the sincere and

importunate soul the end of the long road. The Spirit will uncover the idols of which we ourselves may have been unconscious. A friend of the writer became sick in Paris. He sent for the most eminent physician in the city, who, after a careful examination, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, "You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you through the deadly disease. Make your will, and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else which you prize." The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high profession and repute than to run the risk of being plundered by a horde of hungry hotel servants. He surrendered all his goods and himself into the charge of the physician. The physician sat by his bedside, saw his prophecy fulfilled, reason got out in delirium, and intelligence sank into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the tide turn, and detected the first reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him. Thus must you do if you would avail yourself of the all-healing Physician, Jesus Christ. -- Daniel Steele

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081 -- HOLINESS ATTAINABLE

In the New Testament there are sixteen prayers for holiness or sanctification. Eighteen commands to be holy. And there are about one hundred passages that hold up sanctification and holiness as the privilege and duty of believers. It looks like, with all this provision, that one could obtain the experience.

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082 -- SANCTIFICATION, A SUBTRACTION

In the new birth we get something we never had before -- life. In sanctification we get rid of something we have always had -- inbred sin. A man suffering from a decayed tooth, is painfully conscious that something is wrong. He tries all kinds of home remedies, but gets little relief. At last he decides to go to a dentist and have the troublesome member removed. Now the dentist is in that kind of business. With confidence in the dentist's ability to remove the tooth, the man must yield himself, submissively, into the hands of the dentist. Arguing about the cause or nature of the aching member does not afford relief. The dentist has a special chair (altar) where such operations are performed. The man must place himself in the chair, throw back his head, open his mouth, and tell the dentist to proceed. The dentist easily locates the trouble. With a pair of forceps he reaches for the tooth. Perhaps the sufferer, alarmed as he thinks of the pain, the cost, the reproach, closes his mouth, interferes with the work. He may want to argue about the matter. Maybe the tooth does not hurt so bad just now. After all is said and done the troublesome tooth still remains. He weeps

over his sad condition, his friends assure him that they submitted to the operation and have had no trouble since. Finally the man sings

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body Thine to be,
Holy Thine forever more."

He puts down his hands, opens his mouth, becoming submissive in the hands of One who is able, the work is quickly done.

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083 -- FEELING

If one depends upon his feelings as an evidence of his sanctification, he will be leaning upon a broken reed. He will be unstable in all his ways. Look at the old patriarch, Isaac, weak, feeble and blind. He asked Esau, whom he loved, to go into the field and find some venison and dress it in a savory way and bring it to him to eat. He would then receive that parental blessing which accompanied the birthright of the eldest son. While Esau was gone, Rebecca commanded Jacob to kill a kid and bring it prepared in a savory way to his father, and thus he would get the blessing instead of Esau. Jacob, knowing that he was a smooth man, and that Esau was a hairy man, realized that he would next want to feel of him, and know if he were Esau. His mother assured him that she would look after that, and so putting the wool of the kid around his neck and his wrists so he would feel like the hairy form of his brother, he went out to his blind father with the dish of so-called venison. His father said, "Who is this my son?" and he answered, "I am Esau." Then said Isaac, "Come here and let me feel you; the voice is the voice of Jacob, but you feel like Esau." He depended upon his feeling and was fooled. How many people thus get fooled by depending upon their feelings! Should we depend more upon God's word, upon His promises, and less upon our own changeable feelings, we would succeed better in the Christian life.

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084 -- WALKING IN THE LIGHT

A man who was very thirsty went into a department store hoping to find a drinking fountain where he could quench his thirst. He looked all about but could find none. He asked a clerk if there was a place he could get a drink of water. The clerk directed him over to one side where he would find a drinking fountain. He went over but could see no place to drink. While standing there others came up, bent over a low fount, secured a drink and passed on. The man could find no faucets, buttons to push, no handles to pull, yet others came up, got a drink, while he was famishing with thirst as he looked on. Finally, he confessed his ignorance, and asked one how he managed to get a drink. "Very easy," was the reply. "Just bend over and when your head comes into position the electric current is connected by means of a light beam and the water comes on.

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085 -- SIN WILL OUT

Evangelist Will Huff was holding a revival at a certain church when the daughter of a prominent minister came to the altar seeking sanctification. The minister went to the altar and rudely dragged his daughter away. In less than one year from that time this same minister was seeking to have this daughter admitted to a home for fallen girls. He did not want his daughter "disgraced" by going to an altar in a holiness meeting, but now the daughter that might have been a blessing to the world has brought disgrace on herself and the father will have to share it.

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086 -- PREJUDICE

Preconceived notions and inconsistencies of some "holiness" people have kept many from the blessing of full salvation. One may put on green glasses and then everything will appear green. Mirrors are made that purposely distort objects seen therein. We may see objects, even ourselves, as greatly elongated, or short and wide. In a mirror the image is always reversed. Our hair is parted on the wrong side, our right hand is the left, etc. Jesus said, "When you pray enter your closet and close the door." As long as we see things in a distorted relation, we do not have the door closed. "What will the people think, if I profess the blessing?" Shut the door, brother! You will not see the inconsistencies of others, or wonder what people will say, when you have the door closed. -- Joseph Henry Smith

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087 -- LETTING GO

Many fail to receive the blessing of sanctification because they are afraid to leave all to the Lord, afraid to swing out on God's promises, to believe His word. A man was obliged to descend into a deep well. He secured a rope of sufficient length, as he thought, to reach the bottom of the well; and fastening one end at the top of the well, he slid down the rope until he came to the end, but to his amazement he was not to the bottom of the well. It was dark and he could not see how far he was from the bottom. To let go and drop to the bottom of the well meant a fall -- he did not know how far. After dangling at the end of the rope until his strength was gone, he let go and fell -- three inches.

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088 -- CROSSING EARLY

If Israel had gone straight forward after crossing the Red Sea they could have entered Canaan within a few weeks; but instead, they wandered for forty years in the Wilderness. Thus it became far more difficult to cross over. Their wanderings now brought them on the "other side" of Jordan. In these years their enemies had become strengthened in men and munitions, more thoroughly entrenched in their fortifications, the "giants" stronger, and now the Jordan was

overflowing its banks. How insuperable appeared the obstacles to their advance! The child at the source of the stream of salvation finds it only a little stream as it trickles through the meadow, even the grass lapping across its banks. How easily he may now step over. But as he follows down the stream on the wrong side and grows older the stream widens, becomes deeper and more turbulent. It is now more difficult to cross. The crossing neglected, the stream becomes a torrent, so wide, so deep, that he now begins to despair of ever crossing. He realizes he is on the wrong side, and that the farther down he goes the wider and deeper and more difficult will be the crossing. Satan suggests, "You can never make the crossing now." Many believe him. But under pungent conviction he cries

"I am resolved to try,
For if I stay, I must forever die."

He plunges into the stream, struggles against the currents of doubts and difficulties, murky tides of doubts and fears

"Beside the dreadful glen,
With current swelling;
In view of giant men,
Forever sinking
My soul with fear is low,
That drowning in its flow,
Will be my fate below,
Instead of landing."

By faith in the mighty Arm that is strong to save and mighty to deliver, he reaches the other shore. Why should he not shout? He sings and praises God for deliverance. However, he does not have any better religion than the child that stepped across the stream in early life and probably made very little ado about it. The one came down on the right side of the stream all the way, the other looks back on a life misspent with many regrets on account of years wasted that might have been spent in the service of the Lord. We are at times led to think that the child did not get saved because he did not make such a big "fuss" about it as an older person who has been led captive by Satan for many years.

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089 -- SANCTIFICATION BY DEATH

Satan is the author of sin. Death came by sin (Rom. 5:12). Then Satan is the granddaddy of death. Also, death is the last enemy (I Cor. 15:26). Some people expect to be sanctified by death. If that is so, then they are expecting death, whose granddaddy is Satan, and the last enemy, to do something for them that the blood of Jesus can do here and now.

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PART 08 -- THE EXPERIENCE OF HOLINESS

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090 -- MANIFESTATIONS OF THE SPIRIT VARIED

(I Cor. 12:11.) Two of God's children yield their lives to Him in entire consecration. In response to that entire surrender the same event will come to them both -- a fullness of the Spirit; but the manifestation, the experience of that fullness, will not be the same in both; it will vary with the individual temperament. Two men, absorbed in conversation, stand upon a railroad track, unconscious of the approach of a train swiftly bearing down upon them. Just in time both are snatched by friendly hands from the awful death impending. To both, as they turn away with blanched faces, the same event has come, namely, rescue from a terrible death. But mark how differently it affects them. One's eyes fill with tears; his voice trembles with suppressed emotion; and his heart is quietly uplifted in profound gratitude to God. The other, fairly ecstatic in his emotion, leaps for joy, embraces his rescuers, and exultantly recounts the story of his deliverance to all whom he meets. The same blessing has come to both, but the experience manifests itself diversely, because their individual temperament is different. Let us, therefore, when we have yielded our lives, be grateful to God for just such individual manifestation as He may, in His grace, vouchsafe to give us. -- James H. McConkey

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091 -- A LIFE OF HOLINESS THE NATURAL LIFE

Suppose a man observes the laws of health and so far escapes physical suffering; suppose he keeps inviolate the social and civil statutes of the country, and, therefore, can face every man, and fear no officer of the law; suppose he keeps a conscience void of offense toward God and man, and, therefore, fears neither death, hell, nor the grave; and suppose all this is done without any overstrained effort, and that it is a natural outgrowth of an inward state -- that man must be the happiest of human beings. Such is the state and experience of persons perfected in holiness. -- Sheridan Baker

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092 -- SPIRITUAL PARADOXES

In the true spiritual life we rise by sinking, we live by dying, we conquer by surrendering, we learn by becoming a fool, we get filled by being emptied, we become strong by perfect helplessness, we save by losing, we are made rich by our poverty, we rule over others by being servants to them, we make others rich by having nothing, we shine by giving up our brilliancy, we fight by keeping still, we triumph by being subdued, we promote ourselves by despising self, we win a crown by bearing a cross. O what a heavenly wizard, what a divine necromancer is the love of Jesus, that can so outwit the wisdom of men!

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093 -- NOT RECOGNIZED BY THIS WORLD

"We are pilgrims and strangers here." This world is not our home, we are citizens of another country. Should you walk up to the door of the Royal Palace of the kings of this world, you would find a guard there who would not admit you to its portals. Although you belong to the Royal Family, yet you are not known and must turn away. Should you persist, no doubt you would be taken away to an asylum and placed in an "observation ward." Not so at the portals of the King of Kings and Lord of Lords. There we shall know as we are known.

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094 -- CENTERED IN CHRIST

A farmer who had a number of colonies of bees had difficulty in keeping one swarm in the hive. They first came out of the mother hive, settled on a limb nearby, and the farmer brought forth a new hive and properly housed them. Not long afterward they came out of their new home and again settled on a limb as before. They were again put into the hive, but with no better success than at first. Again and again they would come out of the hive. The farmer said, "I believe those bees do not have a queen. Searching about the mother hive, he found a dead queen. Taking this dead queen the farmer carefully tied it with a string inside the hive. He now placed the bees into the hive and they seemed perfectly satisfied to stay in their new home. They came out no more. Even the bees must have something, a queen, about which they can "center." When Christ is not made the center of our work and devotions, there will invariably be dissensions, there will be "swarming," going away and "settling" on other limbs.

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095 -- FALSE PROFESSION

Reformation, culture, resolutions or self-improvements can never take the place of the baptism of the Holy Ghost. These are mere whitewashings that affect the outside. The trouble with whitewash is that it comes off in a driving rain or through the course of time. The fence has not been changed, but simply coated. The old rotten plank is still underneath. It is not a coat of paint we need but a new fence; not to be whitewashed, but washed white. -- Beverly Carradine

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096 -- UNION AND FELLOWSHIP OF THE HOLY

The Pentecostal Baptism caused the early disciples to be so powerfully drawn together that they established a community of goods for the purpose of living with, enjoying, and helping each other. Christian associations, in some form, have been kept up all through the ages. Those who enjoy the experience of holiness, and can bear the expense, often travel the length of the land to attend holiness meetings. There is in holiness such a drawing toward the purified that nothing can prevent holy people from gravitating toward Christ and each other. To illustrate: Here is a wheel with spokes radiating in all directions out from the hub. Christ is the Hub, the center. We, the

different denominations, individuals, nationalities, races, are out on the spokes some at one distance, some at another from the Hub. We all start down the spokes toward the Hub; when we reach there we are all with Christ and are all together.

* * *

097 -- I WILL SUP WITH HIM, AND HE WITH ME

(Rev. 3:20.) Note the difference in having a guest and being a guest. In the regenerated life Christ comes into the heart and sits down to the table we spread for Him. You spread the board, go to the expense, do the entertaining, become the minister and servant, so to speak, of the guest. Such worry! Dish after dish of some new work or duty is laid before Him, with the hope that He will smile upon us. Oh, the strain, the anxiety. Some must take a vacation, after the guest is gone. Note the difference when the Master invites you to dine with Him. It is one thing to entertain a friend; but it is entirely another to have this friend entertain you. Suppose he is very rich, pays all the bills, renders all the service. What a supper! What food! The heart is satisfied, filled to overflowing. The bread is fresh, the honey drips, the wine of holy joy sparkles. The heavenly orchestra begins to play sweet music, the soul is wafted on the wings of eagles. -- Beverly Carradine

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098 -- HUMAN NATURE NOT DESTROYED IN SANCTIFICATION

Some teachers have made serious mistakes in not properly distinguishing between human nature and the carnal mind. There are bodily appetites that are God-given. The body must be "Kept under." The carnal mind must be destroyed. You remember the command given Moses was to destroy the Canaanite. Israel was to slay the Canaanite, or the Canaanite would slay him. But the Gibeonites (Josh. 9) were allowed to live, but not to reign; they were made slaves, servants. We cannot live in spiritual Canaan if the carnal mind is allowed to live. It must be destroyed or it will destroy us. The human nature is allowed to remain, but only as a servant. The flesh must be made a servant to us, or we will become a servant to the flesh. -- Owen W. Barbee

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099 -- REPROACH OF HOLINESS

Christ has set reproach and persecution as two cherubim at the gate of the Eden of perfect love, to test the consecration, courage and confidence of all who seek to enter. They who lack any one of these qualities must be excluded from this paradise.... Jesus wishes that all who propose to follow Him fully should count the cost, and not shrink back in disappointment when they find that He has not where, in worldly honors, to lay His head. Hence total and irreversible self-abandonment is the indispensable condition of that oneness with Christ, that harmony with God, which, in scriptural phrase, is called perfect love. -- Daniel Steele

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100 -- LOOKING UNTO JESUS

We sometimes discover in an animal a wisdom lacking in professing Christians. Too many allow the attractions of the world to get their gaze off of Jesus. A public speaker says: I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say, No," and the dog knew he must not touch it. He seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

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101 -- ENTRUSTED WITH FIVE MILLION DOLLARS

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Another translation says "that which I have deposited" instead of "that which I have committed." I like that translation. During the World War I was employed in the disbursing office of the Emergency Fleet Corporation at Washington. We had at our disposal several billions of money, and this money was spent at a frightful rate. One day I was handed a piece of paper that represented five million dollars and instructed to take it to the bank for deposit. I had never before had in my hands so much wealth. I was awed with the amount this check represented, and at the same time felt the enormous responsibility that had been entrusted to me. It staggered me. I carefully placed the check in my inside coat pocket, then I hugged it closely to be sure it was there. Putting on my overcoat, I then felt again to see if the precious treasure was still there. Walking out of the building onto the street where people were coming and going, elbowing me on the one side and the other, I wondered if they only knew what a treasure I was carrying. I made my way by the shortest route to the bank. With a sigh of relief, I shoved the five millions through the window to the bank teller and took his receipt for it.

I have a deposit in my soul that is worth far more than five million dollars, and I know my Banker, I know where I have my deposit. Thieves cannot break through and steal. It is so sure that "no power can mine it away, while the years of eternity roll." -- Leewin Bell Williams

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102 -- THE BIBLE BECOMES A NEW BOOK

How often we hear the testimony by those who have been sanctified, telling how the Bible has become a new book. At one time it was hard to understand, now we love to read it, and we can understand it so much better. A young lady was entertaining her lover one evening. During the conversation he asked her if she had ever read a certain book. "No," said she, "I once started to read it, but it did not appear very interesting to me, so I stopped when I had read only a chapter or two."

"Did you know," said he, "that I wrote that book?"

"Really?" she exclaimed.

"Yes, indeed, I wrote the book; if you will look on the title page you will see my name."

"Oh, I never dreamed that you were the author," said she as she tried to apologize for the lack of interest she had shown in the book.

She sat up all night and read the book. It was now an entirely different book from what she at first thought it was. She was in love with the author.

The Bible was written under the inspiration of the Holy Spirit, and the author can explain it to us when He comes into our hearts as our Teacher.

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103 -- HOLINESS NOT A LUXURY

Some people pass over lightly the matter of their being sanctified holy. They often say in excuse for their shortcomings, "Oh, I do not claim to be sanctified." Holiness is not like gadgets that men put on automobiles -- may be used or not. "Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12:14).

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PART 09 -- POWER OF THE HOLY GHOST

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104 -- POWER OF THE HOLY GHOST

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). God is omnipresent, i.e. He is everywhere, but God is not active everywhere. The air is everywhere about the earth, but it is not active at all times. It becomes very active sometimes and we have cyclones. It is a good thing to have spiritual cyclones occasionally, such that will uproot sin, destroy carnality, purify the air. Someone may say, "There were 3,000 converted on the Day of Pentecost, you claim to be filled with the Holy Ghost, but I do not see any such results following your preaching." That is true. It should be noted, however, that Pentecost was a dispensational event that will never be repeated, any more than the events at Sinai when the law was given, will be repeated. God seems to come down through the universe about once every two thousand years and step on this planet; when He does there is always a great event. Again, it should be remembered that when Peter stood up to preach on the Day of Pentecost he was not only filled with the Holy Ghost, but he had 119 others who also were filled with the Holy Ghost standing with him. They were all with one accord. One hundred and twenty constituted the entire New Testament church, and every member was standing with Peter who was the mouthpiece. When you can get a minister filled with the Holy Ghost and a church filled with the Holy Ghost, then you will see souls saved.

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105 -- RUNNING ON MOMENTUM

We sometimes make a fair show in the flesh because back in our earlier experiences we were mightily anointed and learned how to do it. It is said that out on the level prairie a railroad engine, running at a high speed, say forty or fifty miles an hour, will then with the steam suddenly cut off, continue to run on its own momentum for fifteen or more miles. I wonder if we are not at times preaching, singing and testifying on past unction and past momentum! -- Elmer Ellsworth Shelhamer

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106 -- COMING OF THE HOLY SPIRIT

Jesus told His disciples that it was expedient that He should go away, and that if He went away He would send them another Comforter who should abide with them forever. Jesus went away and we are sure that He reached the right hand of God for the Holy Spirit came upon the disciples ten days later on the day of Pentecost. A number of years ago an explorer made a trip to the North Pole. This was before the days of the radio. He took along with him some carrier pigeons. No one knew whether the explorer reached his destination, nor whether they were alive or lost. The long night of the Arctic came on and loved ones anxiously waited to hear from him. One day a carrier pigeon arrived. There was attached to its leg a note which read, "All is well," and signed by the explorer. Then they knew he had reached his destination.

* * *

107 -- BURNED OUT

The Holy Spirit is a consuming fire. "He shall baptize you with the Holy Ghost and fire," said John the Baptist when speaking of Jesus. It is a principle in nature that a thing once burned can never be burned again. It may be reduced to ashes, but furthermore a second fire can do it no harm. The Holy Spirit can so burn out all impurities of our nature that even the fires of hell can never even scorch us afterward.

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108 -- UNCTION OF THE HOLY SPIRIT

"Ye have an unction from the Holy One" (I John 2:20). The athletes in the Grecian games anointed themselves with unguents in order to attain quickness, agility, and nimbleness of action; and this gave a grace and beauty to their various movements. Before they could attain this, the unguent must have pervaded their frame, and not glistened in superficial application. The apostle seizes upon this figure to illustrate the power of the Holy Spirit which, coming upon the church, gives more power, beauty and strength. It should be noted, however, that the unguent was not effective until it "struck in."

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109 -- NEED OF A FIERY BAPTISM

"He shall baptize you with the Holy Ghost and fire" (Matt. 3:11). To separate the bits of ore from the dross with which it is surrounded, by hammer and chisel, or even by the help of chemical agents, would be a Herculean task. So to separate the godlike image within man from the sin which envelops it is a task upon which many expend years of labor and many tears, with only unsatisfactory results. But fling the ore into the blast furnace, pile up the fire, and soon a glowing stream of pure metal will flow forth. Pour into the soul of man divine love, that love which is "shed abroad in the heart by the Holy Ghost given unto us," that love which answers to Christ's love for us, and is fixed upon One who is pure and holy, and we can be severed from sin. All other cleansing is superficial. It burns away sin out of the godly, and consumes the ungodly if they cleave to their sm. -- Pulpit Commentary

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110 -- FIRE NEEDED

A train came to a stop. The anxious passengers wondered what could be the trouble. There was no station, no water tank, but there they stood. Some went forward to the engine and made inquiry. "Haven't you got any water?" asked one. "Yes," replied the engineer, "but it's not boiling."

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111 -- FIRE OF THE HOLY GHOST

Mr. Moody invited Harry Moorhouse on one occasion to hold a series of meetings in Chicago. Mr. Moody advertised extensively and a great crowd of people were present at the first service. Mr. Moorhouse was greatly astonished when he came upon the platform and faced a vast audience. He did not rise to speak, but retreated from the platform to the anteroom. Mr. Moody followed him and inquired what was the matter. "Oh," said Mr. Moorhouse, "you cover the whole city with my name as if you thought I could do this thing, and I cannot." He and Mr. Moody knelt in prayer, two or three others were called, and knelt beside the evangelist and prayed that the Lord would anoint him for the service. Mr. Moorhouse quietly left them, and returned to the platform and began to preach. He had not proceeded ten minutes until someone in the gallery cried out, "What must I do to be saved?" Soon another cried out. The preacher stopped and led a great number of hungry souls into the inquiry room. The fire of the Holy Ghost had fallen. "Not by might, but by my Spirit, saith the Lord."

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112 -- HUMAN EFFORTS VS. POWER OF THE SPIRIT

A wire attached to a load can draw to the strength of the wire. But attach the wire to a dynamo, then we get power to the limit of the dynamo.

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113 -- HEAVENLY BREEZES NEEDED

There is one baptism of the Holy Ghost, yet there are many anointings. We need to be filled with the Spirit for every undertaking. Ancient history tells us of a naval battle that was planned. The general delayed the attack until nine o'clock in the morning when he knew a land breeze would come up to aid the boats. Then every soldier could be released from the oars to fight. The breeze would carry the boats forward. Thus we need the Holy Spirit in our warfare against the enemy of our souls.

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PART 10 -- THE LIFE OF HOLINESS

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114 -- SOUL REST

Every true Christian has peace with God, and, of course, enjoys rest of soul; but in the regenerated life, this peace is often suspended, and this rest broken. This results from remaining carnality which enfeebles and beclouds the discernment of faith. In the entirely sanctified state carnality is eliminated from the heart, removed, and the action of faith is, consequently, unobstructed, and hence the soul's peace and rest must be complete. As storms and tempests agitate the surface, but never reach the depths of the ocean, so the trials and tumults of this life may ruffle and disturb the surface, but never reach the depths of the soul's rest, while trust in God is unshaken. -- Sheridan Baker

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115 -- STABILITY

The largest ships float, roll and tumble and quake and rock on the tempestuous sea, but nearby may be an iceberg which is seen to resist every billow that dashes against it, unmoved and unshaken. Why? About seven-eighths of an iceberg is under water. If an iceberg stands one hundred feet high above the water, it goes down seven hundred feet below the surface, and the great body of the iceberg is in the still, undisturbed, restful, quiet waters below, where the storms never stir things. God's people need to be seven-eighths root instead of top, it would take more than the storms of hell then to shake them. -- Seth Cook Rees

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116 -- INSULATED FROM THE WORLD

(I John 2:15.) Nothing saps the spiritual life so quickly and completely as worldliness. "This world is no friend to grace to help us on to God." The professor came to the physics class bringing with him his little daughter. She was a beautiful little girl with long wavy hair hanging down over her shoulders. It was unusual to see the little girl in the classroom, and the students wondered why the professor had brought her along. The subject for the day was electricity. The teacher placed a large piece of glass on the floor and then placed a chair on the glass. The static machine, electric generator, was brought nearby, and the little girl was then placed in the chair. When the machine was set in motion and the electric current was produced the little girl was asked by her father to take hold of the electrodes of the machine. Soon she was charged with electricity. This was demonstrated by touching her body. A spark of electricity would jump from her body to your finger, or any object brought near to her. The professor then took one hair of her beautiful curls and laid it over on a chair nearby. Her body was soon devoid of any electricity. Touch her but no spark could be seen or felt. One hair carried off all the current. The little things of the world, sometimes that we think are so innocent, grieve the Spirit and we find ourselves without any fire of the Holy Ghost.

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117 -- FREE INDEED

The full measure of Christ's love, shed abroad by the Holy Spirit, makes free indeed. Service is no longer drudgery but a delight. The motive to obedience is no longer fear, but love -- not the dread of the law, but affection toward the Lawgiver. This difference may be illustrated by the conscript and the volunteer soldier. The impulse which thrusts the former into the field is fear of the law reinforcing his feeble patriotism. When the news comes that his name has been drawn from the wheel of fortune, and that the strong arm of the law has seized him to push him into the front of the battle, his cheeks turn pale and his heart sinks within him. Nevertheless, he puts on the military uniform, and shoulders his knapsack, though it seems to weigh a ton.

He is strongly tempted to slip away from the officer and escape from the country; but fear of the law, and his weak love for his native land, overcome this temptation. He murmurs at the hardness of his rations, discomforts of the camp, the severity of the discipline. Every hour he wishes he could avoid the disagreeable duties of a soldier's life. He sees the volunteer enduring the weary marches with patriot songs, and with cheerful smiles rushing into battle as to a banquet. He sees him brought back mortally wounded, borne on a stretcher, blessing the old flag of his regiment as it fades away from his glassy eye, and thanking God for a country worth bleeding and dying for. The conscript notes with shame the contrast between the spirit of the volunteer and his own cold, apathetic, reluctant service, and hides his blushing face from his comrades with the earnest, unspoken prayer for the inspiration of nobler feelings toward his country. Let us suppose the prayer of the conscript is heard, and that a baptism of patriotism descends upon his soul.

Now his country stands before him as the chief among ten thousand nations, and the one altogether lovely. He gladly grasps his rifle and runs with eager delight to the thickest of the fight to drive back the enemies who are trampling beneath their feet the glorious flag. He has passed through a crisis in his military life. A new motive power has taken up its abode behind his will -- love instead of fear. The temptation to desert, which once cost him a struggle to resist, never

troubles him now. If the term for which he was drafted should expire today, instead of throwing up his cap for joy, he would find a recruiting officer and re-enlist for the whole war, bounty or no bounty, for he means to fight till the last enemy lays down his arms, and the land of his fathers is redeemed. -- Daniel Steele

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118 -- KICK TAKEN OUT

It is said that one of the tests used in the slaughter house to tell whether an animal is dead or not is to prick his heel with a sharp instrument. If the animal is really dead he will not kick, but so long as he kicks the butcher knows he is not dead. We are to be dead unto sin. The one who is really dead will not "kick" every time things do not go to suit him. He will be patient, long suffering and gentle.

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119 -- GRACE DAY BY DAY

"As thy days, so shall thy strength be." God has promised us grace for every need, yet we cannot store up grace for future use. "He is a very present help in time of need." In many homes a supply of water is furnished by means of an electric pump. The pump is silent until the supply of water runs low, then automatically the electric connection is made and the pump begins to work.

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120 -- GUIDANCE OF THE HOLY SPIRIT

Probably no one in modern times has been so definitely led of the Holy Spirit as George Mueller of Bristol, England. Throughout his lifetime his great orphanage was conducted by faith. He asked no one for anything. He made his requests known to God. His biographer tells us that at times they did not know where the supplies of food would come from to feed the hundreds of children for the next meal. Mr. Mueller would enter his room, kneel in prayer, and before he arose from his knees trucks would drive up to the orphanage with ample supplies of food. Mr. Mueller visited this country at one time and was the guest of Mr. Strouse at Salem, Virginia. Mr. Strouse entertained him in his beautiful home. On one occasion Mr. Strouse asked Mr. Mueller if he would like to take a drive over the city. Mr. Mueller replied, "I will ask Father about it." After going to his room and engaging in prayer, he returned and said, "Yes, I think it will please my Father to take a drive with you over the city."

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121 -- YOUR FATHER'S WILL

"This is the will of God, even your sanctification" (I Thes. 4:3). A young man after reading his father's will declared with great emotion, "After seeing how Father has planned for us, if we

do not carry out his purposes, we are unworthy to live." When we read God's will for us in nature and history and the Bible, and see how thoughtful He has been for our every interest, if we do not carry out His will we are unworthy to live. -- Clarence A. Vincent

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122 -- THE BRIDEGROOM OF THE SOUL

The Scriptures represent believers as sustaining different relations to the adorable Saviour; viz., the relation of friend, child, brother and spouse (husband). No increase in the dearness of the relation of friend, child or brother will change it into the relation of spouse. This involves the notion of a special covenant and some act ratifying this union which is in strict accord with experience. In the justified relation the intercourse of the soul with Christ is often interrupted; His visits may be frequent and precious, but still they are visits -- not an abiding presence. The endearments of friendship, and the loving sympathies of filial tenderness may be sensibly felt in a clear state of justification, but never the endearing fondness of nuptial union. Jesus becomes the Ishi (husband) of the soul. Here "Every trial of my life I tell Him, and He understands it well." In true wedlock no secrets are hidden. This the dearest, sweetest relation known to mortals. Husband and wife become one. "For both He that sanctifieth and they who are sanctified are all one." We are wedded to our Lord by a Divine act of the Holy Ghost.

Ishi, Ishi is the jewel,
Mine He is while ages roll;
Angels taste not of such glory,
Holy Ishi of my soul.
Wilt thou have this precious Ishi?
Bridegroom of thy soul to be;
He the fairest of ten thousand,
Waits in love to welcome thee.

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123 -- COMPLETENESS AND MATURITY

There is a vast difference between completeness and maturity. Complete cleansing and complete filling come by faith, and instantaneously; but maturity, with the complete saint as with the complete apple, is the child of growth and contact with ripening influences. The apple as it hangs on the tree in the summer time is a complete apple; but, because of its unripe qualities, is not fit for use. Let the frost come, the storage in some dark cellar, hid away from the sight of men, and then the mellowing, sweetening power of the "spirit" that was already within "works out" what God had already worked in. What a beautiful fragrance; yes, "made meet for the Master's use."

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124 -- HOLDING YOUR GROUND

The Holy Spirit is given to them that obey Him; and obedience will retain the blessing. Too many, we fear, run away "when the battle gets hot." During the World War a soldier from North Carolina was sent to a training camp on the coast of Virginia. He had never seen the ocean. One night he was placed on sentinel duty and told to hold his ground. Some hours afterward when the tide was in, the captain came looking for his guard, and found him up to his neck in water. "Why, you fool," he cried, "what are you doing there?" And the answer came back, "Captain, I'm holding my ground, but this creek's riz."

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125 -- THE HOLY SPIRIT REVEALS JESUS

College professors often write their own textbooks. When they come before their classes they not only teach what they have written in their textbooks, but much more is added. The Holy Spirit reveals Jesus. "He will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and will show it unto you" (Jno. 16:13). The Bible becomes a new book when its Author becomes our teacher.

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126 -- SUPPRESSION

If a man has a family of children playing in a yard and a rattlesnake lurks nearby, it would be far better to suppress the rattler than to let him go free. But the better thing would be to kill the old rattler so that he would never poison any of the children. It is good for a Christian to suppress the old man, but it is far better to have him destroyed. A family had a favorite dog. This dog was getting old and cross. He had been faithful and was dearly loved by all the family. He was very cross to visiting children. To keep him from biting the children who were playing in the yard, they would put a large box over him to suppress him, but he would growl on the inside. One day he became so stirred up that he got out of the box and bit one of the children. That night the family had a long consultation about what to do with old Rover. They loved him, he had been so true and faithful. Yet they wanted the children to be safe. At last it was decided, much as it grieved them, that old Rover must be put to death. He was taken out in the woods and executed. He never growled again. -- Elmer G. Marsh

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PART 11 -- GROWTH IN GRACE

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127 -- GROWTH IN GRACE

We may grow in grace but not into grace. No one thinks we can grow into regeneration, neither can we grow into sanctification. Growth requires the element of time. Both regeneration and sanctification are received by faith, hence the time element does not enter into either works of

grace. If a man had been traveling on a train from St. Louis to Cincinnati for a week, and had not reached his destination, he would have reason to believe that he was on the wrong road. But what if he had been traveling, twenty, thirty, forty years, and still had not reached Cincinnati; then he ought to know he was on the wrong road, and the most sensible thing to do would be to change cars, conductors, ticket, direction and everything.

Our cabbage plants while in the hot bed cannot grow into the garden, but if transplanted they can easily grow in it.

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128 -- GROWTH INTO SANCTIFICATION

Did you ever hear of anyone growing into sanctification? Never. No one ever testifies to such an experience. So the theory is a failure. How absurd to say the growth of Isaac would run Ishmael off! Ishmael had thirteen years the start of Isaac.

Growth is a naturalism peculiar to every living organism. You abide in the vine and the good Husbandman will attend to the growth. You plant your crop, i.e., get your soul converted, then destroy all the weeds, briars and bushes, and see that your ground is clean, i.e. get sanctified, and keep sanctified, and God will attend to all the balance. -- William Baxter Godbey

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129 -- PROGRESS IN HOLINESS

The purified believer will make discoveries of infirmities and defects which he will be led to throw off, and to take on new excellencies which he will discover in the Christ nature as the heritage of faith. He will not be long in discovering rudeness in his manners which he will deplore and escape, roughness in his speech and tone of voice which he will depreciate and abandon, and other dregs of the old disease which cling to him, though the disease itself has been removed, all of which is beautifully symbolized by the conquest of Canaan. There is a radical distinction between the ugly marks which smallpox leaves on its victim and the disease itself. The person carrying these marks may be the healthiest person in all the neighborhood. So there is a radical difference between the infirmities and crudities which eliminated depravity leaves behind, and depravity itself. The person greatly marked by these crudities may be the soundest person spiritually in the church, notwithstanding these great defects and blemishes which injure his reputation, but do not hurt his true character. -- Sheridan Baker, Hidden Manna

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130 -- GROWTH AFTER SANCTIFICATION

Perfect love is the tropics of spiritual growth. It is the "large place" that keeps enlarging, the "deep waters" that are ever deepening, the "bright light" that is ever brightening. Some have vainly thought that, because perfect love is received by faith, therefore, when obtained, growth

ceases. Huge fallacy! A child with a cancer, confined to a dimly lighted room, will grow; but once cure the disease, and let it leap into the sunshine and pure air, and will growth cease? The converted man is the child of God, still diseased and in the shade. Entire sanctification is his complete cure and liberation. The spiritual Canaan experience that follows is the fresh air and sunshine in which he will "grow up" in value "like a cedar of Lebanon," in spiritual beauty like "the my," and in righteousness like an "holy temple unto the Lord." -- Daniel Steele

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131 -- GROWING INBRED SIN OUT

Many years ago a farmer at the close of the day hung his mowing scythe in the fork of a small tree. For some reason it was forgotten, and there it stayed until the tree grew around the blade of the scythe. Now there is a large tree, the handle of the scythe long ago rotted off, but there is the blade sticking through the tree. In all these years the tree has not been able to grow the scythe blade out.

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PART 12 -- FAITH IS THE VICTORY

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132 -- TRIAL OF OUR FAITH

The fiery ordeal necessary for "the trial of our faith" may often for a season suspend the sweet Consciousness of those precious fruits of peace and joy. We have an illustration of this in the experience of Father Abraham, when by a divine command he laid a sacrifice upon the altar. Having fulfilled the conditions on his part, he stood back to see the fire of God come down and consume the sacrifice; but it did not come. His sacrifice lay there in the heat of the sun till the scent of it attracted the eagles and vultures. It was very discouraging. Just there many give up the struggle for entire sanctification; for when you "present your body a living sacrifice" to God you may be sure the fowls will be down upon you in all their variety, diabolical and human. But Abraham was not to be done out of his right relation to God by any such discouragements. "When the fowls came down upon the carcasses, Abraham drove them away." Thus the weary day of waiting passed away, and no attesting fire from heaven. "And when the sun was going down, a deep sleep fell upon Abraham; and, lo! an horror of great darkness fell upon him." Poor old patriarch! he probably had not felt so badly for a year, as just then in the act of high obedience to God. Just in the emergency many doubting souls fall, at the very threshold of full salvation. The very ordeal necessary for developing and testing their faith becomes the occasion of discouragement and demoralization. What a pity! O if such would steadily maintain their facts, and stand by faith, it would soon bring them into glorious victory. Abraham patiently endured the sleepy chill upon his feelings, and "the horror and the great darkness," and he would have waited there doubtless till the blasts of winter would have blown upon his bleaching bones. When his faith was thus sufficiently tried, God revealed Himself in matchless mercy to the heart of His confiding servant, and his faith achieved one of the grandest victories of his life. -- William Taylor

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133 -- MISTAKEN FAITH

Have you ever seen a young girl learn to fire a pistol? I will not say, imagine a boy, for he would naturally be brave about it. I have seen young ladies acquiring this accomplishment, and it is a very curious thing. It may illustrate the false notion that many have about faith. The pistol is loaded and handed to the young lady. She takes hold of it very "gingerly," as if afraid it may shoot from the handle. Now, she means to go through with it; there is the mark: so she takes the pistol in her hand, and holds it out a long way, and appears to take aim with the greatest exactness, but does not shoot. She is a little afraid, trembles, and holds back. At last she screws up her courage to the sticking-point, and, as you suppose, taking the most exact aim, shuts her eyes firmly, and fires. The thing is done, and done with. Well, now, many intelligent persons are led to believe that faith is something like that -- something you end in an instant. You screw up your courage for it, then shut your eyes, and just believe once for all; then the thing is done, and you are saved. That is a mistaken idea about faith itself. That real faith which is honest goes on from time to eternity. -- Daniel Steele

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134 -- THE WITNESS OF THE SPIRIT

The direct witness of the Spirit, especially in young converts, is frequently intermittent, either through fluctuation of faith, or through some beneficent law of the mind. On a street car one night we observed an electric light that continued to flicker. Upon closer scrutiny it was observed that the film was broken, but as the car ran over uneven tracks the vibration caused the broken ends of the film to contact. When the connection was restored the light would come on. Constant faith brings constant victory. When connection is broken we get into darkness.

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135 -- FAITH MORE THAN MERE BELIEF

Faith is a compound. It is made up of the elements of belief and trust. One may believe but not trust, this is not faith. Evangelist G. W. Ruth illustrates this by the story he tells of the man who a few years ago walked a wire rope across the gorge at Niagara Falls. After this feat was successfully performed, it was reported that the next day he would push a man across the same wire in a wheelbarrow. This announcement caused much excitement. The papers had glaring headlines. Many argued that this would be an impossible feat, while a few seemed to think that it could be done. Mr. Ruth represents himself as on the streets of Niagara the day of the proposed performance, freely expressing his belief the rope-walker will take his man across safely. Just at this time the rope-walker comes along the street and meets Mr. Ruth.

"I am certainly glad to meet you," says Mr. Ruth, as they shake hands. "I have been boosting for you all day. I believe you know your business; I say you'll take your man across safely."

"It is indeed a pleasure to meet you, Mr. Ruth," replied the man. "I've been looking all day for a man like you -- I want you to get into the wheelbarrow."

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PART 13 -- THE BEAUTY OF HOLINESS

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136 -- SUNRISE EXPERIENCE

In the holy place in the ancient tabernacle, the first room was illuminated with the seven-pronged golden lamp. We are told that "the lamp of the Lord" at times burned low. The regenerated man knows the meaning of all of this. There are days when clouds overcast his spiritual skies and his light and experience are at a low ebb. The lamp burns low. Then, too, in the holy place which St. Paul called the first veil, which stands for regeneration, there was a mixture of light; the light which shone from the seven-pronged lamp and the light which came from nature, the sunlight. But in the Holy of Holies which is a perfect type of the sanctified life, the only light was the soft, white, heavenly Shekinah which glowed between the wings of the cherubim on the mercy seat. This supernatural light was always there. This soft white light steadily glowed beneath the hovering wings of the cherubim. How true this is of the sanctified life. Let all earthly lights be put out and the sun darkened, the people who have the sunrise experience live under a never-setting sun. -- John Marvin Hames

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137 -- LOVE BEARETH ALL THINGS

(I Cor. 13:7.) One translation of this is "Love buries all things with silence." That is, love 'will not brood over injuries and wrongs until they have poisoned the soul and destroyed the flavor of love, but she quickly buries all unpleasant things. People who live in hot climates bury their dead soon after death; in like manner the soul that lives in the torrid zone of God's love quickly buries all putrid things out of sight. Let us learn the secret of victory by burying immediately all unpleasant things which arise. Don't wait until their sickening odors compel you to put them away, but as fast as they are flung at you from men or devils, bury them with silence. And then remember you have no more right to dig those things up and bring out a lot of old skeletons than you have to take a spade and go to yonder cemetery and dig up the corpse of some loved one. -- John Marvin Hames

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138 -- EXPLORING YOUR INHERITANCE

Much land remains to be possessed after you enter your spiritual Canaan. You have an inheritance among all them that are sanctified by faith (Acts 20:82). At first you do not realize

what a glorious possession you have. As you make excursions over your estate you make wonderful discoveries. You find running brooks and beautiful fountains. You find olive orchards and vineyards of Eschol grapes, figs and pomegranates, and honey in the rocks. As you get farther out you find rich supplies of oil and wine, sufficient to supply all your needs. But this is not all, you search more and more and find mines of gold and precious stones which beautify the soul. You never dreamed you had such a rich inheritance which the Father had willed to you. Who would ever dream of trying to break his Father's will? No wonder you sing

"I've reached the land of corn and wine
And all its riches freely mine."

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139 -- FREEDOM IN THE SPIRIT

When one presents his body a living sacrifice, that offering includes all the members of the body, which means his hands, his feet, his tongue, his all. He simply puts himself on deposit for God to have His way with him. It is somewhat like making a deposit in the bank. Someone places a hundred dollars in the bank in my name, hands me over the bank book with a supply of blank checks, and tells me to draw on that deposit up to the limit for anything, at any time, this money then belongs to me. I do not need to consult my depositor as to when or for what purpose I may draw on that amount. If it is mine, I may do as I please as far as the depositor is concerned. In abandoning ourselves to the Holy Ghost, we practically put ourselves, all that we have, on deposit in heaven's bank and turn it all over to the Holy Ghost. This means, Lord, Thou canst draw on the deposit for any amount and for any purpose at any time. -- William Edward Shepard

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140 -- NOT IT, BUT HIM

I once saw a picture of the Constitution of the United States very skillfully engraved on copper plate, so that when you looked at it closely it was nothing more than a piece of writing, but when you looked at it from a distance, it was the face of George Washington. At a little distance, the face shone out in the shading of the letters, and I saw the person, not the words nor the ideas. I thought, "That is the way to look at the Scriptures and understand the thoughts of God; to see in them the face of love, shining through and through; not ideas, nor doctrines, but Jesus Himself as the Life and Source of sustaining Presence of all our life." -- A. B. Simpson

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141 -- EVIDENCE OF PERFECT LOVE

In sanctification the impulse to Christian activity has changed from duty to delight. "I will run in the way of thy commandments when thou shalt enlarge my heart." Instead of dragging himself to duty, the Psalmist found a free, spontaneous impulse moving him to render with gladness any possible service to his Lord, not from fear of the law, but from love to the Lawgiver. There is a

point between the earth and the moon where gravitation changes. A projectile from earth, passing that point into the attraction of the moon, freely moves to meet it with ever increasing velocity. Thus the believer, lifted by the power of the Holy Spirit out of the attraction of the world, under the stronger attraction of Christ, gravitates upward. -- Daniel Steele, Love Enthroned

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142 -- THE HOLY SPIRIT'S MESSAGE TO THE CHURCH

Jesus brought a message to His disciples, likewise the Holy Spirit has a message to the church. "He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 2:7). "The natural man discerneth not the things of the Spirit." It is necessary to have an ear. Beautiful strains of music may enrapture one, whereas another may not be impressed. One has a musical ear, but the other does not. One with an artistic eye may see great beauty in a painting, while another who has not the artistic eye may see only a daub of paint.

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PART 14 -- THE CLEANSING FOUNTAIN

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143 -- THE CLEANSING BLOOD

The blood in its circulation through the system becomes charged with carbonic acid gas, and other impurities, and requires a momentary cleansing. If, having returned through the veins to the heart, it is allowed to go out through the arteries in this impure state, it will poison the whole system. Where shall we find a purifying element to meet this demand? Whatever is really necessary for mind, body or heart, God hath supplied in great abundance, and the application, under suitable conditions, is simple and easy. This demand of the blood has its supply in the oxygen of the atmosphere. The supply is inexhaustible. God hath enveloped the world with it to a depth of nearly fifty miles, and the application is easy. For every jet of blood thrown through the ventricle of the heart into the lungs we inhale a portion of air. The blood is thus oxygenized, and purged of its impurities and returned to the heart, whence it is thrown out through the arteries, conveying vitality and strength to every part of the system.

The same God, who provides so amply for this demand of the body, provides with a profusion of supply, worthy of Himself, in the purifying atmosphere of the all-cleansing blood of Jesus. Not a wearisome, laborious exercise, but simple and easy; and becomes increasingly so by habit, if the conditions are suitable. Notwithstanding the abundant supply of air, many die for want of it, not because of any deficiency of supply, but because of their position in close rooms, or low miasmatic regions, deprive them of access to it; or their condition of health, as in asthmatic diseases, for example, renders the application very difficult. So, spiritually, if a soul abides in close rooms of selfishness, or in the low, sickly regions of unbelief, or becomes asthmatic through sinful compromises, the application of the purifying blood is rendered difficult, or impossible. On the mount of holiness the purifying breezes blow continually. There the clear light shines high

above the dense fogs that spread over the vales beneath. There we "walk in the light, as God is in the light, and the blood of Jesus cleanses from all sin." -- William Taylor

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144 -- CLEANSING FROM ALL FILTHINESS OF THE FLESH

We cannot consecrate anything to the Lord that is unclean. Hence, tobacco, pipes, playing cards and other trappings of the devil, can never be "consecrated" to the Lord. These should be given up and abandoned forever. And this must be done before one even begins to seek holiness, especially where light has been received on such things. Billy Bray, the quaint English preacher, got under conviction about the use of tobacco. He sought the Lord time and again to take away from him the desire for such things. But he did not get victory over this habit. Finally he said, "Lord, You have done so much for me along many lines, and since You do not seem to take away from me the desire for tobacco, I will just undertake this job myself!" And he did. Too many want the Lord to do for them that which they should do themselves.

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145 -- CLEANSING FROM ALL SIN

Suppose a garment were spotted with ink, and it were put through a process which cleanseth from all ink, how much ink would remain? Now, if a statement were made to the effect that there was no ink left, would there be any self-deception in that? On the same principle, then, if "the blood of Jesus Christ cleanseth from all sin," how much sin is left? (I John 1:7). -- William Edward Shepherd

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146 -- THOROUGHLY CLEANSSES

A woman may wash the windows and scrub the floors of the house she is moving from, but we never knew the incoming female who was satisfied with the housecleaning of the outgoing woman. She at once travels over the track of her scouring predecessor with soap, brush and broom, giving what she calls a better cleaning. In like manner, deep as may be our purifying, God purifies still deeper. We may brush down the spider webs, but it takes the Lord to kill the spider.

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147 -- THE CLEANSING STREAM

"If we walk in the light... the blood of Jesus Christ his Son cleanseth from all sin" -- (I John 1:7).

A story is told of a little girl that found a beautiful white pebble in a stream. Picking it up and greatly admiring it, she decided to keep it, and so placed it in her pocket. She soon took it out

to look at it again and found it all covered with dust and dirt, not being half so beautiful as when she found it in the pebbly stream. She took it back to the stream and washed it off again, but soon found that it became covered with dust again when placed in her pocket. Finally going back to the stream she decided to leave it there where the clear water could flow over it and keep it perpetually clean and beautiful. So is the soul that is in the stream that flows from Calvary. As long as it remains there, so long will it be clean and beautiful.

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148 -- THE NEW LIFE

I have seen in the autumn, when the trees had shed their leaves, that two or three leaves have stuck fast on the branches, and have clung to them all the winter through. Storms have beaten them, frosts have bitten them, snow and rain have blackened them, yet they have held fast to the tree. But when the spring has come, and the sap has begun to ascend and push its way through every branch and every twig, the leaves have disappeared -- pushed off by the rising tide of new life, for death can never stand before life. So it is with us. Those old inveterate habits that belong to our fallen nature are very hard to get rid of. We battle with them, and try to eat them off, but again and again we are defeated. But when the Spirit of the Lord fills and possesses us, then these habits disappear almost unconsciously, because death cannot stand before life. -- A. J. Gordon

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149 -- POWER OF CHRIST TO SAVE

"Where sin abounded, grace did much more abound" (Rom. 5:20). The housewife when preparing the potatoes for the meal often finds a decayed speck. With a knife she cuts off a slice of the potato, but still there is a stain remaining. Again the knife goes a little deeper; but there is still a stain. The knife goes deeper and another part is cut away. When all the stain is removed that that is left is then fit for use. If Satan can inject into the soul a sin stain so deep that the blood of Jesus cannot wash it away, then we must conclude that Satan is stronger than Christ.

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PART 15 -- THE ABUNDANT LIFE

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150 -- LIFE MORE ABUNDANT

In the drought of summer the infilling streams that fed an artificial lake, embosomed in the depths of the mountain, and which furnished the water supply of a neighboring city, were reduced to tiny streams; the waters of the reservoir sank to their lowest limits; and all the ills of a protracted famine beset the city. The water was cut off save for a few hours each day. Not far from this city lies a smaller one nestling among the mountains. In its very center bursts forth a natural fountain of unlimited abundance and marvelous beauty. In the same summer this famous spring,

without abating one jot of its wondrous flow or sinking one inch below the lip of its encircling embankment, furnished the thirsty city with fullest supply, and then still overflowed its waste-weir a sparkling, leaping stream of unstinted copiousness. The larger city, in truth, had water; but the smaller one had it "more abundantly." The scanty rivulet that trickled into the reservoir was barely enough to save from keen thirst. But the living, bubbling fountain, pouring out its liquid wealth in prodigal flow for its native town, had left still enough to slake the thirst of a city many times the size of the greater neighbor.

Even so it is with the life of the Holy Spirit in God's children. Some have indwelling life only as a trickling stream, with scarce enough to keep and refresh them at times of test and stress, and never knowing what His fullness means. Others there are in whom the words of Jesus are joyously fulfilled: "I am come that they might have life, and that they might have it more abundantly." -- J. H. McConkey.

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151 -- WATER SPRINGING UP

"The water which I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). Then John adds, "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given."

Many professing Christians are defeated in their lives because the Holy Spirit is not allowed to come in and enrich their lives and give them that abounding, "springing up" blessing. The cares of this life have clogged the fountains of spiritual joy. Oil wells that once were gushing abundance of precious oil, enriching the owners, gradually reduce their flow until they become "altogether unprofitable." In order to restore the flow of oil it becomes necessary to "shoot the well." A large charge of dynamite is lowered to the bottom of the well and set off. The explosive shatters the crevices of the reservoir, causing the well to give forth a more abundant flow of oil. Likewise the power (dynamite, Greek) of the Holy Spirit causes the once unprofitable servant to pour out an enriching volume of blessing upon those about him. An unceasing stream of prayer flows from the heart. Praise leaps as instinctively and artlessly from the lips as glad song bursts from the soaring skylark. Trust has become a second nature; joy is its natural outcome; and ceaseless service springs not from the bondage of duty but as the gracious response of love. These are not like dry pumps, needing to be aided by others through outpoured draughts of exhortation and stimulation ere they will give forth their scant supply.

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152 -- WITHOUT SPOT OR WRINKLE

A sack full of wheat has no wrinkles in it. The fullness of the Holy Spirit takes the wrinkles out of us.

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153 -- THE OVERFLOWING BLESSING

If we want to keep the best that we have, we must give it away. If we want to lose the best we have, we need only to refuse to give it away. It is this paradox that makes those who have God's best, an unceasing blessing to others. A young woman who had abandoned herself to Christ in such surrender and trust that He flooded her life with the unspeakable joys of heaven, wrote to a friend: "I do want to be kept overflowing."

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154 -- THE PRODUCTIVITY OF THE NILE RIVER RESULTS FROM

The productivity of the Nile River results from the fact that it overflows its banks each year. When the snows begin to melt and the rains fall on its upper courses the waters then come down and spread over the plains along its lower courses. The alluvial deposits that are left on the soil cause abundant harvests to grow. In like manner we must have an occasional overflow of spiritual blessing -- not just once a year -- but frequently. Others do not get blessed until we begin to overflow. In fact, many Christians do not have enough for their own use; and, therefore, they render little service to the needy all around them.

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155 -- WELLS OF WATER

The old wooden pump has often been used -- with many variations -- to illustrate the religious experience of some believers. At times the old pump became dry and it was difficult to get any water. The leather valve became worn and did not fit tight enough to create the proper suction. When this happened it became necessary to "prime" the pump. This was done by pouring down the pump a supply of water which would moisten the leather valve, and then by vigorously working the pump handle the water would begin to flow. It was very important after one had filled his pail with water to leave a supply in another bucket by the side of the pump so that the next one who came for water would have a supply with which to "prime" the pump. If this was overlooked, the next that came for water would have a difficult time in getting any. How often we have seen the religious leader begin to "prime" the prayer meeting. "Now, brethren, take up your cross and tell what the Lord has done for you." "Has anyone something for which to praise the Lord?" "Come on brethren, I am sure you can think of something for which to thank the Lord." Probably some good brother brought a long a supply of water and will begin to "prime" the pump, after which others will catch the spirit and tell what a "hard road Jordan is to travel." How much better to throw the old pump away, and bore down until you strike an artesian stream!

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156 -- HUNTSVILLE'S BIG SPRING

Sitting between the hills in the midst of the Tennessee Valley is a little town of thirty thousand people; below the heart of the town and shut away from the gaze of the passers-by there shoots a fountain giving twenty-four million gallons of the purest, clearest, sparkling water. How the thirst of traveler, and beasts is quenched at its stream, flowing on out in life-giving abundance. There is enough water at this spring to slake the thirst of every man, woman, boy and girl in the town.

Jesus speaks of another stream that shall flow from the heart of His believers, and shall give abundant supply for every lost son of Adam's race.

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157 -- WATER OF LIFE

The old sinful life is like a poisonous, swampy spring, filthy, and easy of access, but whose waters bring certain death. The regenerated experience, "wilderness life," is like a surface well-water good, but pump poor. The life of holiness is like the bed-rock artesian well, whose pure, cold waters flow spontaneously the year around. Babylon is a well without water, full of poisonous gas. Maturity is like the artesian well, with pipes so arranged as to carry water wherever needed. -- Martin Wells Knapp

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PART 16 -- RETAINING HOLINESS

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158 -- POWER TO KEEP

The power of Jesus to keep from sin is fitly illustrated by the superintending Providence which guided and protected Noah in the ark. Did you ever notice, in the minute description of the ship, which was built to make a voyage from the old world to the new, bearing the seeds of all precious things with which the new world was to be sown, there is no mention of the rudder? Our modern ship carpenters would laugh at the idea of launching a rudderless ship, just as unbelief sneers at committing one's ways unto the Lord instead of a so-called manly, self-reliant, self-guidance. A good type of the fully trusting Christian is good old Noah, sitting serene and unconcerned in his ark, as it floats over the drowned world, confiding in the skill of his invisible pilot to keep his craft from the rocks, and to land it safely on some appropriate spot. -- Daniel Steele

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159 -- KEEPING POWER

"He is able to keep that which we have committed unto him." There is a teaching that the "old man of sin" must be "suppressed." "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" (Rom. 6:6). Advocates of the "suppression" theory teach that crucifixion is a long-drawn-out process, that the victim suffered on the cross for hours and sometimes days before death came to his relief. That is true, but there came a time when the body was really dead.

"Begin at once to drive the nails,
Let me die, let me die;
Oh, suffer not my heart to fail,
Let me die, let me die;
Jesus, I look to Thee for power,
To help me to endure this hour,
When crucified by sovereign power,
Let me die, let me die."

The test of any doctrine is not only whether it is taught by the Bible, but whether it is in accordance with Christian experience. Rev. C. H. Babcock visited Father [Milton Lorenzo] Haney in his ninetieth year a few months before he went to his eternal home, and asked him how long it had been since he had felt any stirrings of the carnal mind. The old warrior looked up and his face lit up with a heavenly light, and said, "Charley, it has been sixty-six years since your father has felt the least stir on the inside." Friends, if there is that gun-powder nature within you, never stop until you have had a complete cure.

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160 -- HOLY SPIRIT ABIDES

Some of you husbands may recall the first time you ever saw your wife. Perhaps she was paying a visit to your father's house. It was a brief call, but it affected you forever and changed the house itself. This was only a visit; but a year from that time she came again, and this time to stay. She came with trunks and baggage, and took up her abode. The Holy Spirit wants to come in, not as an occasional visitor, but to abide forever.

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161 -- ABIDING BLESSING

The joy that comes to a sanctified heart is like a fountain springing up in the heart. Over this fountain bends the balmy atmosphere and tranquil light of a deep spiritual rest. Let a rainfall of sorrow descend upon the face of the fountain; what is the result? The rainfall does not stop the flowing of the fountain nor quench the light, nor destroy the balminess of the air. After the clouds pass over, the fountain is still playing, the light clearer, the air sweeter.

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162 -- LOOKING UNTO JESUS

These three words, "Looking unto Jesus," picture perfectly the posture of the soul that is abiding in Christ. The moon keeps looking to the sun; the branch keeps looking to the vine for every whit of its life and fruitage; the drinking fountain keeps looking to the supplying reservoir for every drop of water it is to pour out to its thirsting visitors; the arc light keeps looking to the great dynamo for every ray of light with which it floods the midnight darkness. Even so the child of God who would master the final secret of the Holy Ghost, must keep looking to Jesus. -- James H. McConkey

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163 -- KNOWLEDGE OF THE SPIRIT'S INDWELLING

Will there be a manifestation of the fullness of the Spirit when we yield our lives to Him? To this we answer: Is the sluggish, stagnant river conscious of the intruding waters of the sea, as it feels the throb and rush of her cleansing tides? Is the dark, gloomy old castle conscious of the fresh, sweet air that fills its wind-swept chambers, as they are flung wide open to it? Are the sightless eyes, that have been veiled for years in hopeless darkness, conscious of the bright light of the day, when it first breaks upon their enraptured vision? So, assuredly, is there a conscious manifestation to the soul that has given itself, for all time and all things to God. -- James H. McConkey

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164 -- KEEPING IN CONTACT WITH GOD

The child of God must keep in constant, momentary, unceasing touch with Jesus Christ, if he would know the continuous manifestation of the Holy Spirit. There are two systems of running electric cars. By one, power is laid up in storage batteries, the amount sufficient to run the cars a definite number of hours, or miles. Such batteries, when once charged, become for the while Independent sources of power and light, and the car is Itself a potential self-propelling agent, needing no aid from without. But there is another, the trolley system, which differs wholly from the first named. In this, the car is a dead, help. less thing, with no power whatever of self-propulsion. But above it runs the slender cable, thrilling with the life that constantly pulsates through it from the distant power-house. The moment the helpless car reaches up and touches the overhead current, it becomes instant with life, power, and motion. Now, it is not its own life and power, but another's, and the moment It ceases its touch upon the "live" wire, that moment it becomes the same helpless, motionless mass. Its continuance in the place of power depends wholly upon its constancy of contact. -- James H. McConkey

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165 -- SATAN'S SUGGESTIONS

A certain man with quick temper, in his unregenerated state, when attempting to build a fire in the stove, would discover frequently that the fire did not burn. This would arouse his ire, and giving away to his temper he would kick the stove. Of course that did not make the fire burn any

better, except the fire in his own heart. He became converted and in his regenerated state he discovered that the fire did not burn any better in the stove than it did before he was converted. One morning while he was trying to make the fire, he felt the old uprising of anger. He was tempted to kick the stove just as he had before, but the grace within his heart conquered the uprising, and he did not give way to it. Later he got the blessing of sanctification, and even then discovered that the fire did not burn any better in the stove than it did before he was sanctified. One morning, while attempting to build the fire, and the fire did not burn well, a voice spoke to him and said, "Kick the stove." Immediately he thought: Do I want to kick the stove; do I feel like kicking the stove? No, I do not want to kick it. I do not feel like kicking it. Now, let us notice the difference between temptation and carnality. Before he was converted, he felt like kicking the stove and did so. After he was converted, he felt like kicking the stove, but grace kept the anger suppressed, and he did not give way to it. After he was sanctified, Satan suggested to him, or tempted him to kick the stove, and immediately he discovered that he did not feel like doing it. -- William Edward Shepard

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166 -- MORAL LEAKAGE

read once of a young preacher who with his mind filled with pictures of the farm and country life where he was raised, stated in his sermon in a simple, natural way that one day, as a lad, he was sent to the field with a bucket of water for his father, who was plowing in the remote distance. He said he was very busy thinking, and hardly realized that his load was getting lighter. But on reaching his father he gave him the tin can, and behold there was not a drop of water in it. He looked back and as far as he could see there was a line or trail of water across the field. The bucket had a small hole in the bottom, and it had been leaking from the time he had filled it at the well. So when he reached his father he did not have a drop in the bucket. There was no need of making the application. They all saw the point and what is more, felt it. They saw inbred sin as a medium of moral leakage as they had never before beheld it. They understood now how they had lost the grace of God while in the service of God and had actually run dry while carrying the water of life to others. They had a vision of themselves with nothing in their souls at the end of life's furrow; and a still more dreadful view of standing empty in the presence of the heavenly Father at the day of judgment; and we could see that thought and conscience were busy with many that morning on the camp ground.

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PART 17 -- COMPROMISING

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167 -- FITTING THE MESSAGE TO THE PEOPLE

Some preachers will proclaim the whole truth at a holiness camp meeting, but are evidently affected by a certain atmosphere at the formal fashionable city church. They have two different ways of preaching, depending upon who their hearers are. Former Governor Taylor of Tennessee

used to tell the story of the man who filed an application for the position of teacher before the County School Board. One of the examiners, having a suspicion of the candidate's lack of a great deal of general information, asked him whether he taught that the world was round or flat. The applicant's reply was, "That is according to the place where I teach. If my patrons desire it, I teach the Round System; if they prefer the other, I teach the Flat System."

Thus these trimmers, man-pleasers and moral cowards, like the Tennessee teacher, preach to suit the patrons. They boldly proclaim the eradication of the carnal mind, the death of the old man at the full-salvation camp ground, but growth in grace and enduement of power in the High Steeple Church, The Round System for the holiness camp, the Flat System, and indeed it is flat, for ecclesiastical bodies that do not care for heart purity through consecration, faith in the Blood, and a patient waiting and dying out at the altar before the great congregation. -- Living Illustrations

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168 -- PREACH WHAT YOU KNOW

You have heard of the earnest young preacher (especially earnest on the question of holiness) who was discoursing eloquently against holiness in his pulpit one Sunday morning. After his people had congratulated him, an humble and unlettered member, but one in whom all saw true piety, shook his hand and said, "Brother, you say there ain't no holiness, but the next time you preach that sermon you better say, 'not as ye knows of,' for I've had it for lo these twenty years." -- Charles J. Fowler

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169 -- FAITHFUL UNDER TRIAL

Evangelist Ed Ferguson used to tell of a lady who had been wonderfully sanctified, and it tremendously stirred the ire of her husband. He declared to her that if she attended the holiness meetings again he would leave her. She was so blessed in her soul that it seemed her feet would scarcely stay upon the earth. She began to jump and shout, and praise the Lord, and declare that she had the blessing. This exasperated her husband still further, and he said he would take an ax and smash up all the furniture. Again, she jumped up and down and shouted, "Glory to God!" saying that she was still sanctified. With his temper beyond all control, he threatened to take the ax and chop her to pieces. With the thought of going to heaven all the sooner, she jumped up and down and declared that she was sanctified. At this juncture her husband dropped on his knees and cried, "Pray for me, for I am the meanest man on earth." This woman won out, not by compromise, but by faithfulness to God.

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170 -- COMPROMISING

Dr. Godbey tells about a lady whose husband demanded that she abstain from any further attendance upon his meetings. In her distress she went to the doctor for advice. He advised her to

go to her husband and tell him, that before she ever married him she had her God, and worshipped Him, and obeyed Him, and that she could not now afford to let some other god keep her from such obedience, and that accordingly she would attend the services. What was the result? The result was, that her husband attended the services with her. The best way in the world to win that ungodly companion is not to compromise, and take some wrong course that he will suggest, but to be firm and faithful, and loyal to God at any cost.

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171 -- WHEN MOSES WAS DETERMINED TO

When Moses was determined to lead the children of Israel out of Egyptian bondage, Pharaoh, who is a type of Satan, offered a compromise. "I will let you go," said he, "only go not far away." Satan never fails to make a similar trial with all who attempt to leave his service. He too, says: "I will let you go; only go not far away." He wants souls to keep within capturing distance. He is quite willing that they should settle down in the village of "Carnal Security"; for his ally the flesh, knows all the secret approaches to that place, and it will be but a pleasure for him at his leisure to capture them and bring them back. Nor will he make a great ado if they emigrate to the staid little town of "Formality," for he knows that the climate there is so cold that they will soon either freeze to death or return of their own free will. He entreats many, if they must go, to stop in the city of "Worldly Conformity." His ally, the World, has many secret agents here, and he knows full well that all who can be induced to tarry here will not be lost to him. -- Martin Wells Knapp

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172 -- GRIEVING THE HOLY SPIRIT

We are commanded not to grieve the Holy Spirit. "My Spirit will not always strive with man." The dove is a beautiful type of the Holy Spirit. We never see doves fighting, they are easily frightened. If you molest their nests, or touch their eggs, they leave them never to return. We have heard it said that a dove has no gall duct in its body. A man who owned a pet dove offered it some food in his hand. When the dove was about to reach for the food the man closed his hand. The dove, seemingly offended, turned and went away a few feet. The man again offered the food; the dove hesitated awhile, but slowly came back for the food. Again the hand was closed. The dove went away again, but farther than at first. The man now offered the food for the third time. The bird seemed grieved that she had been treated so badly, but after much coaxing and offering of many tempting morsels of food, the dove came back to the outstretched hands. The cruel hand was again closed as the dove reached for the food. She turned away, flew out of the window, and was never seen by the man again.

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173 -- PROFESSION IS CHEAP

One may profess to be sanctified holy, but the real test is whether one will stand, and having done all, still stand. A young man thought he was greatly in love. He did not hesitate to make known in very profuse terms his affection for the young lady who had won his heart. In a letter to her he exhausted his supply of adjectives and figures of speech in an effort to declare his devotion. He said, "I could swim the ocean to be with you; I would endure the Arctic cold, or cross the burning sands of the Sahara desert, or climb the steepest mountain, if only I could be in your presence!"

After multiplying his endearing phrases at great length, he added at the bottom of the letter this postscript: "I will be over Wednesday evening, if it does not rain."

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174 -- PROFESSION VS. POSSESSION

Our religious profession is not always a test of our state. It may be a test in certain circumstances. Look, for example, at two men on parade! They wear the same dress and arms; and both, the result of drill and discipline, have acquired such a martial air that you cannot tell which is the hero and which the coward. But change the scene! Leave the parade ground for the field of battle; and, when as bugle sounds the charge, I see through clouds of smoke and amid the clash of arms, the sword of one flashing, and his plume dancing in the very front of the fight, while his comrade, pale and paralyzed with fear, is only borne forward in the tumult like a sea-weed on the rushing billow -- how easy now to tell beneath whose martial dress there beats a soldier's heart. -- Thomas Guthrie

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175 -- REFUSING TO GO ON TO HOLINESS

The experience of the Children of Israel when they turned back at Kadesh Barnea and refused to go over into the land of Canaan, is typical of the experience of the truly justified soul who refuses to go on to holiness. Note the following:

1. They did not backslide into the "Wilderness" experience, nor does the believer who has received the light of full salvation and refused to walk in the light, go back to the same life. His' disobedience at this point loses to him his justified experience.

2. They attempted to enter the land in their own time and way and were repulsed. The Amalekites and Canaanites of inbred sin came down and smote them. No compromise or substitute can take the place of obedience to God's commands.

3. They no longer were divinely led. One who 'will not follow Jesus forfeits divine guidance, becomes mystified and "muddled-up" in his religious experience.

4. They became a nation of grumblers, even against Moses, their divinely appointed leader. How typical of the church member who refuses to walk in the light; grumbling against the preacher

because he preaches too long or too short, too slow or too fast; he visits too little or too much, and is too jovial or too sad. They grumble about the brethren, the church, their church paper, crops, the weather and God's providential dealings with them.

5. They maintained the form of piety without its power. Like the dead tree they have the body, branches, and perhaps the leaves, but destitute of life. No fruit. Lulled by Satan into the belief that all may yet end well, they forsake God and substitute formality instead.

6. They sought to take the reins of government from the hands of their God-appointed leader and control matters themselves. "Let us make a captain and return to Egypt." We want a minister who will please, "tickle our ears." We will start an independent church, place the music in the hands of unconverted singers, and do away with so much "harping on holiness."

7. They blamed others for the misery they had brought upon themselves. Backsliders often trace their failures and consequent misery to the neglect of pastor or members. Their sin is like the man who would set his house on fire, and then blame the carpenter who built the house or the company who manufactured the matches.

8. They turned Egyptward. "Let us... return into Egypt." They remembered the onions, leeks and garlic of the old sinful life.

9. They made crooked paths. At first they were led by the pillar of cloud and fire, but having deserted that, their journey became a zigzag course. The preaching of holiness over the land has, no doubt, "shut up" many of the stereotyped "testimonies" that once were heard from professing Christians. Their testimony went something like this: "I know I do many things I ought not, and leave undone many things I ought to do, and make many crooked paths; but I hope to continue and finally outride the storms of this unfriendly world, and land my soul on the fair banks of eternal deliverance. Pray for me that I may hold out."

10. In this "wandering" experience, service becomes irksome. An impulse soon comes to "leave the church," "resign their position," "quit their Sunday school class." Many in this position give up the ministry, abandon the church, and lose their souls.

11. Their defeat discouraged others. One prominent backslider in a church may cause the defeat of the entire congregation. Mutiny is a serious crime in the army or on ship board.

12. Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel. When one renounces the great "fountain of living waters," and seeks "cisterns that can hold no water," he frequently takes on some "cunningly devised fable," or joins himself to some Baal-peor, such as Christian Science, Universalism, Spiritualism, and such like isms that make little demands for prayer or praise, but pander to the world.

13. The unbelieving Israelites perished. Some have vainly thought that because they did not get back into Egypt that they were saved, or that once converted they could never be lost. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the

people out of the land of Egypt, afterward destroyed them that believed not" (Jude 5). -- Adapted from Martin Wells Knapp

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PART 18 -- TESTIMONY

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176 -- TESTIMONY AND FRUITS

Around the border of the high priest's robe there were attached alternately a bell and a pomegranate. The one represented the testimony, the other the fruits of the life. When the high priest went into the holy of holies the people knew all was well because they could hear the bells. The believer who will not witness to what God has done for him is like a man rescued from drowning by another at the peril of his life, and who, notwithstanding this, pretends that he swam ashore. Honesty demands that, simply, humbly, and gladly, we tell as well as we can what the Lord has done for us. Those in whom the Spirit of perfect love dwell love to do this.

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177 -- TESTIMONY

It is far easier to testify in prayer meeting than it is to live a godly life among a crooked and perverse generation. A man rewired his door bell, but in so doing he connected the bell onto the electric lighting system. When he tried to ring the door bell, all lights in the house went out and everything was dead. He sent for an electrician. The mechanic asked the man what he had done. He told him that he had connected the door bell onto the house lights. "Do you know," said the electrician, "that it takes five hundred times more power to light a light than it does to ring a door bell?" -- C. H. Babcock

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178 -- WHEN I WAS CONVERTED MY CONVERSION WAS

When I was converted my conversion was so marked, so clear, so decided, that I never could have a doubt of it. I went on for three years in the ordinary Christian way (sometimes gaining a little, perhaps, but at others times defeated), battling against my besetting sins -- against pride and ambition, against impatience, against worrying about the future life, and about petty things of life.

But at the end of three years I was taught a very different way from that of making resolutions, and struggling into the Divine life, and battling down my ambition, and pride, and levity, and all those things which tormented me. I found that Jesus Christ would do all that work for me. After I learned this, my life was changed. O, how changed it was! How calm and serene it became! There was such a resting in Jesus! He seemed to be with me every day, and all the time;

and I looked to Him to keep me from pride and ambition, and from the worriments of life, and from anxiety about the future, and I found that He did that work for me. -- Daniel Steele

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179 -- MARY MCAFEE LIVED AT THE TOLL GATE ON...

Mary McAfee lived at the toll gate on the Crab Orchard Pike in Kentucky. She was known to be a very pious woman, a little queer in her notions of religion. All spoke very highly of her, and her fame reached even to other States. A newspaper reporter went down and had a talk with her and gave her testimony to the Courier-Journal. Rev. W. W. Hopper, down in Mississippi, read her testimony and came to the town of Sanford, Ky. to ask about her experience, and when he found her, she prayed for him and he received the Baptism of the Holy Ghost. He returned to Mississippi to preach full salvation. Dr. Carradine was brought into this gracious experience under the ministry of Rev. Hopper. The fire spread. This world will never know the blessings that came through that one little woman's life and testimony.

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180 -- D. L. MOODY'S EXPERIENCE

"Mr. Moody once told me that a number of poor women in Chicago who heard him speak one day afterward told him, 'You are godly, but there is something that you have not got; we are praying that this may come to you.' Later, one afternoon in New York, he was walking along the street, when an irresistible impulse came upon him to be alone. He looked around. Where could he go? What was to be done? He remembered that a friend lived not far away. So into his house he rushed, and demanded a room where he could be alone. There he remained several hours in prayer, and received the baptism of the Holy Ghost. When he returned to Chicago and began to speak, the godly women who had spoken to him beforetime, said, 'You have it now.' And the wonderful power which Moody henceforth exercised over his fellowmen he owed to that touch of fire." -- F. B. Meyer

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PART 19 -- TEMPTATIONS OF THE SANCTIFIED

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181 -- YIELD NOT TO TEMPTATION, FOR YIELDING IS SIN

"Yield not to temptation, for yielding is sin," says the old song. The holiest of men have temptations; Jesus was tempted. The sanctified may be more strongly tempted than the justified. There is a wide difference in the thoughts of evil and evil thoughts. We cannot prevent Satan from ringing our door bell, but we do not need to invite him in to dinner. The word temptation is frequently used in the sense of testing. The Lord tests us in order to improve us; the devil tempts us in order to ruin us.

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182 -- TEMPTATION

The sanctified person has a great advantage over the unsanctified in the matter of temptation. Not in the number of temptations, as it is possible that Satan will try harder to break down a sanctified life than the unsanctified person. The advantage of the sanctified is in the inner condition of the soul. The justified are on God's side, they are saved, they hate sin, and they are not of this world, but they are fighting the carnal mind. There is therefore a struggle, not only with outside influences but a fight to keep this inner enemy down and conquered. This fallen nature, this inbred sin, throws its weight of influence with any desire that would tend to lead one wrong.

The sanctified man does not have this alien enemy within him to take sides against him in the battle with temptation. His fight within is only with a human nature. Instead of a carnal nature within him to aid the enemy without, he has the Holy Ghost enthroned within who rules without a rival. An enemy within the citadel may easily give the outside army valuable military secrets which will cause the garrison to capitulate. A small boy has a chum. They understand certain signals. The father of the small boy may feel, for good reasons, that his son must not associate with this chum, and issues orders accordingly. When all are seated about the dinner table a peculiar whistle is heard out the back way. The small boy becomes restless, he recognizes the whistle is that of his chum, he wants to finish his meal quickly and slip outside. There is something within that responds to the call without. The vulgar billboard picture has no allurements to the sanctified soul that will cause one to want to see the show.

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183 -- RESISTING TEMPTATION

A classical illustration of the two ways of resisting temptation is found among the beautiful myths that cloud the dawn of Grecian history. In the wanderings of Ulysses after the taking of Troy, the winds drove his ship near to the island of the Sirens. These enchantresses were fabled to have the power of charming by their songs anyone who heard them, so that he died in an ecstasy of delight. When the ship of Ulysses approached these deadly charmers, sitting on the lovely beach endeavoring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a rope tied himself to the mast, until he was so far off that he could no longer hear their song. By this painful process they escaped.

But when the Argonauts, in pursuit of the Golden Fleece, passed by the Sirens singing with entrancing sweetness, Jason, instead of binding himself to the mast and stuffing the ears of his men with wax, commanded Orpheus, who was on board the ship, to strike his lyre. His song so surpassed in sweetness that of the charmers, that their music seemed harsh discord. The Sirens, seeing them sail by unmoved, threw themselves into the sea and were metamorphosed into rocks. They had been conquered by their own weapons. Melody has surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy. The joy of the Holy Ghost in the heart must surpass all the pleasures of the senses. When all heaven is warbling in the believer's ear, the

whispers of the tempter grate upon the purified sensibilities as saw-filing rasps the nerves. --
Daniel Steele, Milestone Papers

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184 -- THE SPIRIT AGAINST THE FLESH

In the best of men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit, the more it is true of them that they are kept from doing what otherwise they would. When I was a boy I used to go to the Polytechnic in London, where my favorite diversion was a diving-bell, which had seats around the rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper and deeper into the water, but not a drop ever came into the diving-bell, though it had no bottom and was so full of air that, though the water lusted against the air, the air lusted against the water, because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost, the flesh life is underneath you, and though it would surge up, it is kept out. -- F B. Meyer

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PART 20 -- OBJECTIONS TO HOLINESS

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185 -- ATTEMPTS TO BLOCK THE POWER OF THE SPIRIT

What Zion was under the old dispensation the "Church of the First Born" is in the New Testament. Any movement or experience that is opposed to Scriptural Church organization and discipline is born, not of holiness, but of fanaticism. During a cold winter the main body of a great river was completely blocked by ice. The result was that the river burst its banks, and cutting a new channel, in triumph rolled on upon its mission. The Church has been blocked up in a similar way at different times by formality, worldliness, and traditions. But this "river" that "makes glad the city of our God," like the ice-bound river, bursts her banks and majestically rolls on.

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186 -- SCRIPTURE MISINTERPRETED

"There is no man that sinneth not" (II Chron. 6:36; Eccles. 7:20). Did not Solomon at the dedication of the temple tell Jehovah that "there is no man that sinneth not"? When correctly interpreted, as in the Vulgate, the Septuagint, and most of the ancient versions, no countenance is given to sin. These all read, "May not sin." The Hebrew language, having no potential mode, uses the indicative future instead. The context must determine the real meaning. The context is nonsense in King James' version, using an if where there is no room for a condition -- "If any man sin, for every man sins." Let me illustrate the absurdity of this translation:

At the laying of the cornerstone of a State lunatic asylum the Governor, in his address, is made by the reporter to say, "If any man in the commonwealth is insane -- for every person is insane -- let him come here and be cared for." We should all correct the blundering reporter, and say, may become insane, instead of is insane, in order to make the Governor talk sense. -- Daniel Steele

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187 -- TRIFLING WITH HOLINESS

William Edward Shepard in his book, Sin, The Tell-Tale, says that he had a friend of many years. This friend was brought into the light of holiness and professed the blessing, having previously been a tobacco user. Many years had passed and he had been delivered from the very appetite of the same. But one day out of curiosity he thought he would see how a cigar would taste once more. He put the cigar to his lips, puffed it a little, and then ceased. Right away there appeared at the spot a small sore on his lip which developed into a cancer. We had seen the cancer on his lip, but did not know the cause of it till he made it known. He afterwards had it taken out by a doctor, but we have lost track of him, and do not know how it resulted. It certainly did not pay that brother to trifle with something which God had plainly shown him before was wrong, and from which he had so miraculously been delivered. Oh, the danger and deceitfulness of sin. It will certainly tell the tale some way, some day.

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188 -- FALSE FIRE

It is one of the tricks of Satan to counterfeit every state of grace that God has given. If he cannot keep you from seeking the blessing, he tries to get you to go too far -- push you over, and thereby destroy your efficiency as a Christian worker. A false fire will break down the soul just as a hot box on a railway train may melt the axle and wreck the train. The same fire that warms us while kept in the stove will ruin us, if it gets into the furniture. -- George Douglas Watson

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189 -- SIN AND HUMILITY

Someone may ask, "Is not sin in the heart necessary to keep the soul humble? Will not spiritual pride lift itself up as soon as sin is destroyed?" As well might you ask whether a man would lift up his head haughtily when his neck has been broken. The Holy Spirit, taking complete possession of the heart, not only breaks the neck of sin, but casts out this strong man, leaving no seed of pride behind. Perfect love to Christ is perfect lowliness. When it is demonstrated that men must drink a little whisky daily in order to be temperate -- steal a trifling amount every day in order to be honest -- tell a few fibs every twenty-four hours in order to be truthful -- and occasionally violate the seventh commandment that they may maintain their purity -- then we will sit down and soberly answer the objection that a little nest-egg of sin in the heart is a necessary nucleus about which all the Christian virtues are to be gathered. -- Daniel Steele

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190 -- HOLINESS AND CHURCH DIVISION

It is sometimes said that the preaching of holiness causes divisions in the church. Suppose you had fifty dead people in the morgue, and you should pray for them and twenty-five of them should become alive, you would cause a division. It would be very foolish for the superintendent of the morgue to put you out because you had thus prayed and brought to life a number that were dead.

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191 -- MISREPRESENTING HOLINESS

Holiness not only affects the heart, but it also affects the outward man. The body is held sacred to Jesus as the temple of the Holy Ghost. We cannot indulge in filthiness of flesh or spirit in any state of grace. The body must not be defiled with tobacco, opium, rum, or by indulgence in any lust. Many no doubt are not able to dress in the best clothing, but they can be clean in person. Water is free and soap is cheap. In a series of revival meetings held in a certain church there was a man -- not a member of the church -- who attended regularly, and frequently sat on the front seat. He was about as uncouth a person as you would ever see. His clothes were dirty and ragged, his hair seemed to be a stranger to a comb, his face unshaven, his shoes never blacked. There he would sit night after night in full view of the audience; and when testimonies were called for, he would be among the first to speak. Many strangers looked on and wondered if that was a sample of holiness. Of course, if holiness produced such results, they did not care for it. If he had taken a back seat, no one would have thought anything about it, but advertising himself as he did, strangers concluded he was a pillar of the church.

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PART 21 -- PROBLEMS OF THE SANCTIFIED

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192 -- TEMPTATION VS. CARNALITY

How can one tell the difference between Satan's temptations and the manifestations of inward sin? Satan sometimes tempts a soul, and then stands off and points at him, and declares it as the "old man." It is also a fact that a soul may have the manifestation of carnality, especially in the way of impatience or anger, and Satan will declare it was only a temptation, or nervousness. We do not want to bolster one up in the belief that it is temptation when it is in reality the uprising of sin. The following illustration may enable us to understand the difference:

A certain lady, professing the blessing of entire sanctification, was at one time waiting upon the table. In passing the pie, there came the suggestion for her to reserve the biggest piece for

herself. She was a beautiful character, and not given to selfishness. She did not for a moment intend to do such a thing. After accusing her of such, and declaring that because of her selfishness she was sanctified, the battle in her mind was then on. Here the "accuser of the brethren" got in his work and for a long time this good lady did not make any profession of holiness. -- William Edward Shepard

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193 -- MISTAKES AND SINS

A mistake does not take on the seriousness that sin does. The wrongness of it is not meant; in sin the wrongness is meant. Mr. Jones says, "I saw Mr. Fowler smoking a cigar yesterday, and I was sorry; I did not think he would do that." Mr. Smith says, "I saw Mr. Fowler smoking a cigar yesterday and I was glad; it is just what I thought he would do behind the scenes." Now, what are the facts? Neither saw me smoking a cigar yesterday or any other time for the reason that I did not do that. Both of these men said the same thing that is not true. Did they lie? One did; the other did not. One thought the man he saw smoking was Mr. Fowler; the other knew it was not; one intended to tell the truth; the other intended to tell an untruth. The difference was in the intention. -- Charles J. Fowler

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194 -- CLEARED VISION

It is well to note the distinction between the suggestions of the tempter and their discrimination from our own thoughts. Wicked men do not make this distinction, so closely do their own feelings and activities resemble those of the great adversary. Hence young converts often testify that they were not conscious of the existence of the devil till they were regenerated. In the muddy stream of human depravity Satan plunges, and, concealed from consciousness, floats through the sinful soul unseen, because he is of the very hue of the stream. But let that river become clarified, and the tempter can then no longer enter the soul in disguise. To the holy soul he comes in his own proper character, and is quickly recognized as an objective power attempting to intrude into an element wholly unlike himself. Thus a man entirely sanctified may have severe outward conflicts with Satan, but he has the advantage of knowing his foe. -- Daniel Steele, Milestone Papers

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195 -- DOUBTING THE EXPERIENCE

One may be tempted to doubt that he ever had the experience of holiness. Another may be tempted that he once obtained it, but he may be troubled as to his present experience. Many honest and extremely conscientious souls have cast away their confidence because of Satan's temptations concerning their experience.

Let us illustrate how Satan may come the following morning after one is sanctified: "Good morning, sister, I want to talk over the great blessing you received last night." The voice is so soft and gentle and kind, that it is mistaken for an angel of light. Immediately the sanctified soul responds, "Yes, I was surely sanctified last night, and greatly blessed, praise the Lord." The voice says, "Are you as much blessed this morning as you were last night?" The soul begins to feel for the blessing, and wonders whether there is that same degree of joyous ecstasy as the night before. Again the voice says, "You do not feel quite so happy now as you did last night." "No, I confess I do not have so much joy just now."

"Well, sister," says the tempter, "don't you believe that it would have been better for you to have waited a little before you came out so definitely in your profession?" By this time there is a deep sigh in the sanctified soul. The Devil, seeing that he is making progress, says, "Now the fact of it is, sister, that great blessing which you obtained last night was not the real blessing of holiness." Another long-drawn sigh. Satan follows up his suggestion with the statement, "The fact is, sister, you professed something last night that you did not really receive, and by that profession, you have brought reproach upon the cause of God."

She now begins to groan and says, "O God? help me and have mercy upon me." Satan thus encouraged tells her that the only way to make the matter right will be to make a public confession of the same. The soul gives way to Satan's suggestions and gets into great darkness and casts away her confidence. -- William Edward Shepard

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PART 22 -- MISCELLANEOUS ILLUSTRATIONS

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196 -- THE UNSEEN AUCTIONEER

In passing down a street one day a man saw a crowd at a shop door, and had the curiosity to look in. He saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and said to the crowd, "Now look at this part of the picture... and now at this other part," and so, on, describing each detail of it. The whole time the man was there he never saw the speaker, but only the picture he was showing. That is the way to work for Christ. He must increase, but we must be out of sight.

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197 -- PERMITTED EVIL

An aged widow, who was dependent on charity for her bread, could specially appropriate that portion of the Lord's prayer to herself, "Give us this day our daily bread." One day a company of boys, in passing her cabin, heard her praying for her daily supply and thought they would have a little fun at the expense of the good old woman's faith. So they ran off to the baker's, bought a few

loaves, and threw them into her cabin. The old saint saw the bread tumbling about her, and broke out in an exclamation of praise to God.

The boys came in and said, "Well, old woman, what are you praising the Lord for?"

"Oh! I am praising Him for the bread He sent me, in answer to my prayer!"

"What a poor superstitious old woman you are. The Lord did not send you the bread. We bought it of the baker, and threw it in ourselves. The Lord had nothing to do with it."

"Ah, my dear boys, you don't understand it. The Lord sent me the bread in answer to my prayers, no matter if the devil did bring it." -- William Taylor

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198 -- REDEMPTION IN CHRIST MUST BE APPROPRIATED

I lose my horse, and it wanders out upon the commons; and, being found there, it gets shut up in the pound. My friend passes by and sees the horse and recognizes my property. He inquires how much it will cost to redeem it, and when told, immediately pays the price, and then notifies me of the fact, and tells me to come and get the horse. Suppose I pay no attention to the fact, spurn his kindness, and never claim my horse. Would his redemption of it avail me anything? Certainly not. -- William Edward Shepard

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199 -- WAVING THE LANTERN

It is difficult to preach holiness without the unction of the Holy Spirit. If the preacher is to enlighten others he must have his own lamp burning brightly. An accident happened at a railroad crossing, the company was sued for damages and the case came to trial. The watchman at the crossing was placed on the witness stand, and was questioned by the attorneys.

"Were you on duty at the crossing on the night of the accident?" he was asked.

"Yes sir," said he, "I was there at the time."

"Did you wave your lantern when you saw the plaintiff approaching the crossing?"

"I did," said the watchman, "I waved it and waved it."

The railroad company won the case and the superintendent was complimenting the old watchman for his straight-forward testimony in the case.

"Thank ye, sir, thank ye," said he, "but I shore was mighty afraid them lawyers would ask me if my lantern was lighted."

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200 -- FORMALITY

It is said that there was once discovered in the Arctic regions a ship with all on board frozen to death. There they were drifting about with the tides and winds, but to the signals of others they gave no response. How like the church, frozen with formality, drifting along, unable to reach a desired port or respond to the calls of humanity.

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201 -- THIS WORLD A BRIDGE

One of the unrecorded sayings of Jesus that has come down to us by tradition is this: "This world is a bridge that we all must cross." This sounds like Jesus might have said it. This may be used very effectively to impress upon an audience the journey of life, its uncertainty, the swiftness of the crossing of some and the certainty that we will all soon step off the end of the bridge into a vast eternity. The speaker should start from one side of the platform, this represents our birth, then walk across to the other side, timing himself so that he may reach there as the details of the illustration are finished.

"This is a one-way bridge, you never meet anyone as you go across. Some make the journey quickly, within probably a day, a week, a year. One-third of the human race cross over the bridge in childhood. Some travel slower, lengthening out the span of life to fifty, sixty, seventy, eighty and a few to one hundred years -- but they all must sooner or later take the last step. We do not know where we are on this bridge. If we knew that we had only a few more feeble steps and we would be across, how would we spend the remaining hours? One end of this bridge is in time, the other in eternity; here is a little gap that God has given us in which to prepare for the world to come. Each tick of the clock means that we are nearer the end and have fewer moments to spend. There is no stopping place on this bridge -- no resting place. There is a 'way' in this 'highway' that is called the 'way of holiness.' 'The unclean shall not pass over it, no lion shall be there, no ravenous beast shall go up thereon, but the redeemed shall walk there, and shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'"

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202 -- HE CARETH FOR THE SPARROW

A box car on one of our railroads was set out on a siding to have some repairs made to it. While waiting for the repairs a sparrow built its nest inside the car, laid her eggs and began to brood over them. Before the work on the car was completed the mother bird had a nest full of little birds. The workmen watched the bird from day to day as she fed her little family, and the men began to wonder what would become of the little birds when the car was started out on the road again. The work on the car was completed before the nestlings were able to leave the nest. The car

was pulled out onto the main line and joined in a train of many other cars. The workmen told the trainmen about the bird and her brood that were in the car, then the trainmen became interested to know what the mother bird would do, but they must obey orders and the car must go on its journey. One station down the road was reached and the trainmen found the mother bird had stayed with the car. The devotion of the mother bird to her little ones so aroused the sympathies of the trainmen that they wired the superintendent of the road and told him the circumstances. The superintendent immediately ordered the car set out on another siding until the little birds were able to fly away and care for themselves. If a great railroad system may become interested in a little sparrow, do you not think your heavenly Father will care for you?

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203 -- A JUDGMENT SCENE

Jesus said, "The men of Nineveh shall rise up in judgment and shall condemn this generation, because they repented at the preaching of Jonah, and behold a greater than Jonah is here" (Matt. 12:41).

Suppose tomorrow we shall all have to go before the Judge of all the earth and give an account for the deeds done in the body. then we shall hear our sentence -- "well done, good and faithful servant," or "Depart from me, I never knew you." We are gathered on the great plains of light from the east and west, north and south; the sea has given up its dead, we will all be there. They have come from darkest Africa, from China, from India, from the isles of the sea.

We are anxious to know what will be our fate. If men tremble when they stand before an earthly judge to hear sentence, how will it be with one on this occasion? As we mix and mingle with the tribes of all the earth, we want to know how others feel. We see one who came up from darkest Africa, and enter into conversation with him. We say, "My friend how do you think you will fare tomorrow?"

"I do not know," says he, "I never heard of the true God, I never knew that there was a Christ that died to save sinners. I never knew there was such a thing as a church, a Bible, or a Sunday school. I lived and died in heathenism. I never saw a missionary all my life."

"I understand you are from America. How do you think it will go with you tomorrow?" he asks.

"Yes, I am from America, but if I had my life to live over, I think I would make better use of the opportunities I had. One thing, I would be sure that all was well with my soul."

"I understand that in America you had churches and Sunday schools, that you had several Bibles in your homes, that you heard the gospel preached all your life. That you had schools and libraries and that you could read and write, and had hundreds of opportunities of knowing about God that we never dreamed of in Africa."

"Yes, yes, we had many such privileges as that in America."

Then he will point his finger at you and say, "My American friend, you will not have a chance in the world tomorrow!"

They will rise up in judgment and condemn this generation because we had light, and consequently, much responsibility. "Where much is given, much will be required."

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204 -- OTHERS MAY -- YOU CANNOT

We do not know the author of the following which has been distributed quite widely in tract form, but it brings out such deep truths concerning true holiness that we are giving it a place in this collection.

If God has called you to be really like Christ, He may draw you into a life of crucifixion and humility, and put you on such demands of obedience that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians, who seem very religious and useful, may push themselves, pull wires and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their writings, but the Holy Spirit will not allow you to do such things and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or in having luxuries, but it is likely that God will keep you poor, because He wants you to have something far better than gold, and that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can be produced only in the shade.

He will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Christ comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do to you a thousand things which puzzle your reason in His dealings with you. He will take you at your

word; and if you absolutely give yourself to be His love slave, He will wrap you in a jealous love, and let other people say and do many things that you cannot say and do.

Settle it forever, then, that you are to deal directly with the Lord Jesus, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Lord Jesus over your life, you will have found the vestibule of heaven.

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THE END