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FIRE FROM THE PULPIT
By Jerry Miles Humphrey

"Write the vision ... that he may run that readeth it" -- Hab. 2:2

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FOREWORD

Blessed are the ears which catch the breathings of divine whisper, and which pay no heed to the whispers of the world.

Blessed indeed are the ears which listen not for the voice which comes from without, but for the voice which comes from within.

Blessed are the eyes which are closed to outward things, but are intent upon the inward.

Blessed are they who dive into things eternal, and strive, day by day, through spiritual exercise, to gain a larger capacity for receiving heavenly secrets.

Blessed are they who are glad to devote their time to God, and who break away from all worldly hindrances.

Consider these things, busy soul, and shut the door of your senses, that you may be able to hear what the Lord God speaks within you.

What are all temporal things but seductions, and what would be the good of all creatures if they were forsaken by the Creator?

Bid farewell, then, to all things, and become a well-pleasing and faithful servant of your Creator, so that you may be able to lay hold of true happiness.

-- Thomas a Kempis

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FORETHOUGHT

Where goeth this unnumbered throng
Of Adam's fallen race,
Who're trav'ling down the road of time
At such a rapid pace?
They're marching to the grave!

Why move they with such steady tread
At morning, noon and night?
And why doth health and beauty fail
In their incessant flight?
They're marching to the grave!

Why bold they with such tiny cord
The wealth earth freely gave?
And why are all their future plans
Like bubbles on the wave?
They're marching to the grave!

-- Author

* * * * *

[-- A --] for ALL THINGS

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

From the human point of view we have before us in the text one of the most paradoxical statements in the Bible. Many a tempest-tossed child of God has sailed across the stormy sea of time without understanding this strange lesson.

However, for one to obtain the proper information on this passage, one would have to look not only on man's present environment -- his present joys and sorrows, hopes and fears, weals and woes -- but also at things from God's point of view and see His purpose for man, i. e., see what He intends to accomplish in and through him. A few hours of viewing the matter from this standpoint would forever settle many a perplexing problem that puzzles the mind of puny man.

The sculptor, before taking up his mallet and chisel to make a single stroke, has before his mind's eye a perfect statue. So also has God in the case of bringing man into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

God has a greater purpose in view than simply saving man from hell-fire. Let us hurriedly observe some phases of that plan. His first aim, after saving and sanctifying him, is to make man his colaborer in the salvation. of precious souls. Paul expressed this thought in writing to the Corinthian church when he said, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

His next design is, not simply to save us from sin and to take us into a baby heaven, but to leave us here that we may reflect the image of His Beloved Son to a sin-polluted race. Listen to the voice of inspiration! "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:14-16).

His final object is to present us not only sinless but faultless. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight" (Col. 1:21, 22).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24). Remember, reader, faults are not removed by pardon nor by purity, but by a process or chain of circumstances. This thought may help us to realize that many unfavorable and undesirable things which befall us along life's highway are working for our good.

Let us next direct our attention to a soul that has just been saved and sanctified. He is pure, but not established or settled. It requires the storms and headwinds of life to bring this about. He is like green, soft timber that needs to be seasoned by the scorching flames of test, temptation and trials. These, of course, are by no means pleasant to the natural man, therefore it is quite difficult for him to see how they are working in his favor.

Yet, again, he is passive, but unfashioned clay. He has to be put through a process which will make him a vessel fit for the Master's service. That method may be harsh, but the result will be glorious. Reader, are you in God's furnace, being fitted for service? If so, lie still and let Him have His way, though the operation be ever so severe. It is all working for your good.

The newly-saved and cleansed soul is separated from the world and worldly things, but is not thoroughly weaned from the love of the creature therefore it requires floods of disappointment, loneliness, loss of money, loved ones, health and a thousand other things to completely alienate

him from all but God, and to get him where he can sing with the poet: "All's alike to me so I in Thee may live and die!"

The newly-saved soul is a cut-out stone, but not carved into the perfect image of Jesus; therefore it requires the sharp chisel of sorrow, suffering and heaviness, in the hands of the Divine Sculptor, to bring about the transformation.

Again, the soul is a musical instrument of the highest quality, but it is not in perfect tune with heaven and the will of God; therefore the strings must be tightened with the skillful hand of ill-usage, delays, criticism, etc. It takes all of these to bring out the deep, rich tones that make God and the angels rejoice.

O brother, sister! do not worry or fret, but hold still; all is working for your infinite good, if you keep in the will of God.

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[-- B --] for BEAM

"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5).

We have here the saying of the world's greatest Teacher. You will notice, however, that He does not say that everyone has a beam in his eye. Neither did He justify the man with the mote in his eye, nor did He forbid the other man attempting to get the mote out of his brother's eye. The complaint was, that he first get the beam out of his own eye so he could see clearly to get the mote out of his brother's eye.

Now, reader, since it is such an easy matter to instruct others how to live and at the same time neglect ourselves, let us have a self-examination to see if we are daily practicing the things we teach others. Are we living what we teach and preach to others?

In order that we may make this theme as interesting as possible, let us adopt Paul's method found in Romans 2:21, by making the following statements and asking the following questions:

1. You preach and teach that a person should not steal. Dost thou steal? There are several ways by which this can be done. They are as follows: Soliciting money and misappropriating it; spending your creditor's money and making him wait; borrowing God's tithe money and never paying it back; underselling your neighbor and thus taking his customer; underbidding your neighbor and securing his job, etc. He who practices these things is as much a thief as a footpad or highwayman.

2. You teach that it is wrong to lie. Dost thou lie? Observe a few ways by which this is done to an alarming extent: Speaking with the intention of deceiving or misleading the hearer; misrepresenting matters in your favor, i. e., when you are relating a matter, telling it in such a way as to place the blame on the other party; making promises to pay bills and meet obligations when at

the same time you see no way through to meet them, and also at the same time have doubts about being able to keep your word. This is downright lying.

3. Yet, again, you teach that a person should not be covetous. Art thou covetous? Do you entertain in your heart a secret desire for that which belongs to your neighbor? Are you stingy, close-fisted, and grafty? If so, "physician, heal thyself."

4. You protest again Sabbath desecration. Dost thou engage in unnecessary work, traveling and also business conversations on the Lord's Day?

5. You say it is wrong to blaspheme the holy name of God. Art thou guilty at this point? Did you ever stop to think that such expressions as the following were simply a mild form of blaspheming? "My goodness," "good gracious alive," "my Lord," "O pshaw!"

6. You say it is wrong to joke and jest. Art thou guilty of this popular sin? Do you at any time crack jokes, make remarks that you do not mean or tell funny stories to make people laugh? Look out, now!

7. You advocate that it is wrong for a person to slander, to backbite and to speak evil of his neighbor. Art thou one of this class? Do you daily make it a rule to say nothing but good of both the dead and the absent?

8. You teach that a person should abstain from all appearances of evil, i. e., avoid everything in his life and conduct that has the least appearance of wrong. Do you live up to this rule? "To him that knoweth to do good, and doeth it not, to him it is sin.

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[-- C --] for CYCLONE

"But where sin abounded, grace did much more abound" (Rom. 5:20).

In this chapter we shall attempt to give a brief description of the abounding of sin. To do this properly we wish to compare it to a western cyclone. We are told that when these cyclones are forming, the clouds have the appearance of a large funnel, and gradually increase in size and rapidity as they sweep through the country. Some years ago, in the State of Mississippi, a cyclone passed through a village, wrecking houses, barns and fences, and tearing up trees by the root. Unfortunately, a man was caught in this storm and his body was pierced by a fence rail. Just before expiring, he related the following story: "As the cyclone passed me I looked up and saw riding upon the wings of the wind, in the midst of the storm, an angel with long flowing hair, who was wielding a sword to the right and to the left, while at every stroke fences, houses and trees scattered like chaff before the wind."

Can we, with the eye of the imagination, see the cyclone of sin arising in that far-off world of light, in that land of fadeless day, in that crystal sky which never before was shadowed by a

cloud? See it as it sweeps through the throngs of spotless cherubs, seraphim and holy angels, rapidly transforming them into howling fiends!

Oh, see it, as it sweeps like torrent floods over the celestial field of heaven, shaking all but the throne of God! Oh, see it driving over thrones, dominions and principalities, and sweeping teaming billions of flaming cherubs, seraphim and holy angels out of that world of cloudless bliss into a yawning hell! Hear, oh hear, it groaning as it sweeps down through the trackless fields of space, earthward, infesting the buoyant air with pestilence and disease; yes, scattering hoary frost and winter's rapacious wind.

Lo, it touches fair earth! See it settling like a pall, blighting blooming Eden, polluting man, wresting his judgment, impairing his mind, warping his will, erasing from his brow the image of God, destroying every good and holy characteristic within, and thrusting him outside of Eden's gate!

See it sweeping through the centuries, drowning the antediluvians, burning Sodom and Gomorrah, wrecking homes, breaking hearts, erecting hospitals, insane asylums, poorhouses, saloons, hanging crepe on every door, digging graves and decking the earth with tombs and human bones!

Oh, see it strike Calvary, rending the rocks, shaking mountains, veiling the sun and crucifying the Son of God! Hear, oh hear, His loud, lamentable voice, crying with triumph, "It is finished!"

Lo, the cyclone leaps from this narrow sphere and darts across the unclaimed continents of desert gloom to a region of barren waste and jagged rocks, shrouded with funeral blackness! There, with the thunderbolts of Jehovah's ire, winged with red lightning and impetuous rage, it digs hell, fills all of its bounds with fire and brimstone, encircles it with a high wall of flaming adamant and bars its passage with a flaming gate of brass!

"O sin, thou mother of woe and death and hell!"

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[-- D --] for DISOBEDIENCE

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank" (Exod. 16:19-20).

"And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none" (Exod. 16:25-27).

Here we find some disobedient people in the camp of Israel. However, when we remember Lot's wife, Achan, Saul, Balaam and many others, we are led to believe that the church has been annoyed with this class of people in almost every age of the world.

Nowadays, it seems almost an impossibility to get all of the members of a church (no matter how spiritual they profess to be) to cheerfully and unanimously obey orders. They seem to have forgotten the advice of our good brother Paul when he said, "Obey them that have the rule over you and submit yourselves" (Heb. 13:17). This disobedience does not always end here, for there are many who profess to be Christians whose lives are in open rebellion to the God of heaven. Reader, the question is not what you profess, but what you do. Do you, at all times and places promptly and cheerfully obey God and those who have the ruling over you?

Notice some plain commands that it is difficult to get all of the people to obey:

1. Going on to perfection (Heb. 6:1). Being holy as God is holy (1 Pet. 1:16). Sanctifying themselves (John 17:17). Being perfect, even as your Father which is in heaven is perfect (Matt. 5:48). Surely, God means this or else He would not have said it!

2. People are rather backward and careless about tithing their income, bridling their tongues, giving money to support the missionary cause, and are also slow in obeying the command, "Be not conformed to this world" (Rom. 12:2). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works" (1 Tim. 2:9-10). How slow people are to obey these verses.

3. Many times we are grieved to see how slowly and reluctantly the members respond when called by the pastor to come to the altar to pray with seekers. It seems almost like pulling eye-teeth to get them forward. Brethren, this ought not to be. We should be a thousand times more ready to obey orders and to press to the front for our King than the United States soldiers are to go to the front for their country.

Reader, are you one of that "some of the people" crowd who seem to find pleasure in disobedience? Remember the words of good old Samuel, which are as follows: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry" (1 Sam. 15:22, 23).

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[-- E --] for ESAU

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father" (Gen. 27:34).

The picture before us is so self-evident that it scarcely needs comment. It is that of a man suddenly awaking to his need of a blessing which he had long spurned and despised. Where is the preacher or worker who has not seen a similar picture?

Reader, there are several things connected with the life and conduct of this hopeless man that are worthy of our careful consideration, since they were the chief cause of his ruin. Let us carefully notice them in order.

1. Esau was not like Moses, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. He loved present enjoyments more than a future inheritance. How many today, like foolish Esau, are making a similar choice. But oh, how true are the words of Jesus when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

2. The next striking and impressive fact connected with the conduct of Esau is, how cheaply he sold his birthright. He did not receive a thousand dollars in cash, nor a farm, nor a corner lot, but sold out for a small dish of hash. Oh, what madness, what indescribable folly! And yet he was not the only heir to endless fame who sold all to gratify the cravings of the flesh. Jesus told of a rich fool who sold heaven and a sun-bright crown for eating, drinking and pleasure. Reader, are you following in Esau's steps? If so, you may look for Esau's doom.

3. Another fact seen in the conduct of this unhappy man is, the time finally came when he realized his sad mistake. So does it come to every careless, Christ-rejecting soul. Hume, Tom Paine, Ingersoll, and a host of others, found it indisputably true.

4. He also awoke to the fact that there was but one blessing, and but one time to receive it. There are hundreds today who are laboring under the impression that they can get saved any time they like, but it is a sad mistake. Jesus said, "No man can come to me, except the Father draw him." Unless men yield to God when the Holy Spirit is striving, their case is well nigh hopeless. Reader, beware!

5. The next startling fact seen in this picture is, it was a deceiver who took advantage of Esau and robbed him of his inheritance. There is a similar deceiver, called the "devil," abroad in the land, who is deceiving souls by the millions and robbing them of "an inheritance which is incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4).

6. The hour finally arrived when Esau was not ashamed to be seen weeping and praying. However, it was too late to obtain an answer. His harvest time had passed and his summer had forever ended; hence, like Dives in hell, his petition was denied.

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[-- F --] for FAITHFULNESS

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" (Dent. 7:9).

There is nothing in the Christian's warfare more stimulating to faith and perseverance than to frequently reflect upon the faithfulness of God. The Israelites were frequently exhorted to reflect upon the goodness of God, also to consider the pit from whence they were digged. These frequent reflections prepare us for the future attacks of the enemy.

Now, in order that we may obey God more perfectly, and also know how to appreciate Him more fully, let us call to mind some of the numberless ways in which He has proved Himself faithful to our souls, even all the way from life's early morning.

1. He was faithful in sending the Holy Spirit to convict us and keep us stirred up regarding our immortal soul and its welfare. Many times when we had decided to settle down and take it easy, He would again send the blessed Spirit to "dig about us" with incidents, accidents, disasters or fearful dreamings of hell and judgment.

2. A second way God's faithfulness was noticeable in our case, was in the fact that He did not permit any created thing to satisfy the longing of our souls or give us peace within. Enchanting earth, with all of her beauties and overflowing springs of nectar sweet, failed to quench the raging thirst within, or impart the bliss for which we sighed.

3. He was also faithful in verifying His promise to save our souls and give us the inward witness when we properly complied with the conditions. The many, many promises contained in the blessed Bible, which for years had seemed dry and lifeless, instantly became alive and full of fire when we met the conditions and stepped out upon them. Oh, hallelujah! We were surprised to find that the God of Abraham, Isaac and Jacob was right on the spot to fulfill His promises as much then as at any other time in the history of the world.

4. He has not only proved Himself faithful in saving His people from their sins, but also in sanctifying and filling with the Holy Ghost all those who will obey the command, "Be ye holy; for I am holy" (1 Pet. 1:16).

5. He has not only been faithful in this sense, but also is still faithful to guide, instruct, protect and keep us day by day. Listen to his precious promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation" (Rev. 3:10).

6. He is also faithful in answering prayer and coming to the rescue of His children. He is by no means slack, as some men count slackness, but is ever ready to hear and answer prayer. In the ninety-first Psalm, He made the following promise centuries ago, and it still holds good today: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." God is not like many who desert their friends because they get sick, old, or in trouble, but He stands by them and sees them through. Praise His precious name!

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[-- G --] for GREEN PASTURE

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters" (Psa. 23:1-2).

David was a sanctified poet, therefore that accounts for the many lofty descriptions of the sanctified life found in his writings. In one place he compared the godly man to a tree planted by rivers of water. In another place he compared the righteous to a palm tree. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Here in the text he compares the sanctified life to sheep grazing in a green pasture.

Let us carefully notice some interesting features about sheep in a green pasture, and at the same time spiritually apply them, and thus see how perfectly the picture harmonizes with the life of a sanctified Christian.

1. It is always the shepherd's duty to locate the pasture, and then to lead the sheep into it. How strikingly this reminds us of the "Good Shepherd," who first leads us into the sanctified life by His Word. The writer did not know there were so many passages in the Bible on the subject of holiness and sanctification until the Lord, through His Word, began to let the light shine on him. He then saw that it was not only his privilege but also his duty to be sanctified. There was no way of disputing the possibility of obtaining it in this life because it was recorded in the Bible; yes, the word "holy" was even on the outside cover. How could he dispute it?

2. The next fact connected with the shepherd, sheep and green pasture, that greatly resembles the sanctified life is this: Generally, a long, rough road, up hill and down hill, has to be traversed before the flock reaches the green pasture. So it is in seeking the blessing of holiness. There is a long, rough road of fasting, praying and persevering to be traversed before one reaches the "green pasture" of holiness.

We frankly admit that there are those who claim to have reached the pasture without traversing this road, but their hunger-bitten look, dry testimony and powerless sermons are too great an evidence to the contrary. We are told in the first chapter of the Acts of the Apostles that the disciples, with a hundred and eight other believers, spent about ten days plodding this long, rough road. Listen how the record reads: "These all continued with one accord in prayer and supplication" (Acts 1:14).

We are also told, in the next chapter, how, all of a sudden, they overtopped the hill and entered the pasture, every one of them. Notice how it reads: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4).

The Lord Jesus, when upon earth, gave a brief description of the road that leads over, down and up to the green pasture, in the following language: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

3. The adjective "green" is quite significant at this point, especially when we apply it spiritually. It greatly reminds us of the promise God made His people in Isaiah 58:10-11: "Then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Perpetual freshness is here promised, therefore there is no need of storing up dry testimonies and sermons. God wants His people to gather the manna fresh every day.

4. The next noticeable fact connected with the sheep and pasture life is this: No matter how long the grass may be or how deep and rich the clover, each sheep has to do its own eating or it will die with hunger. So it is in the spiritual life. The preacher can not do our praying, neither can the choir do our singing or praising God. We must all pitch in for ourselves. Many an honest soul has lost the blessing by keeping quiet and failing to testify, to sing and to pray in the meetings.

The words, "lie down" and "still waters," are powerfully suggestive when applied to the experience of entire holiness. The former suggests security from danger and tranquillity of spirit, while the latter suggests depth, solidity, sobriety and magnanimity of soul. Reader, has the "Good Shepherd" succeeded in leading you into the green pasture of entire holiness or have you opposed and withstood His gentle leadings and tender voice until you have grieved Him away?

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[-- H --] for HYPOCRITE

"And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, Is it I?" (Matt. 26:21-22).

In retrospecting the many religious meetings held in Bible times we find scarcely a single one that was not attended by at least one hypocrite. We verily believe the same thing is true today, no matter how small the company of believers or how ardent their devotion.

Little did the disciples think that even in their small company of twelve, there hovered a hypocrite of the rankest kind -- one that within a few days was to sing the song of woe, in the land of despair, with the devil and his angels.

"A hypocrite is not a self-deceived person, but one who feigns to be what he is not; one who has the form of godliness without the power, or who assumes an appearance of piety and virtue, when he is destitute of true religion" (Webster).

"Where God has His church, the devil will have his chapel. The devil can quote Scripture for his purpose. When the fox preaches, let the geese beware. The devil lurks behind the cross. Many kiss the hands they would feign see chopped off. Oh, the slyness of sin, that puts an angel before every devil! All are not saints who go to church."

For one to be a hypocrite does not necessarily mean that he has never been a true Christian. There are many who inwardly break with God, thus losing both their justification and sanctification, and yet they go on professing both experiences. King David continued to profess for some time after he had fallen with Uriah's wife. King Saul went on professing after he was conscious of the fact that the Spirit of God had withdrawn from him. Reader, have you the courage to deny that both of these men were hypocrites?

Now, reader, as we retrospect the path of finished time and describe the hypocrite from different view-points, and under different circumstances in Bible times, will you open your heart to God and say with the sorrowing disciples, "Lord, is it I?"

Cain is the first hypocrite that rises before our vision. He pretended to be a devout worshiper of the Lord while at the same time he harbored hate and murder in his heart. Note how the record reads: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:8). Reader, are you one of these rank hypocrites, preaching, singing, praying, testifying and shouting, while at the same time there is hate, malice and ill will harbored in your heart? John said, "Whosoever hateth his brother is a murderer" (1 John 3:15).

Achan is the next hypocrite we see standing along the path of vanished years. He was a hypocrite from the fact that he went out to battle, pretending to be all right, while at the same time there was sin covered up at home (Joshua 7:12). What a blessing it would have been to the church if Achan should have been the only one who went out to battle, out to the revival, out to the campmeeting and convention, professing to be clean, right and ready for the fight, while at the same time there was sin covered up at home.

The next hypocrite seen through the telescope of memory, is Ahimaaz speeding across a sun-scorched plain. Observe what the record says: "Then said Ahimaaz, the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day" (2 Sam. 18:19-20). "Then said Ahimaaz, the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run" (2 Sam. 18:22-23). This enthusiastic, messageless man was not the only one who ran without a message. There are hundreds of so-called ministers in the land today who are running without a message from God. This is why they have so much to say in the pulpit about war, politics, culture and modern inventions. They are only imitating Cush, the really called, anointed, and sent man of God. One of these imitators, who was pastor of a large church in Chicago, died a few months ago; and on his deathbed testified that he had never been born of the Spirit, neither was he ever called to preach the gospel, but simply took it up as a profession, for the money there was in it. "Oh, tell it not in Gath!"

The next hypocrite seen in the gallery of antiquity is Simon the sorcerer. Let us listen while St. Luke tells us about him. "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with

sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. -- And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. -- For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8: 9-23). Here is a man well aware of the fact that his heart was not right with God. Notwithstanding that being a fact, he was trying to pay his way through. It is hardly necessary to inform the reader of the fact that all of these Simons are not dead, for there are still those connected with the church today who are void of the new birth and the Spirit of Christ, who are trying to pay their way through by giving money to the church. However, giving money to the cause of God does not change either their heart or their natures. They are still hypocrites whether they acknowledge it or not.

The next prominent hypocrite, at whose life-sized photo we wish to take a hurried glance as we briefly retrospect the path of finished time, is the "horn-blowing Pharisee," described in the sixth chapter of Matthew's gospel in the following words: "Therefore when thou doest thine aims, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men" (Matt. 6:2). Nowadays, when we see people anxious to report in the church paper the number of meetings they have held, how much they have given to the missionary cause, how much they have given to the poor, and how many were converted in the revival services, etc., we are again reminded of the fact that all of the "horn-blowing Pharisees" did not die in the days of Jesus.

"No man's condition is so base as his;
None more accursed than he; for man esteems
Him hateful, 'cause he seems not what he is:
God hates him, 'cause he is not what he seems;
What grief is absent, or what mischief can
Be added to the hate of God and man?"

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[-- I --] for ISAAC

"And Isaac went out to meditate in the field at the eventide" (Gen. 24:63).

As a whole, the Scriptures do not have a great deal to say about the character and conduct of the young man Isaac; and yet they indirectly mention four characteristics which, according to our judgment, make him one of the most remarkable young men that ever lived. We will notice briefly these four characteristics.

The first one that beamed forth and mantled the starry vault of human existence with light and glory like a thousand suns, was his almost unparalleled submission on Mount Moriah.

People in every age have admired and commended Abraham for so freely yielding up his son to die; but they seem to have forgotten or overlooked the fact that Isaac made a much greater sacrifice than did his father, and thus deserves the greater credit.

Read the ninth verse of the twenty-second chapter which is as follows: "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." Mark you! not an infant, not a five-year-old child, but a man twenty-five years of age, and yet no act of resistance nor word of complaint is said to have escaped his lips.

We frankly confess that we have never read nor heard of any such submission on the shores of time aside from that of the Son of God.

His unselfishness and generosity lifted him far beyond the ordinary man. His entire disposition seems to be mirrored in the following verses: "And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us" (Gen. 26:19-22). He did not contend nor blame Gerar or his herdmen, but accepted it all as from the Lord. He did not grow impetuous and say a lot of hard things to his enemies, and finally enter a lawsuit against them about the wells, but lovingly and meekly gave place to them and moved on farther. I wonder if you are in possession of this brand of religion, reader? Jesus was a great advocate of this kind. Listen to His gracious words: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:39-41).

The next commendable characteristic seen in the young man of whom we are now writing, is a high esteem for his parents, especially his mother. In verse sixty-seven, it appears on reading between the lines that he was greatly attached to her, and for this reason remained home to comfort her, until she died. He was not like many of the ungrateful boys of modern times, who have for years deserted home and parents, and who do not even write once a year. Isaac was so submissive and obedient that he was content to let his father select even his wife. Where can such a young man be found nowadays?

Lastly, he was a great lover of secret prayer. The Word says, "And Isaac went out to meditate in the field." This leads us to believe that he kept a special place for secret prayer. Here lies the secret of his success and constant victory over the world, the flesh and the devil

Reader, if you would succeed in the divine life, you must spend much time in secret prayer. As one has well said, "Prayer is helplessness casting itself upon power. It is infirmity leaning on strength, and misery wooing bliss. It is unholiness embracing purity, and hatred desiring love. It is corruption panting for immortality, and earth-borns claiming kindred in the skies. It is the flight of the soul to the bosom of God, and the spirit soaring upward and claiming nativity beyond the stars. It is the soul, oppressed by earthly soarings, escaping to a broader and purer sphere, and bathing its plumes in the ethereal and eternal."

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[-- J --] for JOSEPH

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors" (Gen. 37:3).

It is generally accepted by the majority of Bible students that Joseph was a type of Jesus Christ, the world's Redeemer, as there were so many events in his life similar to those in the life of our blessed Lord. However, at this special point Joseph's garment of many colors, when applied spiritually, fittingly represents the various principles required to make up a complete Christian character. Quite frequently garments are used in the Scripture as symbols of character (Isa. 52:1; Matt. 22:11-12).

The reader, no doubt, is also well aware of the fact that in the natural world all colors have a significance; equally true is it in the spiritual world; therefore we will now proceed to give the Scriptural meaning of some of the colors supposed to have composed Joseph's coat. Adam Clarke said, "It was a coat made up of stripes of differently colored cloth." The text says, "many colors," therefore we are free to infer that it contained a streak of "blue". In Exod. 25:1-4 we read the following: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair." "Blue" in both the material and spiritual realm seems to stand for truth and genuineness. A religion that fails to have truth for its foundation is a humbug. David said, "Behold, Thou desirest truth in the inward parts." In another place he said, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psa. 85:10-11).

If we would be genuine Christians we must be true to God, true to our convictions and true to our fellowmen. This is the type of man that Joseph was.

We are also free to infer from the statement, "many colors," that the coat contained a stripe of "white". In the Scriptures white usually stands for "purity." "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment" (Rev. 3:4-5). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed" (Rev. 3:15). "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he

said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13-14). No matter how gifted or useful a person may be, if his character is not as white as snow, his religion is a fraud. "White" symbolizes purity, but stands for transparent honesty also. A clear, white diamond is sometimes used to represent an honest, clear, flawless character. Genuine Christianity makes a person as open, honest, frank and transparent as a diamond. They are as free from dodging, covering up and darkness, as far as they understand, as an angel.

"White" is used in war times as an emblem of peace; the white flag always means peace. The soul that receives the garment of many colors, viz., the robe of righteousness, is as peaceful and gentle as a lamb, and harmless as a dove.

Beyond all probability the coat contained a stripe of "green." In the Scriptures the word "green" suggests two things. They are as follows: 1. Life (Psa. 23). 2. Covenant and vow keeping (Gen. 9:12-13; Rev. 4:3). (a) All true Christians will bear testing at these points; that is, if they have life and are no longer dead in trespasses and sin. (b) They keep their vows and promises with God and man.

No doubt the coat also contained a "scarlet" stripe; that is, a deep red stripe. Now, since scarlet is such a deep color, it always has to have two dips into the dye. Therefore, for this reason, many of the ancients, instead of using the word "scarlet," substituted the words "twice dyed," "twice dipped." In order to build true Christian character it is very necessary that we receive not only the washing of regeneration, but also the cleansing of the blood; not only justification but also sanctification; not only pardon but also the baptism of the holy Ghost and fire; not only the divine favor but also the divine nature; not only the first touch to see men as trees, but also the second touch to see all men clearly. Reader, have you ever been twice dyed? If not, why not?

It is quite probable that the coat contained a "purple" stripe also, since this was such a prominent color in Bible times. This color signifies the highest quality; that is, the very best. Scarlet and fine linen attire were worn principally by the people of wealth. Dives is said to have been clothed in purple and fine linen. The thought suggested here is, that we are not to be content with a cheap, shoddy religion, but contend for God's best. We must ask not only for peace with God, but also the peace of God; not only joy, but also the fullness of joy; not only life, but also the abundant life; not only love, but also perfect love; not only a blessing, but also the Blessor. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20-21).

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[-- K --] for KNOWLEDGE

"And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon

mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then lay strength will go from me, and I shall become weak, and be like any other man" (Judges 16:15-17).

This is one of the lessons in the Word of God that fills every conscientious person with fear and holy carefulness. The object in this chapter shall be not to speak so much of Samson's playing fast and loose with temptation, nor of his hidden, lurking foes and disastrous fall, but of the God-imparted knowledge of what was required on his part to stand or fall. It is true, associating with compromisers and cooled-off people does have a tendency to confuse and entangle even a spiritual man, but it can never efface from his heart the knowledge once received of what is right and what is wrong. There is hardly a backslider in the world who is not fully aware of what it will take to bring the blessing of God upon his soul again. It is true he may not care to meet the conditions; however, he knows just what to do. Again, there is hardly a person in the world who has enjoyed the blessing of God for thirty days, who does not know, to some extent, the exact conditions by which he will stand or fall, just the kind of conduct that will take away his joy and liberty, and just the kind that will keep him blest and happy.

"Divine Knowledge Depreciated" seems to be the title the Spirit would have us give this chapter.

Now, just as God Himself revealed to Samson the secret of how to stand or fall, just so does He to every one of His children. It is true this knowledge does not all come in one day, but from time to time through the Spirit's checks, reproofs, restraints, etc. We are told by one writer, "The thunders from above responding spoke even in hell these words which, the caverns of perdition forlornly echoing, fell on every ear: 'Ye knew your' duty, but ye did it not.'"

Reader, will you for a few moments turn your eyes within and read there upon the table of your heart some of the God-given light, conviction and impressions which the Spirit has stamped there indelibly years ago. And if you should be so unfortunate as to make your bed in hell, you will there be constrained to confess that you once knew the royal way to heaven, and knew it well. Remember, all of the light and conviction you have ever received is indelibly stamped upon your soul. Oh, immortal soul, take heed!

Let us briefly itemize some of the phases of this heavenly knowledge which you have been receiving from the Spirit of God for years.

1. The Holy Spirit has long since taught you the uprightness, the sincerity, the judgment-day honesty and the deep contrition that one must have to obtain even God's slightest notice. (Isa. 1:16-18.)

2. The Holy Spirit has also revealed to you, again and again, the class of consecration upon which soul freedom and clearness continually swing like the pendulum of a clock. Whether you are living up to it or not that does not alter the case. You are surely in possession of that God-imparted knowledge.

3. The Spirit, too, has long ago informed you of just the class of temptations that will affect you most. He has also plainly shown you the point at which your greatest danger lies, and also

shown you how to be a constant overcomer, if you will. Whether you are obeying His instructions or not, is altogether another thing. However, judgment day will tell.

4. He, too, has shown you the only class of prayer, viz., earnest prayer and fasting, that will remove difficulties, rout devils, change the course of nature and pull down fire from heaven. It is true, you may be spiritually too lazy to go in for such a siege, and are now running on a low spiritual gear, but in spite of that fact, you can not say you do not know how to pray the fire down, for you do.

5. Still again, the blessed Spirit, at some point along the highway of life, has taught you the secret of simple, naked faith and how to operate it. It may be that at one time in life you exercised it and it worked fine, but in later years, you are traveling by sight and feelings. It may be true that you have lost the courage to step out on God's promises by simple faith and to trust Him, but there is one thing that we are sure of, and that is this, you have not forgotten how to do it. It is still in your power, like Samson of old, to succeed or fail -- give in to the Delilah of doubt, fear and compromise, or trust God and go through. Which will you do? Remember, upon this God-imparted, heavenly knowledge, hinges your weal or woe.

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[-- L --] for LUCIFER

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou has been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryh, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:11-15). "How art thou fallen from heaven, O Lucifer, son of the morning!" (Isa. 14:12).

Inspiration here gives us what no mortal upon earth could give, namely, a perfect word picture of Lucifer in his glory in heaven, and also the high-class offices which he held before his fall. Let us briefly notice those offices mentioned in the text: (a) He was the son of the morning, i. e., the brightest angel in heaven. (b) He was full of wisdom and perfect in beauty. (c) He was the anointed cherub; that is, was the highest and most honorable cherub in heaven. (d) His dwelling was on the holy mount of God; that is, up near the throne. (e) He walked up and down in the midst of the stones of fire, namely, the most holy places. "But short, alas, the song that sings his bliss; henceforth the history of him grows dark! Shade after shade of deepening gloom descends and innocence laments his robe defiled," for poor Lucifer yielded to sin and fell. Reader, be careful!

The question might here arise, What caused this glorious being's overthrow? We answer, "Self adoring pride."

Let us seriously observe the five disastrous steps that led him from heaven to hell.

The first one was, he became conceited over his beauty, ability and position. There are hundreds of people today who are rapidly following in proud Lucifer's trail. While some are proud of their complexion, hair, form and Voice, there are others proud of their talents, ability, position, training and ancestry. Still another class are proud of their clothing, homes and wealth. They are all, however, following Lucifer in sin's smooth and easy path down to Gehenna's fiery lake.

His second step, woe-ward, doomward and hellward, was placing more stress upon his gifts and talents than on cheerful, prompt obedience to his Maker. Hear what the Lord had to say on the subject: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (Ezek. 28:17). Reader, always bear this thought in mind, your gifts and talents will not keep you on good terms with the Lord; it requires cheerful, prompt obedience all the way to eternity. This alone determines whether you stand or fall.

His third step ruinward was admitting a spirit of self-will and self-importance. Notice how boastful and important he speaks in Isaiah 14:13-14, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Poor Lucifer had too much confidence in himself. There is danger even nowadays of people having too great respect for their own sayings, methods, advice, writings, sermons and works.

The Good Book says, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil 2:3). "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

Yielding to a spirit of jealousy was Lucifer's fourth step towards the endless flame. It is no marvel that he always felt hell within wherever he went. So it is with every creature who has a jealous heart.

"Foul jealousy! thou turnest love divine
To joyless dread, and makest the loving heart
With hateful thoughts to languish and pine
And feed itself with self-consuming smart."

Rebellion, yes, dire rebellion put on the capstone and sealed Lucifer's ruin. It is no marvel that the earth opened up her horrid jaws and quickly devoured Korah, Dothan, Abiram and their rebel host. Reader, for fear that at some point we may thoughtlessly yield to rebellion and cause division in the church of God, let us read of the awful judgment that befell these rebellious men. "And it came to pass, as he [Moses] had made an end of speaking all these words, the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation" (Num. 16:31-33).

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[-- M --] for MOLE

"These also shall be unclean unto you among the creeping things that creep upon the earth -- the ferret, and the chameleon, and the lizard, and the snail, and the mole" (Lev. 11:29).

The reader will pardon the writer for calling in this little, homely animal to assist in completing this alphabetical series of sermons. Our reason, however, for doing so is as follows: The disposition, nature and conduct of the mole, when considered and applied spiritually, is a life-sized picture of carnality, inbred sin and the old man. The reader will, of course, remember that the above terms are synonymous.

Let us now place this little animal upon the table and carefully study its disposition, nature and make-up from various viewpoints and see what a striking similarity there is between the two.

1. The first thing we notice about its conduct that greatly resembles carnality is, the mole generally lurks in and about the farmer's garden. Inspiration long ago gave the souls of men this title, "And the Lord shall guide thee continually, and satisfy thy soul in drought, -- and thou shalt be like a watered garden" (Isa. 58:11). "And their soul shall be as a watered garden" (Jer. 31:12). "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard -- and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon" (Solomon's Song 4:12-15). Where is the convert who, after receiving all of the above mentioned fruits of the Spirit in his soul, who, when under test and trying circumstances, has not discovered this mole rooting down in the bottom of his soul and causing him to feel uprisings of impatience and anger?

2. The next sense in which the mole greatly resembles carnality is in the fact that all of its workings are done underground. We never see it working above the surface. So it is with carnality, namely, inbred sin; all of its workings are done in the secret chambers of the heart. Fletcher said, "Look into the inward chamber of imagery, where assuming self-love, surrounded by a multitude of vain thoughts, foolish desires, and wild imaginations, keeps her court." Jesus said, "Out of the heart of men, proceed evil thoughts -- murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23.).

3. Still another way in which the mole greatly resembles carnality is, in the fact that it is blind and thus fails to see excellence in anyone else; no matter how gifted, blessed or useful they may be, the mole sees no good in them. It is self-centered, and lives under the impression that there is no one in the world but itself; of course this accounts for its feeling that everything must be done by itself or it will not be correctly done. This picture is so self-evident that it needs no application.

4. The next thing about this little creature which is quite similar to the character of the old man is this, the mole is an expert dodger. Almost any farmer can tell you what a difficult task it is

to capture a mole. We frequently see men with strings of dead fish, ducks, rabbits and quail, but never see any with a string of hawks, eagles, minks or moles. The question may here arise, Why not? Because they are shrewd, and it is difficult to capture them. This may explain the reason why such few seekers of holiness are led into the real experience nowadays.

Hundreds go to the altar in the popular, holiness meetings held throughout the country, seeking this experience, but as the mole of carnality is so shrewd and is such an expert dodger, and as the majority of evangelists and altar workers are so inexperienced in catching moles, ninety-five per cent of the seekers fail to get rid of carnality.

5. The mole is blind and does all of its traveling by instinct; therefore this accounts for its being so suspicious and full of surmising; it also accounts for why it is so excitable, touchy and easily alarmed. It is always ready to run from the least noise. At this point the mole's conduct and disposition are so similar to that of some people we have met, that were it not for one being a human being and the other an animal it would be difficult to detect one from the other.

6. Yet another way in which the mole greatly resembles the old man is, its spasmodic behavior. There are seasons on the farm when the mole refrains from plowing up the garden and yard for months at a time; hence, from all visible appearances, it looks as though it had vacated the place. But by and by it is found plowing up the garden again. This may remind the reader of the wife, husband, relation or friend who attended a shallow holiness meeting, went forward to the altar, put all on the altar, claimed the blessing by faith (without any crucifixion to self and carnality, without any digging down and holding on until the fire fell), shook hands with the evangelist and joined in singing the following chorus, "I can, and I will, and I do believe that Jesus sanctifies," etc. During all this bluster and man-made demonstration the mole of carnality played opossum and remained dormant in the soul for perhaps a day or so, until under some sudden provocation, either in the home, shop or field, he rose up and was keenly felt struggling in the heart. The only way to capture this mole of carnality is to find its trail and incessantly pursue it until you capture it. Perhaps this is what David meant in the following statement: "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed" (Psa. 18:37).

7. There is still another feature in the conduct of the mole that greatly reminds us of people who still have an unsanctified nature. It is as follows: Those who know anything about the mole family are aware of the fact that it travels backward much faster than forward. The reason for this is, it has to break the ground and make a continuous hole to go forward; but to go backward, the hole is already made. The writer's father once taught him just how to capture a mole. The instructions were as follows: "When you discover one plowing in the yard or garden, take a sharp pointed stick, hoe or shovel and quietly shove it in the ground right behind the mole, and thus throw it out on the surface, for it will be impossible for it to root up the unbroken soil rapidly enough to escape." As time went on one day we noticed a continuous little furrow or embankment being made in the road by something underground. Our eyes flashed, and our boyish heart began to beat rapidly, while an inward voice softly whispered, "It is a mole." We were so excited that we got father's instructions tangled somewhat, for instead of putting the stick down behind the mole, we pushed it down right in front of it. Hence, as quick as a flash the mole went backward through the hole it had already opened, and made its escape. This lesson convinced us of the fact that it could travel backward much faster than forward. We have seen people with the old man in them get

wonderfully blessed during the revival and camp-meeting. At such times they would be remarkably prayerful, devout, conscientious and soft-walking; but as soon as the meetings were closed, it was astonishing how quickly they became light, frivolous, talkative, argumentative, loose and reckless. It seemed as though they were going to lose every spark of religion before reaching home from the camp-ground.

8. There is but one way to rid a farm of these little pests, but it is not by taming them, for we never saw one tamed; not by selling them, for no one cares to eat them; not by believing and counting them dead, while they still play havoc on the farm; but by rounding them up and crushing them or cutting off their heads. This is also the only sure way of getting rid of the old man. Listen to what Paul said, "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. For he that is dead is freed from sin" (Rom. 6:6-7).

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[-- N --] for NEW EARTH

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Rev. 21:1).

Oh, what food for thought there is concealed in this beautiful text! We are all quite familiar with what it means to have a new garment, a new book, a new vehicle, etc. Many of us also know what it means and how it feels to dwell in a new home. But oh, who can realize the glorious sensation that will attend dwelling in a new earth! Think what a beautiful piece of architecture our present earth was when it first came out of the hands of divinity, untouched by sin!

Reader, since approaching happiness sweetens present sorrows, clarifies hope's vision, and puts wings to present burdens, let us mount the wings of imagination and take a flying trip into the "new earth," and thereby strengthen our faith and brighten our hope. Behold it, purified and redressed in all of the beauty and grandeur that infinite wisdom and boundless love could design for the comfort of His children! Let us briefly notice the negative side of the new earth, namely, some things which it will not contain.

1. It will be a sinless earth. All sin and its effects will be a thing of the past, and not only will the knowledge of the Lord but righteousness also will cover the earth as the waters cover the sea.

2. The new earth will not only be free from sin, but also from the tempter. There will be no need for the godly to "watch and fight and pray," but as Job of old has said long ago, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:17-19).

3. In the new earth there will be no disease nor deadly malady, neither will there be any hospitals, insane asylums, doctors or drug-stores. All these will be a thing of the past, and

undecaying youth will bloom on every brow. "It will be a world without grief or grave, marriage or mourning, sin or sorrow, birth or burial." "At the threshold of eternity the Christian will drop this weak, corruptible and inglorious body and ere long will receive in its place a body endued with undecaying vigor, and clothed with unfading beauty." Oh, hallelujah!

4. In this world we are greatly handicapped through ignorance, but "then shall we know even as also we are known." There will be no need of being introduced to a fellow creature in the new earth. We will know each one of our Father's children. To see them will be to know them at first sight. On the mount of transfiguration the disciples knew Moses and Elijah without being told who they were. Therefore in the new earth the curse of ignorance will be removed forever.

5. Reader, how blessed it will be to walk up and down this earth some day in undisturbed felicity, not having a single enemy in all of its bounds, and be surrounded by a host of undying friends.

6. The new earth will not be in the hands of wicked money kings and land dealers, but will be the property of the saints. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"We shape ourselves the joy or fear,
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be,
We weave with colors all our own,
And in the field of destiny,
We reap as we have sown."

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[-- O --] for OUT OF TOUCH

"And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, -- because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you" (Jos. 7:10-12).

Here we have the entire host of Israelites out of touch with God just at the time they needed Him most. Oh, who can describe the irredeemable loss that may result from our being out of touch with God a single hour, the opportunities lost, the souls unhelped and unwarned, and pardon unobtained for the dying sinner. It will take nothing less than the undimmed light of eternity and the books of the judgment to disclose this secret. Reader, by these three small words, "out of touch," I do not mean that one has lied, gotten drunk or slandered his neighbor, but a break in the affections,

an eclipse in the soul, a staying of the oil of joy, and a clogging of the wheels of soul freedom, Notice some ways this appalling state of affair's can be brought about.

1. By quenching or carelessly grieving the Spirit and thus losing His full smile, clear endorsement and hearty cooperation.

2. By allowing some creature or created thing to eclipse your spiritual sky, condense your prayer life, crowd out your Bible meditation, and, to some extent, come between your soul and God. These things may not be holding any great rivalry with God, but they are the little things which cause you to slight and neglect Him and His cause.

3. By speaking unadvisedly; by being short, rough, light and frivolous; by exaggerating, murmuring or finding fault with a fellow creature. All of these little things will grieve the Spirit, sever your connections, and bring leanness in your soul.

4. By breaking your vows with God; by tampering with your consecration; by rebuilding the things you once condemned and tore down; or by trifling with anything for which the Spirit has reproved you.

5. By yielding to self-indulgence in an apparent innocent form, viz., by overeating, by neglecting your fast-day, or by having too much to say. All such apparent little things becloud the soul's vision and interrupt its communion with God. Remember, reader, no dew ever falls upon vegetation on cloudy nights. Keep your sky clear if you would be watered from heaven.

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[-- P --] for PRIESTHOOD

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:5 and 2:9).

Paul, the great apostle, found it necessary even in his day to exhort the people to walk more closely with God. A high profession that is void of solidity, sobriety and sanctity is more detrimental to the cause of God than lukewarmness.

Inspiration here compares all New Testament Christians to the ancient Jewish high priest. Oh, what a high calling!

Now, reader, in order that we may be more deeply impressed with the sacredness of our calling, let us hurriedly examine the life, character, conduct, uniform and occupation of the ancient high priest, and then spiritually apply them to our own lives. By this method I believe we will realize more fully what the Lord expects of us as Christians.

1. The high priests were clean men without and within. And in order that every one who came in contact with them might be impressed with them as such, they had to wear the following uniform:

"And they made coats of fine linen of woven work for Aaron, and for his sons, and a mitre of fine linen, -- and linen breeches of fine twined linen, and a girdle of fine twined linen" (Exod. 39:27-29).

2. The high priests were to be decidedly different from all other men upon the face of the earth: yes, in their every deportment, namely, eating, dressing and occupation. God expects this same conduct of every Christian in the world. "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6).

3. The high priest was to be the most compassionate, merciful and forgiving man in all the world. No matter what ill-treatment he received from any one, he was not to retaliate, but freely forgive him, and also make atonement for him just as whole heartedly and earnestly as he did for his best friend. He was to be the farthest from entertaining ill will or animosity. This same rule holds good today. No one can be a child of God and at the same time hold an atom of ill will toward a fellow being (1 John 3:1). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, -- if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12-13).

4. The priest while on duty was not to drink a drop of strong drink of any kind (Lev. 10:9). The spiritual definition of "strong drink," at this point, is "worldly pleasure and the spirit of the world." "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using)" (Col. 2:20-22). This is not simply a rule of conduct for the preacher and workers but for every one that nameth the name of Christ.

5. It is true the priest. was to be in possession of a merciful and forgiving spirit, but on the other hand he was to be uncompromising and a radical reprover of sin. See what the Word says, "And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of -- all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazer, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through" (Num. 25:6-8). A true child of God can no more compromise with sin than he can take fire into his bosom.

6. The high priest was so to live in the Spirit and was also to be on such intimate terms with the Lord that he could get God's mind on short notice, and besides quickly get a prayer through for every one who requested it. Reader, are you living in this place -- "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"? (Eph. 6:18).

7. The skirt or hem of the robe of the priest was to be trimmed all around with bells and pomegranates. "And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates -- A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded" (Exod. 39:24-26). The thought expressed here through the bells and pomegranates is as follows: The priest was to have a testimony and a godly life. He was not to have all testimony and no fruit, but it was to be evenly balanced, i. e., a bell and a pomegranate, and a bell and a pomegranate; not all bells, nor all pomegranates, but an equal amount of both. There are those today who are all noise, and barren of fruit; but that is not God's plan. "Herein is my Father glorified, that ye bear much fruit" (John 15:8), said Jesus. Paul said, "But I desire fruit that may abound to your account" (Phil. 4:17).

8. The high priest was also to wear the inscription, "Holiness to the Lord," on his mitre. Note how the record reads, "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, 'Holiness to the Lord.' And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses" (Exod. 39:30-31). The thoughts we are to gather from this are as follows: The priest's conduct and conversation at all times and places were to be such as would not contradict the inscription or bring it into dispute. Reader, God expects the same of you and of me today (1 Peter 1:16).

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[-- Q --] for QUARRELING

"If any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

The apostle in the above text does not by any means infer that it is right for Christian people to quarrel; he only gives this information as a means to help the unfortunate one who yields to the sin of quarreling and who loses the favor of God. For other classes of sin, the Apostle John made a similar statement in the following words: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). He does not here infer that it is right to sin, but simply puts this here to prevent the unfortunate brother from losing hope and believing that there is no more forgiveness. Therefore, under the same heading come the words of Paul in the text, not as a permit or license to quarrel, but for a source of encouragement to the unfortunate one who has yielded to quarreling and lost out.

Quarrels and misunderstandings always have to be rectified and straightened between man and man before pardon can be obtained from God. What saith the Scriptures on this point? "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

When we analyze "quarreling" and also scan it from different view-points, it is one of the most general indulgences of modern times among professors of religion. Where they make their

great mistake is, however, in forming the wrong conception of what constitutes "quarreling." They have been trained to believe that it only meant a loud, angry, clamorous dispute. But on observing it more narrowly we have discovered that an angry, clamorous dispute is but one of the many branches of this popular sin. In observing "quarreling" from a Scriptural point of view, it appears under six different headings which we shall now endeavor to loosely explain, using part of Webster's comment to assist us in making it as plain as possible to the reader's mind.

1. "Quarrel." A dispute, a break of friendship or concord; open variance between parties; something that gives a right to mischief; something peevish, malicious or disposed to make trouble. Elder John Clark was asked one day how he kept from being involved in quarrels. He answered, "By letting the angry person always have the quarrel to himself." "The quarrels of professors are often the reproach of their profession."

2. "Brawl." To talk noisily, angrily and rapidly; to continuously talk in an impatient manner about anything that has displeased you or crossed your will. "A fool's lips enter into contention, and his mouth calleth for strokes" (Prov. 18:6).

3. "Grumble." Murmuring with discontent in an undertone or loud voice; talking back and manifesting an unwillingness to do what you are told to do, provided it be consistent and right; picking flaws and expressing your opinion and dislikes to other's in an uncharitable, faultfinding way. "If all the grumbler's in the world were summoned together by some thundering calliope, what an army there would be! Since the days of Xerxes, nothing could compare with such a host. You will find them everywhere as thick as the frogs of Egypt. No trade, calling or profession is free from them. -- They are easily scared. They always see double. A lion is in the way sure; no mistake about it. There is always something about to happen." The Apostle Paul's advice to the Corinthian church will be found good and helpful, even in this our day. Notice how it reads: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor. 10:10).

4. "Clamor." To utter loud sounds or outcries; to talk loud; to utter in a loud voice, rapidly; to complain. So many times the writer has been sharply reproved by the Spirit when in the act of speaking loud and clamorous. The words of the apostle are quite explicit on this point: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves" (2 Tim. 2:24-25).

5. "Rail." To scoff, reproach or censure; to rip out uncharitable, insinuating, hard, cutting remarks. This is often practiced under the guise of testimony and prayer. Notwithstanding that being a fact, it is the same old quarreling spirit, though arrayed in different uniform. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer" (1 Cor. 5:11).

6. "Scold." To chide with rude, boisterous words; to find fault in a hard, hammering tone of voice; to rebuke in a wiry way; to rudely blame. Solomon said, "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

Reader, there is hardly anything that we could mention that will more quickly extract the love, joy and tenderness from your Christian experience than indulging in quarreling. Are you guilty?

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[-- R --] for RESPONSIBILITY

"And when He was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke 2:42). "Wist ye not that I must be about my Father's business?" (Luke 2:49).

It is no marvel that the generality of unsaved men have such an awful time dying. There have been those whom it required three or four strong men to hold in bed while dying. The reason for this, no doubt, was because at that point, they realized, to some extent, the weight of their responsibility to God, their Maker, who has made such a complete provision for man's salvation that there is no excuse whatever for any one falling short and missing heaven. Hear what the Word says: "But it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

Reader, the precious days, weeks, months and year's that are gliding so smoothly by, and crowning you with so many temporal blessings, are increasing your responsibility to God, beyond the power of language to describe.

Since human accountability is said to begin at twelve years of age, and quite likely each one of my readers has passed that all important point, I want to show, to some extent, the degree of responsibility that an added twelve years' stay upon earth has rolled at every one's door.

1. Reader, you are responsible for hearing for twelve long year's a gospel sermon every hour in the day, from nature and conscience, the two greatest preachers in the world. Each passing year God has spoken to you thousands of times through the setting sun, the musing winds, the murmuring streams, the fading flowers and the daily incidents and accidents.

2. You are also responsible to Him for the clear, unmitigated rays of gospel light that have come to you for twelve years, night and day, through His blessed Bible. "The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun-dial by which he sets his life; the balance in which he weighs his action."

3. Yes, you too, are responsible to the King of kings and Lord of lords for a twelve year unbroken chain of opportunities to repent and become a child of God and heir of heaven. "On a wild coast of Britain, there are tall and craggy cliffs, which overhang the ocean. The people residing near make their livelihood by gathering the eggs of the rock-birds. An iron is fixed in the cliff above, a rope is attached, and the adventurer lowers himself until he arrives at the ledge of the rock. Once a man found the rock to overhang so much, that he was obliged to swing himself to and fro, so as to gain a foothold on the rock. He succeeded; but in doing so he lost the rope from his grasp. The rope swung to and fro, its vibrations becoming less and less, and each time more and more distant. The man stood, and as quick as thought reasoned thus within himself: 'The rope

is my only chance of life. In a little while it will be forever beyond my reach. It is nearer now than it ever will be again. I must lay hold of it or die!" So saying, he sprang from the cliff as the rope was next approaching, caught it and was safe." One of the mottoes on the walls of the temple at Delphos was, "Know thy opportunity." Reader, shall this be your's?

4. For twelve long year's you have been admonished, entreated and wooed by the blessed Holy Ghost, to leave sin's road and seek a home in heaven; but you have rudely withstood His every effort to get you to turn and live. Oh, thoughtless sinner, "why will ye die?" Some year's ago, a wealthy queen on her death-bed was so awakened to the value of time that she cried out in the dying hour, saying, "Millions of money for a moment of time!" Reader, reflect for a moment and consider the many, many moments you are responsible for. Think! twelve long year's; that is, 144 months, 624 weeks, 4,383 days, 105,192 hours. How will you give an account to your Maker on judgment day for all of this wasted time?

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[-- S --] for SCHOOLROOM

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

This life upon earth is a training-school with its various lessons and grades. As we retrospect the winding path of bygone days, we see there some of the many lessons which chance and change have indelibly stamped upon our minds. There are numberless lessons in the business world, social world, domestic world and religious world that we will never need to learn again. All of these lessons were not learned, however, beneath a cloudless sky, in a balmy land where we were fanned throughout the live-long day by zephyr breezes, and serenaded by the tuneful lark. Many of them were learned beneath cloudy skies and amid howling storms, hills of difficulties, and floods of briny tears.

"Now the garland, now the coffin;
Now the wedding, now the tomb;
Now the festal shout of thousands,
Now the churchyard's lonely gloom;
Now the song above the living,
Now the chant above the dead;
The smooth smile of infant beauty,
Age's wan and furrowed head;
These are the mingled seeds,
Some flowers, some idle weeds,
Some crowded, some alone,
With which man's field is sown."

Notwithstanding the great degree of knowledge already obtained in the schoolroom of time, according to the language of the text, there remains yet a greater degree of knowledge to be acquired by both saint and sinner, on the other side of the river of death.

In this chapter my purpose shall be to call the sinner's attention to his last schoolroom, and also to mention some of the profound lessons which he will learn therein. The first question that may arise, is what is the name of this school and where is it located? Well, reader, it is not "Yale" or "Harvard," and it is not located on this terrestrial globe, "but is far, far beyond the bounds which God doth set to light and life and love; where darkness ever darker grows; where satyr's wielding thongs of forked flame flit and scream; where serpents, sired in the black dungeon of inky damnation, crawl and hiss, and spurt their venom."

Notice carefully, reader, some of the many lessons which this school will indelibly stamp upon the sinner's immortal mind.

1. The first lesson which he will thoroughly learn within those school walls of flaming adamant, will be that he was not a creature of a day; that he was not something that could die or cease to be, but was in possession of an immortal soul, whose future existence ran parallel with Deity.

2. The next lesson which he will learn from A to Z, will be that the vain ideas, criticisms and speculations of puny man upon earth did not alter gospel facts. While upon earth he may have listened to many a convincing argument denying the existence of a God, a devil, a heaven, and a hell, but the moment he crossed the threshold of eternity, all of these lies were clearly seen in the torturing glare of truth.

3. The next lesson that he learns, with dire regret, in that doleful schoolroom, is that the strongest language and most vivid description that he ever heard or read on the subject of hell, fell far short of the reality. He finds himself "burning continually, yet unconsumed; forever wasting, yet enduring still; dying perpetually, yet never dead," while above, beneath, and all around him, hell glares up in one universal sheet of fire.

"The stinging of conscience, the crackling of flames,
The rumbling of thunder, clanking of chains,
The hissing of serpents, the mourning of winds,
The howling of demons, the cursing of fiends,
The shrieks of the lost, and wails of despair,
All groan the dread sentence, a hellish nightmare."

4. Still another lesson which he learns beneath the steady grind of endless ages, in that world of increasing torments, is that his entire stay upon earth was one of ingratitude and dire rebellion, all the way from the cradle to the grave. God had used every method to get him saved that infinite wisdom and boundless love could devise, but he had willfully and continuously spurned them all and sold his immortality for death, and endless bliss for endless woe. Oh, what inscrutable folly!

5. He also learns, on entering that sea of bickering flames, and on looking earthward, that self-indulgence and obedience to the dictates of one's fallen nature is decidedly the most direct route to the darkest and hottest regions of that world of endless torments.

6. Through daily fixing his baleful eyes upon the dingy pages of destiny, he is brought to the knowledge of the fact that during his brief stay upon earth every sinful deed, word and thought that he ever engaged in was like a sculptor, engraving, or rather transforming his soul and spirit into the perfect image of Satan; hence, what was termed his dying day was only the time when the engraving was completed, and he dropped into hell a perfect image of the devil (1 John 3:2).

7. He has also learned from the instruction books, in the library of hell, that back in this brief world of shadows, every sinful pleasure, no matter how fascinating it may be, is only Satan's bait which conceals a deadly hook.

8. Hell's school has also taught him that the effects of men's influences, which they have left behind them on earth, continually flow into hell, upon their never-dying souls like a "Niagara" of fire.

9. The last lesson that he has learned in hell's gloomy schoolroom, is that months, years, decades and centuries, when compared to never-ending eternity, are but a drop in a bucket.

O Eternity! Eternity! Who can discover the bounds of eternity?

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[-- T --] for TRAP

"The snare of the devil" (1 Tim. 3:7).

In this chapter, for the benefit of both young and old, we shall attempt to point out some of the most prominent snares or traps of the devil. We are all, no doubt, to some extent, familiar with traps; at least, those which are most generally used, such as mouse-traps, rat-traps, bird-traps, rabbit-traps, etc.

Let us for a few moments study a trap, and take note of a few interesting features about it.

1. It has no visible signs of danger about it whatever, but appears as harmless as anything in the world.

2. A baited trap always contains something that appeals to the game. No fisherman ever baits his hook with a piece of canvas or leather. Oh, no! He is wise enough to know that in order to have the fish bite it, it must contain something they like. There are lots of people today who say, "Because they want a thing there is no wrong in it." Such a statement is the height of nonsense.

3. The next thing seen as we study the trap is, that the one who baits and sets it always keeps out of sight until the game is fast in the trap, and then appears on the scene. This explains why many advocate that there is no devil because he is shrewd in keeping out of sight. Satan is like a serpent that crawls in the night. He does the most of his work under cover and in the dark.

4. Still another thing that comes to our mind regarding a trap is this, the victim is never able to deliver himself. It always requires another party to bring deliverance. It is very easy to rush heedlessly into a trap, but it usually requires lots of praying, waiting, pleading and bleeding before one gets out.

5. The next thing about a trap well worthy of our attention is, the one who sets the trap hardly ever expects to catch his game the same day. He usually sets the trap, and then looks forward to the future for his reward. So it is with the devil, he will set a trap years ahead of an individual, if he thinks there is hope of trapping him.

6. A sixth thought connected with some traps is, in the fact that even though the victim is sometimes rescued alive, yet the trap leaves its scar upon him for life. It is hardly necessary to inform the reader that there are hundreds of preachers and Christians throughout the country, who heedlessly rush into Satan's trap, and who will feel the effects of it all the way to the grave. Their influence has received an incurable wound. In the following lines we shall attempt, in brief, to mention some of Satan's most successful traps:

1. Debts, excessive care and responsibility. If we are on fire for God and precious souls, Satan would just as soon trammel us with a big debt, heavy mortgage, automobile or hennery as anything else. Of course he would!

2. Compromising with unsaved relatives. Satan will sometimes offer saints a lifetime home, caring for the babies and chickens, if they will consent to stop praying so long, shouting so loud and going to meeting so often.

3. Satan is also a great fellow to marry people off, but always harnesses them up to the wrong party. He hurries them into the trap, but it usually takes the tardy messenger death to set them free. Oh, what domestic infelicity there is throughout the land! Oh, that women would learn, before consenting to make one a companion for life, that there should be more to him than clean collar and cuffs. In selecting a companion for life a man should seek something more in a woman than a pretty face, sweet talk and long hair.

Godliness and principle should be his chief pursuit. I am sure if this was done more frequently the annual divorce statistics would be greatly lessened.

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[-- U --] for UNCTION

"But ye have an unction from the Holy One, and ye know all things" (1 John 2:20).

Reference is here made in the text to the special operation of the Holy Ghost with the believer. God puts a supernatural power in and upon His children that makes them more than a match for earth or hell. Before the day of Pentecost, the disciples were all timid, illiterate men, but after receiving the divine unction and power from on high, they were bold as lions, and as resistless as angels. It is true they were uneducated men, but notwithstanding that fact, all who

came in contact with them, after they received the Holy Ghost, were convinced that they possessed an unearthly power. They did not preach with the eloquence that is born of man's wisdom, but with that eloquence which comes down from heaven and convinces men of sin, righteousness and the judgment to come. B. T. Roberts said, "Divine unction is more essential to the success of the preacher than anything else, or all things else." Neither talent, nor learning, nor a fine address, nor all combined, can take its place.

Notice what "unction" is not. It is not eloquence. A legend of the middle ages affirms that a certain great preacher failed to keep his appointment by reason of sickness. The prior was much distressed. At that very moment there came to the priory a brother in the garb of the order. Learning the cause of the prior's trouble, he said, "Ah! you must trust in the Lord. I hope that God by me will supply this want of yours. Let me enter into your library for a few moments." In the pulpit the strange brother discoursed wondrously of sin, misery, hell and heaven, moving all present to tears by his eloquence. In the audience was a holy man, who recognized the strange preacher as none other than Frater Diabolus, the devil turned preacher. After the sermon he said to the devil, "Oh! thou accursed one, vile deceiver, how couldst thou take this office upon thee?" Diabolus replied, "Think you my discourse would prevent a single soul from seeking damnation? Not so. The most finished eloquence and profoundest learning are worthless beside one drop of unction. There was no unction in my sermon. You see how I have moved the people; but they will forget all, they will practice nothing; and hence all the words they have heard will serve to their greater judgment."

"Unction is not information, neither is it human bluster, but it is a divine melting that God sends upon His people from heaven in the form of the Holy Ghost."

"Like the rain that falls from heaven,
Like the sunlight from the sky,
So the Holy Ghost is given,
Coming on us from on high."

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[-- V --] for VINE

"And the Lord prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when -- the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand; and also much cattle?" (Jonah 4:6-11).

Now, in order that the reader might be properly impressed with this narration, it will be necessary to mount the wings of imagination and fly with me back through the centuries to about

nine hundred years before the coming of Jesus. As we sweep across the sun-baked plains of Assyria and are nearing the bank of the Tigris river, our vision is met by a large walled city, with thousands of inhabitants. Here we sweep through the gate and on through the main street, and on and on until we reach the suburbs. Lo, and behold, our eyes are greeted by a little bush hut, overshadowed by a gourd vine; and on drawing nearer still, we see a middle-aged, barefooted, bare-headed, poorly-clad man sitting beneath its shadow. This is Jonah.

There are many valuable lessons contained in the history of this strange man; however, we will only take the time and space to mention those taught through the gourd vine.

1. The first lesson brought to us through the gourd vine, is that God had Jonah's every interest and even smallest need so at heart that He was not only interested about the great things that concerned him, but also provided shade to protect him from the torrid glare of the sun. This is the same God who made the following statement many years later, "But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:30-31). "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26).

2. The second lesson brought to us by the vine, is that it does not take God long to send relief to His children. He is not like man, who may be hindered by snow, rain, cyclones, wrecks and burnt bridges, but is in a position where He can answer right away. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). He gave Jonah the shade immediately. How long did it take Him to get help to Daniel in the lion's den, the Hebrew boys in the fiery furnace and Peter in jail when he was to be executed the next day? Read Acts 12:1-19.

3. The next lesson taught here, is that God will alter the course of nature, if necessary, to get relief to His children. He did not bother to plant the gourd seed and then wait for tardy Mother Nature to bring about its maturity. Oh, no! He completed the whole thing in one night. Some of our good brethren who are not completely delivered from unbelief get a little shocked to hear a man of faith praying for things out of the ordinary. I wonder how this class of people felt when God rolled up the sea like a window shade, and brought water out of a rock for Moses, stopped the sun for Joshua, slew with a small stone the giant Goliath for David, and slew a hundred and eighty-four thousand of Sennacherib's army in one night.

4. Still another lesson brought to us through the vine is this, it shows us very clearly that God has a hand in all our apparent ill luck and mishappenings. We see in the text that He not only prepared the gourd vine, but also prepared the worm to destroy it. God sometimes tests us by sending success, and at another time by destroying what He gave us in the days of success. However, it all "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). Jonah was glad and rejoiced over the gourd, but became exceedingly angry over the worm. He should have received the worm with the same thankful heart that he did the vine. This, and this alone is true submission. Reader, are you in possession of this grace? Job seemed to have had it when he made the following remark (after losing everything): "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

5. God has also revealed to us, through Jonah's experience with the vine, that there is a possibility of His people becoming more interested in the perishable things of earth than in immortal souls. Jonah had more pity and concern for the gourd vine than for lost Nineveh's thousands. He could weep and wish to die because of the gourd vine, but could shed no tears for Nineveh. Reader, are you too busily engaged in pursuing the things of time to visit the sick, pray with the erring ones and seek out the lost? Or, are you like the priest and Levite who were so intent on going to the temple that they had no heart or concern to assist a sick and suffering man?

6. This narration also teaches us that the dark clouds of discouragement which often overhang the path of duty are many times tokens of great future success. The outlook of Jonah's missionary trip at the beginning was indeed very dark and discouraging, but at the end it resulted in the greatest revival recorded in the Bible. We have never before or since heard or read of a city whose population was upward of six hundred thousand, all repenting and turning to God at once. Nineveh had such a large population that the number of infants was a hundred and twenty thousand (Jonah 4:11). It is cowardly to grow discouraged and quit the field simply because at the start things look a little discouraging.

7. The next heart-cheering lesson taught here, is that even though a man unfortunately gets out of divine order and breaks with God, if he will humble himself and cover all of the ground by thoroughly repenting, God will again have mercy upon him and send him back in the vineyard to labor for precious souls. When poor backslidden Samson humbled himself and called upon the Lord, he had mercy upon him and restored him to his former power (Judges 16:28). When fallen Peter "wept bitterly" and repented the Savior accepted him again and sent him forth in the vineyard to work for precious souls. Poor Jonah, too, got out of divine order; but after spending three days in "whale's belly chapel," at the altar, praying through, he swung in line again, and God mightily used him to the salvation of multitudes of souls.

Oh, the matchless, never-failing love of God!

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[-- W --] for WATER

"And Isaac's servants digged in the valley, and found there a well of springing water" (Gen. 26:19).

Throughout the Bible, water is generally used as a symbol of the Holy Ghost. In Ezekiel 36:25 we read the following statement, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14).

Let us notice three reasons why water should be used as a symbol of the Holy Ghost.

1. Water purifies and cleanses. Equally so does the Holy Ghost. Malachi prophesied long ago saying, "The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:1-3).

2. The next reason why water is such a fitting symbol of the Holy Spirit is, because it is refreshing and satisfying. When a man is thirsty, faint and ready to die, there is nothing that will refresh and revive him as quickly as water. Neither is there anything that will revive, refresh and quicken the human soul like the baptism of the Holy Ghost.

3. Another reason why water is used as a symbol of the Holy Spirit, is because it is abundant and free. Many times, in speaking of giving the Spirit, the Lord uses the word "pour," signifying an abundance. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3). "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28-29).

At first sight of the text we see three points of interest. The first one is where Isaac's servants found water in a valley. In the valley of death to the world, to friends and to self, is the only place where the water of life can be found.

The second is, how they found it; not by loitering around, nor taking a vacation, but by digging. Digging with the pickax of prayer, fasting and self-abnegation is the only way to reach the water of life (Acts 1:14).

The third is, the kind of water they found; not a pond, not a cistern, not a pump, not a surface spring, but a living spring. I am glad to inform the reader right here that when we search with all of our hearts we will find the ever flowing spring, namely, the Holy Ghost, which was spoken of by Jesus in the following words: "But the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Notice two interesting facts about springing water. It flows the whole year round. It can not be polluted, but is self-purifying. Reader, have you had this spring installed in your soul? If not, attend to it at once.

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[-- X --] for EXHORTATION

"Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6).

There is not a Christian in the world with whom God has not entrusted one or more gifts and graces. However, no matter how brilliant these gifts or graces may be at the beginning of the convert's Christian experience, they will gradually grow dim and entirely fade away if not frequently used. Spiritual men and women's greatest danger is not to compromise or go into open sin, but to settle down and gradually dry up. If we would keep blest and on fire for God and souls, we must keep on the move. We must use our talents, we must continually stir up our gifts. Fresh water, if left standing, soon becomes stagnant; unemployed member's of the body soon become stiff and inactive, and idle farming implements soon become covered with rust. There are hundreds of Christian workers throughout the land today who are well nigh covered with the rust of indifference, indolence and lukewarmness.

God has assigned a task to every Christian in the world which, if properly performed, will keep away the rust of indifference and lukewarmness. We frankly admit that every one may not have the same calling or number of gifts or graces; yet there is something for each of us to do in order to retain our spiritual freedom. Hence, to neglect that calling or God-appointed duty, means to settle down and dry up. Pumps flow the freer that are in constant use; coins shine the brighter that are kept in circulation; molasses flows the freer that is kept warm. Many preachers and evangelists have lost their unction, their command of language, their power of persuasiveness, and their readiness of thought, by standing still too long.

Observe some of the many ways by which we can all stir up the gift that is within us.

1. It is necessary to be determined to keep the fire and power prayed down on our own souls. To do this may sometimes require an extra amount of prayer and fasting; however, it will be worth the while. No person should make himself contented unless he daily feels the fire of God on his soul. There is danger of people (like Mary and Joseph of old) leaving Jesus behind and going a three days' journey without Him.

2. It will greatly assist us in keeping free to speak to even one sinner a day about his soul's welfare, or to hand out a few tracts. This will not only help the sinners, but keep us from drying up.

3. It is true we may not all have time or means to go to foreign fields, or to do some great work, but it will be a means of soul refreshment to visit and pray with the sick, the prisoners in our jails, and the unfortunate ones in the slums. Solomon said, "The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it" (Prov. 11:25-26).

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[-- Y --] for YOKE

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29-30).

Satan and worldly-minded professors of religion would have us believe that serving the Lord is a hard and difficult task, but, according to the following words of the Lord Jesus, their statements are not true. Jesus said, "My yoke is easy and my burden is light." Twenty years in the service of the Savior has thoroughly convinced the writer that the above statement is true. We have lived in this old world forty-four years and can truly say that the last twenty-one year's of that time have been heaven upon earth. We were agreeably surprised to find the service of the Lord delightful.

The reason why so many people find the service of the Lord difficult and irksome, is because they try to perform it without receiving His Spirit, without being born from above. They are like a man who tries to run a railroad engine without fire and steam. They remind us also of the boy who, instead of holding the handles and letting the horse pull the plow, exhausted himself by pushing the plow. He had not learned the secret of walking uprightly, steadying the handles and letting the horse do the pulling. So it is with these dear ones, they have not learned the secret of accepting the Lord Jesus into their lives and letting Him do the holy living through them. They remind us of two oxen yoked together, and while one is endeavoring to go eastward the other is making a great effort to go westward. Is there any marvel that they are having a hard time of it? While the blessed Savior, at one end of the yoke, is traveling God-ward, holiness-ward and heaven-ward, these worldly-minded church members are pulling flesh-ward, pleasure-ward and world-ward, and of course this seesaw business is hard work.

It may be necessary, before we go further, to inform our readers what a yoke is. It is a curved timber having a bow at each end to receive the neck of a draft animal. The spiritual application, however, is the doctrine and service of the Lord Jesus. Let us briefly study a yoke from Christianity's view-point and thereby obtain a few lessons that may be found helpful in living for Jesus.

1. A yoke is not generally used but upon one class of animals. It is not used on horses, hogs or mules, but upon oxen. This may explain why the Savior's yoke does not fit hypocrites and professor's,

2. To render proper service in a yoke perfect abandonment is required on the part of the animal. When its neck is locked in the bow of the yoke, it thereby cheerfully consents to go anywhere and pull any load placed behind it, or to die trying. It does not dictate to the driver as to how heavy a load he is to put on, or how far he is to drive, or how early he is to start out in the morning, or how late he is to put up at night. The ox is always ready for sacrifice or service, without a word of complaint.

3. In performing its daily task, the ox becomes so acquainted with the driver's voice, and serves him with such an attentive ear, that there is no need of bit, bridle or reins. These things have to be used upon horses and mules, but not upon oxen. They are wholly guided by the driver's voice. Reader, are you too much filled with the cares of the world, and too intent upon pursuing the phantom of gain to hear the soft, gentle voice of the blessed Holy Spirit? If so, this accounts for your frequent stumbling in judgment, and your constant getting out of divine order. Remember, the ox does not turn either to the right nor to the left until it hears the driver's voice; surely, you are as wise as an ox!

4. A fourth secret connected with a yoke is this. The yoke is only easy as the ox keeps step with its yokefellow. If the ox gets too far ahead or too far behind, it causes the yoke to pull and gall its neck. Reader, is the Savior's yoke galling your' neck? If so, you are either looking back or pulling back.

5. Still another fact about a yoke that is well worthy of our attention is this. There is no provision made in the yoke for backing up. It is constructed for going forward only. In Paul's description of the armor of God, in Ephesians 6:11-18 there is no mention made of any protection for the back. We are to die with our face to the foe.

6. A sixth thought about a yoke is as follows: It is not made of rubber or of any flexible material, but of solid, unyielding timber. So are the doctrines, commandments and conditions of Jesus Christ. They can not be changed or altered to suit this one or that one's taste. Oh, no! Every one has to submit, and accept them on the same basis.

7. A yoke and its two horn-crowned, unpretentious burden bearers, are almost an unparalleled description of humility and simplicity. There are no brass buckles, glittering harness or anything about them that foster's pride.

Let us now notice two reasons why the Savior's yoke is easy. The first reason it is easy is because He Himself is the yokefellow and carries the heavier end of the yoke. It is no trouble to serve and follow the blessed Savior when we have His Holy Spirit within prompting and helping us to live the life. The secret of the matter is, "Christ in you the hope of glory." "I will put my Spirit upon Him." "I will dwell in them and walk in them."

The second reason why the Savior's yoke is easy and His burden light, is the fact that it is not borne by law but by love. When our hearts are overflowing with love for a person, we find it no galling task to serve them. "Love maketh the heavy burdens light, and bears with evenness all inequalities. For it bear's a burden without a sense of its weight and makes every bitter thing sweet and pleasant. Love often knows no limits, but is fervent beyond all bounds. It never feels a burden, never thinks anything a task, willingly attempts what is above its strength, never argues that things are impossible; because all things seem to it possible and lawful to be undertaken." "Love is the strongest cable, hottest fire, most powerful chemical, and strongest magnet in all the world." "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

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[-- Z --] for ZACCHEUS

"And when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house" (Luke 19:5).

As was Zaccheus of old, so every soul who applies to the Lord Jesus for salvation is up in some kind of a tree, and has to come down. Let us hurriedly notice some of the trees which people generally have to tumble out of in order to receive the Lord Jesus into their lives.

1. The tree of their own will and way is generally the first from which they must come down. Nearly every soul that seeks the Lord has preconceived notions and ideas of his own regarding how he will get saved -- whether he will shout or not -- and how he will feel, etc. Naaman, the Syrian, found it very necessary to come down out of this tree before he could obtain the cleansing. We admit it was quite a jolt to his pride and prejudice. However, he had to come down and dip seven times in old, muddy Jordan (2 Kings 5:10).

2. Still another tree from which people have to come down immediately, before the Lord Jesus will consent to abide with them, is the tree of reputation and self-respect. Jesus can not help them while they sit haughtily in this tree. He made the following remark long ago, and has never taken it back: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

3. The tree of hidden sin and dishonesty is usually the next tree from which seekers must descend. It did not take our brother Zaccheus long to flip out of this tree. Listen, while St. Luke tells us something interesting about him.

"And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8).

The wise man Solomon must also have had some experience in this tree from the way he speaks in Proverbs 28:13. Let us quote it: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

From the following statement, King David, too, seems to have been in this tree at one time in his life: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. Selah" (Psa. 32:5). "As a man who has money to pay is loath to part with it, but when it is once paid he is glad that it is discharged, even so men, before they have confessed their sins, are unwilling to disburden themselves of them; but when confession is once made, they have eased their hearts, and find such comfort as they could not before have conceived."

4. The tree of self-indulgence is the next tree from which souls have to climb down, if they would have Jesus to abide with them. Jesus will not sup with a person who indulges in the use of tobacco, strong drink, opium, etc. All of these things must be renounced forever, if we would have Jesus to be our guest.

5. The tall tree of false religion, infidelity and higher criticism must also be forsaken forever, if we would have Jesus come in to abide. He still maintains the same radical stand against unbelief that He did when nineteen centuries ago He said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

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[-- & --] for AND MORE TO FOLLOW

"And" is a copulative conjunction and means that there is something else; that is, there is something more to follow. As the child of God goes on from day to day performing his Christian duty and living for Jesus, his burdens are made lighter and his heart gladdened as he remembers that after this life of tears and toil there is something more to follow. In the ages long ago, our good old brother Job had this same anticipation when he exclaimed, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27). The poetess, Mrs. J. A. Akers, also seemed to have had this same happy anticipation when she penned the following lines:

"Beyond life's toils and cares,
Its hopes and joys, Its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life unmarked by years,
One bright, unending morrow."

When we follow our loved ones to the lonely "city of the dead," and place their lifeless forms beneath the grassy turf and weeping willows, it stays our tears, unburdens our hearts, and alleviates our sorrows, to remember that the dark picture before us is not all, but that there is something more to follow; yes, something beyond time's troubled stream and the chilly waves of death's dark river. Oh, yes; faith's eye looks away to the everlasting hills, and views our friends and loved ones in a land of cloudless day, in undisturbed repose beneath the tree of life where they await our coming to be with the ransomed throng.

1. Now is the suffering; hereafter comes the reigning. "If we suffer, we shall also reign with Him" (2 Tim. 2:12).

2. Now, the sowing; then, the reaping. "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9).

3. Now, the weeping; then, the rejoicing. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

4. Now, the believing; then, the seeing. "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off" (Isa. 33:17). "And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

5. Now, the fasting; then, the feasting. "Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh." "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

6. Now, the grieving and vexation, from day to day, by the wicked; then, the separation. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31-32).

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9). "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. -- They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:13-17).

7. Now, the reproach; then, the honor. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3).

8. Now, the misunderstanding, censuring and blaming; then, the clearing and revealing. "For now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14). "The Lord will not -- condemn him when he is judged" (Psa. 37. 33).

9. Now, the parting and the sobbing then, the meeting and the greeting. "Jesus saith unto her, Thy brother shall rise again' (John 11:23). "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

"O death, where is thy sting? O grave, where is thy victory? -- Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57).

Now, the cross; then, the crown. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:8). "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Reader, let us not grow discouraged but press on, "for in due season we shall reap, if we faint not."

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THE END