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## **THE GLORY OF THE HEREAFTER** **And Other Sermons**

**By W. B. Walker**

Pentecostal Publishing Company  
Louisville, Kentucky

Other Books By The Author:

The Value of The Soul

The Art of Prayer

Gleams of Immortality

The More Excellent Way

How to Pray

The Cry in The Night

The Power of Prayer

The Glory of The Master

The Speaking Blood

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Digital Edition 01/16/99  
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## 01 -- THE RISE AND FALL OF SAMSON

Samson ruled over Israel for twenty years. He was a physical giant -- he actually had no rival in the field of the physical. He rendered an invaluable service to his country. This man had a heaven-appointed destiny. In the Book of Judges you will find this passage: "And he wist not that the Lord was departed from him." Judges 16:20.

What was the secret of Samson's rise to power? You will note that he was a child of promise. An angel informed his mother of the coming child. It is a wonderful thing to have a godly mother. There are very few great souls that didn't have a great mother before them. Someone said if you want to train a child right, "Begin one hundred years before its birth." Samson was also a Nazarite, and the vows of the Nazarite put him above the average religious person of his time. He refused to drink any wine or strong drink, to touch no dead body, to be peculiarly consecrated to God, and to let no razor be used on his face. Yes, he was to let his hair grow long. This made the Nazarite a peculiar person -- different from the others.

Then the Holy Spirit had control of Samson's life. Under the control of the Spirit he was able to carry away the beams, slay a lion, slay a thousand men, and perform many feats. How necessary to possess the Holy Spirit, and to be completely controlled by Him! This makes us invincible. It makes us a terror to the works of darkness. Under the blessed anointing of the Holy Ghost we can bear burdens, meet opposition, render service, climb hills of difficulties, and utterly triumph over the devil.

If you will look into the narrative, you will discover that Samson was a man of prayer. All divine power will leak out without prayer and waiting before the Lord. In two or three passages, we are told that Samson prayed and received marvelous strength. All of God's choice souls across the centuries have been remarkable in prayer. Prayer connects us with the throne of God, and releases the power of God in our lives.

While Samson was a great giant in physical strength, yet he fell from those lofty heights. It is indeed sad to see such a mighty character topple and fall. But salvation is conditional, and if we do not keep in touch with God, we 'will fall.

Even, Mary the mother of Jesus, lost her holy child. But how did Samson lose God? I think he lost God because of unscriptural alliances. The Word says, "Come out from among them, and be ye separate, saith the Lord." "Be ye not unequally yoked together with unbelievers." Samson loved a woman who belonged to his enemies. She pressed him for the secret of his strength. How piteous to see this mighty giant of strength now standing before his enemies shorn of his power. His consecration was broken, and this broke the back of his power. It is this peculiar consecration to God that guarantees us supernatural strength and power. But now, this consecration is broken, because of unscriptural alliances with the enemy.

Samson aimlessly hung around the enemy's camp Perhaps he did not aim to get in bad, but it is impossible to hang around places of a questionable character without being seriously affected. Many a boy gets into trouble by hanging around the devil's workshop. Paul says, "Abstain from all appearance of evil." Lot is an immortal illustration of this fact -- Lot in Sodom -- out of place. Then, Samson was caught off his guard. He fell asleep in the lap of the tempter. He lost out unconsciously -- he did not expect it. He took too much for granted. We are told that the wood worm begins in the heart of the tree. All backsliding begins in the heart. Perhaps it is not noticeable in the outward life at first, but inwardly there is a cooling off, a prayerless spirit, a carelessness, a taking things off the altar, and finally there is an outward sign of the break with God. There are two ways to backslide: First, the sudden lapse into sin, and the gradual letting down. More people backslide by gradually cooling off and breaking with God than in any other way. There are those who take things from the altar that were placed there in the beginning, and as time goes on they take hundreds of little steps away from God, and finally reach the bottom of backsliding. Poor Samson gave away the secret of his heart!

The results of this fall were tragic indeed. He was consequently defeated. Without the power of God in our lives, we will be unable to withstand the fiery darts of the tempter. The person who backslides may put on a bold front for a time, but sooner or later he will wake up to the fact that he is utterly powerless to stand against the power of Satan. There is only one safe place for us, and that is in the strength of our God.

Samson lost his eyes. He was bound, his eyes were put out, and he did grind in the prison house. It is tragic to lose our sight. Often 'Christians say, "I do not see things as I used to." Perhaps it is because they have lost God. We should be faithful to our God, and to our Christian conscience. The Lord always gives to the believing heart inward convictions. These God-given convictions should be kept sacred. This man became a mark of scorn and a stumbling-block. When the Philistines 'wanted entertainment and sport, they called for poor Samson. When we are shorn of our spiritual strength and moral standing with God, then we become the object of scorn by the world. The world says, "You made a start, but did not hold out." Perhaps the enemies of Samson said, "You once had strength, but where is your strength now?" Thus, he became a stumbling-block to the people. Many a Christian who once walked with God, has fallen from those heights of purity, and has become a stumbling-block to those around him. David said, "And standeth not in the way of sinners."

Poor old Samson lost something he never got back. One may backslide, and be graciously reclaimed, but he will never get all back. David hotly sinned against the Lord, and wholeheartedly returned, but he lost something that was never regained. Nails may be driven into a hard fence post, and pulled out, but there will always remain the holes in the post. In a backslidden state, perhaps things are set in motion that can never be erased. Oh, yes, the Lord is gracious to forgive and restore the joys of salvation, but some things we have done will ever remain the same. Samson finally awoke, but it was too late to avoid an awful disaster. Yet, he came back. His old strength returned, and in the last moments of his life, three thousand Philistines were slain. There are others who have lost God out of their lives, that have not been so fortunate to get back to the Lord. Oh, that we would observe those spiritual laws that will save us from going astray!

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## 02 -- THE SECRET OF VICTORY

In the book of Philippians, the Apostle Paul says, "I have learned." Phil. 4:11. The Apostle was not in the process of learning, but he says, "I have learned." As this famous preacher, writer and leader looked back over the road of life, he says, "I have learned." It appears that he had already graduated with high honors.

There are many things I have not learned, but there are some things that I have learned. I have learned that everything that glitters is not gold. I have learned to never make important decisions when I am tempted to discouragement. I have learned that the tides of life come and go. I have learned that the Christian life is one of conflict as well as bliss. I have learned that some of the things that I thought were tremendously serious, are not so bad as I first thought. I have learned that many who start in the Christian life, do not arrive well. I have learned that the best way to meet the trials and difficulties of life is to face them. Paul was in a dark and dingy dungeon, but the prison walls did not cut off his communication with his Lord, nor dim his glorious prospects of the future. Let us notice some of the lessons that Paul learned along the way of life.

He learned the secret of rejoicing. "Rejoice in the Lord always: and again I say, rejoice." (Ver. 4). Rejoicing is beneficial to the physical man. "A merry heart doeth good like a medicine." The Christian man does not rejoice in misunderstandings, in bereavements, in trials, in afflictions and sorrows, but he can "rejoice in the Lord." Paul did not say that we should rejoice in our hardships and temptations, but he did say, "rejoice in the Lord." We are not to rejoice because of our testings, but we may rejoice in spite of them.

The Apostle learned the lesson of trust. "Be careful for nothing." (Ver. 6). Another rendering of this passage is, "Be not anxiously solicitous for anything." Anxiety cannot change the state of anything from bad to good, but to fret and become impatient will certainly injure the soul. David said, "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." Dr. William Arnot in commenting on the Philippian passage says, "Be careful for nothing, prayerful for everything, and be thankful for all things."

"Ah, Nancy," said a gloomy Christian to a colored girl who was Spirit-filled, and trustful -- "It is well enough to be happy now -- but suppose you should have a spell of sickness, and be unable to work -- or suppose your present employers should move away, and no one else should give you anything to do -- or suppose --" "Stop!" cried Nancy, "I never suppose. The Lord is my Shepherd, and I know I shall not want. And, honey, it's all them supposes as is making you so miserable. You had better give them up and just trust the Lord."

There is to be found the secret of prayer in this Philippian letter. "But in everything by prayer and supplication with thanksgiving, let your request be made known unto God." (Ver. 6). "By prayer" -- solemn application to God from a sense of want. "Supplication" -- continuance in earnest prayer. "With thanksgiving" -- for innumerable favors already received -- for dangers, evils and even death which was turned aside. Prayer is presenting our petitions unto the Lord; supplication is pleading long and with deep earnestness, and thanksgiving is to express our sincere appreciation for manifold blessings already received.

And he who discovers the secret of peace, has found out a great secret in the Christian life. The Apostle says, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The writer calls it the "peace of God." Perhaps this is because of its origin. It is imported peace, because it did not come from this world of strife. It is greater than any earthly peace because no man can dispossess you of it. It passes all understanding -- the understanding of the world, the understanding of the Christian himself, and is beyond the understanding of angels. This peace "garrisons" the heart and mind of the Christian. While living in a war-torn world, we may have the peace of God that produces rest and tranquillity of soul. David said, "Rest in the Lord."

Another secret of victory in the Christian life is contentment. "For I have learned in whatsoever state I am, therewith to be content. I know how to be abased; and I know how to abound." (Ver. 7) Man by nature is a discontented creature. Too many people feel that the world owes them something. A lovely child of wealthy parents was brought to the poet-artist, Blake. Sitting in his worn clothes, amidst poverty, he looked at her very kindly for a long while without speaking, and then stroking her long, bright curls, said, "May God make this world to you, my child, as beautiful as it has been to me." Many of us are still learning how to be content, but Paul had learned to be contented with changing states. He says, "I have learned both." May we so live that we shall be able to say, "Put me where you will, and I will make it a paradise. Give me children and I will be happy, take them away and I still have that which will make me happy."

Furthermore, the Apostle learned the secret of spiritual supplies. "But my God shall supply all your need according to His riches in glory by Christ Jesus." (Ver. 19). Humanity has varied needs, but I believe our Lord can supply these needs according to His riches in glory. The Apostle did not say, "He shall supply some of your needs." But He shall "supply all your need."

Are you wounded? He is balm. Are you sick? He is medicine. Are you naked? He is your clothing. Are you poor? He is our wealth. Are you hungry? He is our spiritual Bread. Are you thirsty? He is the water of life. Are you in debt? He is our Surety. Are you in darkness? He is our Sun. Have we a house to build? He is the Rock on which to build it Have you a black and gathering storm to face? He is our strong tower to which we may flee for safety. Are you to be tried? He is our Advocate. To deck Him and set Him forth Nature culls her finest flowers, brings her choicest ornaments and lays these treasures at His beloved feet. The skies contribute their stars, and the sea gives up its pearls. From fields, rivers and mountains of earth brings the tribute of her gems -- her gold, her frankincense and myrrh, the lily of the valley, the clustered vine and the fragrant rose of Sharon. So, put your trust in Him, for He will supply all your need.

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### 03 -- THE MAN OF IRON

James says, "Elias was a man subject to like passions as we are." (Chapter 5:17). Often we are prone to feel that the characters of the Bible were exceptional people. Many of them through faith were able to get their names inscribed on the hall of fame, but they were men and

women of like passions as we are. Yes, we are all members of the human family. Elijah was one of the Lord's daring and courageous prophets of the Old Testament.

The followers of Jehovah were hiding in fear of their lives, but the Lord sent this shaggy headed, fierce-looking, and powerfully-framed prophet to thunder in the ears of the wicked Ahab. Elijah was an earlier edition of John the Baptist. He was rough in exterior; rude in manners, and abrupt in speech. He appeared as suddenly before the king as though he had dropped down from the sky. Yes, he spoke with the voice of thunder and gestured with a sword. There was the roar of the mountain lion in his voice, and the shudder of the earthquake in his tread.

Elijah's environment had much to do in the molding of his character. He was from the mountain country of Gilead, a region stern, bleak, rocky majestic, and awful. As the region, so the man. The might of the mountain entered into his muscle. Fighting the mountain storm gave him strength to fight the fierce Jezebel. Struggle made him strong. "Iron entered his soul." The soft, balmy breezes of the south tend to flabby muscle, while the force and fury of the north wind make for might. The Swiss is hardy, and the Italian effeminate. The Highlander is iron-muscled. A pound of feathers is as heavy as a pound of lead, but they do not kill as quickly.

Heredity and environment in the life of an individual, mean much in the forming of character, yet they do not mean everything. With what we are surrounded while in the formative years has much to do in the molding of our character. For a boy to be associated constantly with bad company, means that ninety-nine chances are against him, where one is for him.

Elijah was a man of obedience. He was commanded to go to the brook Cherith. Obedient to orders, he hides in the deep gorge, which is six hundred feet deep. There he was fed by the divine-sent ravens, and drank water from the singing brook. He had the blue sky for a roof, the rocks for walls, the stars for candles, moss for his bed, and hoarse-croaking ravens for companions. There he remained for a long year and six months, and did what is the hardest thing to do -- sits and waits. Have you ever been to Cherith, the place of isolation and separation? Paul had his Cherith in Arabia, John in Patmos, and the Master in the wilderness. Yes, Cherith is the place that tests.

After eighteen months the brook ceased its song and the prophet is again under the marching orders of the Lord. He is commanded to go to Zarephath, a heathen city. One evening, as the great fiery sun was sinking behind the hills, this unkempt, unwashed, untrimmed Elijah enters the outskirts of the town. A widow woman is gathering a few sticks with which to cook the last bite of food for her son, and then die.

No matter how small our resources, we can do something for the Lord and others. If this widow had refused to feed the prophet, she would have cooked her last bite and died. It is not what we keep, but what we give away that enriches us. It is more blessed to give than to receive.

The prophet was a man of tremendous courage. This seems to have been his strongest trait. He stood before the wicked king, and hurled it into his teeth, that he and his people had brought the sinful drought on the land. It took real courage to do this. He apparently was no diplomat. Yes, it took courage to meet the wicked king and his false priests on the summit of Mt. Carmel. There we

have a test of true and false religion. The false worshippers were given the first chance to pray fire down on the sacrifice. Their God was unable to answer, and then the prophet repaired the altar that had been broken down, and offered a short, pungent and sincere prayer for the Lord to consume the sacrifice, and prove to the people who was God in Israel. Of course the fire fell, and the people fell on their face, crying, "The Lord He is God." The false priests were slain. It was a great victory for true religion.

But Elijah seemingly failed at his strongest point -- courage. While it seems that he only failed this one time, yet the narrative is fair to give us this information. Following the slaying of the eight hundred and fifty false priests, Jezebel was as furious as a tigress robbed of her whelps. The warm showers that melted the clods of the field, were not able to melt her stony heart. She vowed by everything that she would have the prophet's head "by this time tomorrow." Why did she wait until morning? To give Elijah time to get away, I suppose.

Yes, he failed at his strongest point -- courage. The old castle at Edinburg was never captured but once. And that was on the side that was strong -- no guard was placed there. It's on the strong side of our character that we should place a guard. Elijah lost heart. He ran and fell down under the Juniper tree. The man who can keep heart doubles his strength. Elijah had been looking up, now he is looking down. He had been a very busy man for the Lord. Reaction equals action. The valley is as deep as the mountain is high. When the tension is removed, the bent bow flies back. The pendulum swings as far back as it has gone forward. It is now ebb time with Elijah. The prophet needed rest and relaxation. The wind was in the East that day.

The prophet said that he was alone. Was he alone? There were seven thousand secret disciples in Israel. When Elijah slew the false priests, how grand it would have been if these disciples had shown their colors. Many an Elijah is driven to the wilderness of despair because there is no one to speak a word of encouragement. How sorely men and women need the thing we call encouragement! The prophet prays, "Let me die." What a blessed thing that some of our prayers are not answered with a "yes." Had this prayer been answered with a "yes", there would have been no chariot of fire, and a thousand years later, there would have been no appearance of Moses and Elijah on the Mount of Transfiguration. Elijah sought the way of the coward -- to get away from life. The prayer of the prophet is so human.

The hour came when the Lord would take the weather-worn prophet, with his long, flowing, gray locks home. Elijah came in a whirlwind, lived in a whirlwind, and was taken to Heaven in a whirlwind. Elijah tries to get away from Elisha, but he followed his master from town to town. Finally, they reached Jordan. The prophet took his mantle and smote the waters, and they parted, and the two went across dryshod. While walking amid the rocks, the rugged crags, the chariot of God and horses swung low, and swept the prophet to his eternal home. The chariot and the driver and the horses sped through the distance of space, passing rolling worlds, burning suns, twinkling stars, and swept across the milky way, where the angels of the Lord came out to welcome the servant of the Lord home.

If your eye will follow the chariot and flame, you'll see that life does not end here. There is a life beyond the changing scenes, baffling situations, and bewildering experiences of this life. Elijah went up on wings of lightning, while we will go up on wings of light. Death is but passing

through a door, crossing a bridge. It is "absent from the body, but present with the Lord." What birth does for this world, death does for the next. Glory to God, there Is a better day coming! A day in which we will exchange a world of conflict and sin for the blessed City of God.

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#### 04 -- THE GLORY OF THE LILY

I would like for you to go with me away from the feverish and restless life of the city -- into the great temple of the out-of-doors. Let us go to the church whose dome is the sky, whose carpet is the green of earth, whose walls are far-flung horizons, and whose music is the sighing of the wind that is mingled with the song of birds. The Master said: "And why take thought for your raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet, I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you --- O ye, of little faith?" Matt. 6:28-30.

I suppose the things the Master mentions here, are the things that people fret about more than all the other things put together. He mentions our eats, our clothing, our body, our today, and our tomorrow. Worrying and fretting will not add one inch to our height, nor our weight, nor our looks. The Saviour enforces these fundamental truths by giving several graphic illustrations. The birds do not sow, nor reap, and grass grows, today, and tomorrow is thrown into the oven. The lily out yonder does not worry and fret about its future, nor its looks.

Here we have the glory of the lily. "Verily I say unto you that even Solomon in all his glory was not arrayed like one of these." There are many who cannot agree with the Master. If we should see a lily and Solomon standing together we would doubtless give all the attention to Solomon. This goes to prove that we like tinsel more than we do the real gold. We become thrilled over the glass beads more than we do over diamonds.

How did the lily get its glory? I am sure the glory of the lily is not in its richness of adornment. It is not in the wealth that is in its pockets. The Master did not call attention to the beauty of the flower pot in which the lily grew. Its beauty was not because it bloomed in the temple or on the steps of the throne. It was not the glory of rank, nor social standing. Its associates were not its glory. What was the glory of the lily?

I think it was the glory of naturalness. When you stand before the lily, you are greatly impressed with its sincerity. It did not put on a lily face to hide a dog fennel heart. It did not put on a smiling face to cover the thorns that were hidden behind its velvet. It was just what it seemed to be. What a lesson for us today! Oh, for its genuineness, frankness, and open hearted sincerity! The lily is 'without wax' -- it is the same through and through. Then, the lily's glory consists of unspottedness. It is noted for its lily whiteness. An outcast said, "I am not like that. I used to be like that." When Uncle Bud Robinson was lying in the hospital in San Francisco, California, he said, "The Lord showed me my heart. It was a white heart -- it was whiter than snow."



How did the lily reach this condition? People are sanctified wholly instantaneously, but after the reception of this glorious experience, we are to grow in grace and mature in the beauty of the Lord. How did the lily come to this glorious experience? The lily says, "I grew." It was once a little bulb, but it grew in the things of God. The lily did not grow independently. Like Paul of old, "For me to live is Christ." Yes, the lily grew, but what was the great secret of it? Well, for one thing, the lily did not grow by worrying about things. It did not attain perfection by fretting itself into a fever. It is a sermon against our care-filled and harassed and troubled lives. The lily teaches us that we will never grow until we get to where we can trust God enough to stop our fretting and worrying.

Neither did the lily grow by squaring its jaws and making a great determination to grow. Suppose it would have said: "I am going to do some growing today." What if it had put its finger on its pulse every night and morning to see if it had grown? I doubt if it would ever have grown. The best way to grow is not to quit everything else and give yourself up to grow. But how did the lily grow? It grew by being submissive to the Divine will. Had you sat down by the lily and talked to it, it might have said, "There was a time when I rebelled at the very thought of being a lily. I wanted to be a sunflower. Then, when I saw a big oak standing yonder, and thought how much longer it will last than I would last, I wanted to be an oak. It cut me to the very heart when I thought that I would only live one season. But I came to realize that the best and wisest thing for me was to be in glad submission to what God wanted me to be. But even after this lesson, one day my neighbor was dug up and placed in a lovely pot and carried into a church. Then I wondered why I had to stay here on this lonely spot. I knew of some lilies that bloomed in the royal gardens where hundreds saw them every day. I have learned now to be what I am and where I am."

The lily also learned the lesson of appropriation. "I waited a long time," said the lily, "for something wonderful, something out of the ordinary to happen. I thought an angel might come one day with a golden pitcher to give me a drink. I have learned to take God's rain, sunshine, and wind as He sends them." The lily also whispers this grand secret to us: "The fine art of living is the art of giving." No doubt the bees came, the humming bird, the strangers came and sucked its blossoms and plucked them away. But one day said the lily, "I learned to offer myself to all comers. Every bird and bee is welcome, and I try to look sweet and fresh and spotless for a beggar as I would for a king." One reason many of us have not grown, is because we have been unwilling to serve, and unwilling to give. "He that saveth his life shall lose it." "It is more blessed to give than to receive."

Yes, the lily learned in whatsoever state it was in, to be content. Listen to the last words of the lily: "God has done all this for me though I am to live but one day. Today I am, and tomorrow I am cast into the oven. Will He not do more than this for you, O ye of little faith?" You are to live when the stars have fallen like unripe figs and when this world has dropped like an anchor in the sea. Oh, let us "Consider the lily of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you that even Solomon in all his glory is not arrayed like one of these."

So, my friend, all this worrying and fretting over the things of this life are to be considered in the light of God's glorious cure for the cares and worries of this world. The Lord would have us work, be honest, liberal, and trust Him to feed us, clothe us, and take care of us in the tomorrows. He assures us He will only care for us one day at a time. "Seek ye first the kingdom of God, and

His righteousness, and all these things shall be added unto you. Take no thought for the tomorrow . . . sufficient unto the day is the evil thereof."

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## 05 -- THE BURDENS OF LIFE

It is the lot of us all to bear burdens. The burdens of life show no partiality or favoritism. There is an old Spanish proverb which points to a familiar lesson. "No home is there anywhere that does not sooner or later have its hush." This proverb points to its own lesson -- it cannot be mistaken -- for sooner or later all men and women will have their burdens. Many of these burdens can be seen, but the deepest and the most painful cannot be seen. If we only knew the fierce battles some people are now fighting, and the weighty burdens they carry, it would teach us lessons of restraint and charity and contentment.

We have burdens that are non-transferable. Paul says: "Every man shall bear his own burden." Every life is isolated and separated and segregated from every other life. It seems that every life is lived alone. We have duties to perform and no one else can perform them for us. We must all stand before the Judgment of God, and no one can answer for us. No man can surrender to Christ for us -- it is a surrender that we must make alone. No person can take our place in the hour of temptation. No man can walk through the shadows of death for us -- we must walk through the deep gorges alone -- only God can be with us.

This means that no man can get lost in the crowd. There can be no hiding behind others, or behind some earthly organization. There can be no doubt about the certainty of life's burdens. They will come to us all, and each individual may feel that his burdens are almost unbearable, but these are personal burdens that cannot be transferred to others. The rich and poor, the high and low, the educated and ignorant must all bear their own burdens.

There are also mutual burdens to bear. The Apostle Paul says: "Bear ye one another's burdens and so fulfill the law of Christ." We should heed this passage in seeking to bring back those who have gone astray. We are commanded to go out and give ourselves without stint or reserve to recover men and women who have gone wrong. The context says: "If any man be overtaken in a fault." Shall we criticize him? Denounce him? Throw stones at him? Talk about him? We are strongly commanded to "restore such a one in the Spirit of meekness, considering thyself, lest thou also be tempted."

How may we help the burden-hearted people about us? First, we can seek to bring back those who have gone astray. But there is even a broader meaning to the Scripture than seeking the lost sheep. There are many people about us who have sorrows, griefs and troubles. Jesus would have us "weep with those that weep, and rejoice with those that rejoice." It was said of Jesus -- "He went about doing good." We can help those about us by living the right kind of life before them. We can so let our light shine before those who are in distress, in temptation, and discouragements that they will become encouraged in the Lord. The mighty Gladstone said: "One example is worth a thousand arguments."

It seems to me that we can help those about us by believing in them. The Master illustrated this, when He called the man who [because he was a tax-collector] was hated by his race: "Matthew, follow Me and I will make a good man out of you." He came to another man who was hated by his people [for the same reason] and said: "Zacchaeus, come down out of the tree, and I will dine with thee today." We should make it a point to encourage people. We should never discourage, but try to give people wings to fly over their burdens and trials. A little girl went every evening across the railroad tracks to get milk for the family. Coming back she accidentally fell down and spilled the milk. A cruel-hearted man reminded her what a beating the mother would administer when she got home. The little girl replied: "My mother always believes in giving me another chance." How like our Master -- Who believes in giving men another chance!

David tells us where to take our burdens. "Cast thy burden upon the Lord, and he shall sustain thee." Just before uttering this encouraging passage, the Psalmist was so discouraged that he wished for the wings of a dove to fly away into the wilderness. "Oh, that I had wings like a dove for then would I fly away and be at rest." The burdens were so weighty, the conflict was so fierce that he wished to leave all, and cease to fight. Perhaps the Psalmist uttered some of our desires when the burdens press, the fires of persecution burn, and the sorrows and disappointments crush us. But to run away from the burdens and responsibilities of life will not win the victory. To flee to the wilderness will not rid us of our burdens.

How will the Lord sustain us with our burdens? He will do it in one of two ways. First, He may take the burden from us in answer to sincere prayer. Perhaps many have prayed in the depth of the garden like our Lord. "If it be possible, let this cup pass from me." What if the Lord does not lift the burden, as He did not pass the cup from Jesus in the garden? What if He does not remove the burden? He has graciously promised DIVINE REINFORCEMENT to help us bear our burdens. Paul prayed for the thorn in the flesh to be removed -- he prayed three times for its removal. While the Lord did not remove it, yet He did come with Heavenly reinforcement -- "My grace is sufficient for thee."

Whatever your burdens are -- take them to the Lord and leave them there. "Cast thy burdens upon the Lord, and he shall sustain thee." Have you learned the secret of peace? Lean hard upon thy Master! He understands your heart-burden -- He knows how to sustain you. This world is a battlefield of perplexities and troubles -- the clouds and shadows of death are about us. How we need peace and comfort! Jesus said: "Peace I leave with you, my peace I give unto you." Under the very shadows of the cross the Master had peace. -- He promised His peace unto us. If He possessed peace in the face of death and suffering -- He promised the same blessed peace to us. This is the peace that the world knows nothing about -- the peace of God. The burdens may press us, the storms may rage about us, demons may hurl their stones at us, but Jesus will sustain us and give us peace. Someone asked the mighty Gladstone what kept him so serene and composed in the midst of his busy life. He replied: "At the foot of my bed, where I can see it on retiring and on rising in the morning, are these words -- 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee'!"

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David had recently fled from the face of Saul. God had forsaken Saul and he sought the life of David. But David found protection among the Philistines. He showed his willingness to line up with the Philistines who were in bitter struggle with Saul and his men. Achish, the Philistine leader, refused David's offer. David and his men returned to Ziklag, but found the city had been burned to the ground, and that all the women and children had been captured by the Amalekites. He and his men lifted up their voices with great weeping and praying.

The narrative says, "But David encouraged himself in the Lord his God." I Sam. 30:6. He believed that nothing would befall God's people unless it was permitted by the Lord. He had no other source to look for help at this time His men were about to stone him. Sometimes our best friends cannot encourage us. The people of Israel did not encourage Moses when he stood before the Red Sea. Moses had the raging sea before him, and Pharaoh at his heels. The people murmured and complained against their leader, but he encouraged himself in the Lord his God.

Job had a similar experience. Satan was permitted to take his property, his children, and his wealth. His wife and his best friends did not understand him. With property swept away, all his children gone, and misunderstood by his dearest earthly friends he encouraged himself in the Lord. There are many discouragements about us today. When we look at the mental derangement and the immorality of the times, it is enough to drive us mad. Without God, men and women are fast tending to mental defection and each year it is becoming more difficult to provide asylums to house the insane. Jesus said, "Men's hearts failing them for fear."

The outlook of world conditions is certainly discouraging to the faithful. But shall we become discouraged and give up? Shall we cease our relentless warfare against Satan? Shall we ease up and drift with the carelessness and the indifference of the times? Shall we cease praying for revivals of salvation? No, for the century is ours. Look up my friend, there is a better day coming -- it will not always be she. There is encouragement in the Lord. Cease not to take your burdens to the Lord and leave them there.

When the trials and misunderstandings of life come we shall need encouragement. Sainly character will not exempt us from the temptations of life. Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Hard trials, terrific battles, and sore misunderstandings will come to us all. Our own loved ones often misunderstand us. But God has promised grace for every trial and misunderstanding of life. James says, "He giveth more grace." The harder the trial the more severe the attacks of the enemy, the more grace will He supply. If it seems that you are tempted more than someone else, it is because the Lord wants to bestow more grace upon you, and to make you a greater shining light. Paul says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work."

The good fathers and mothers of our land need a word of encouragement. Many of them have labored night and day to train and educate their children. Often it seems that they are unappreciated, as they suffer, and sacrifice for their children. Their discouragements are many. Many a God-loving, self-sacrificing and Spirit-burdened father and mother have striven to give their children the very best of religious training, and yet they went astray. Often we are at our wit's

end to know what is best to do. The Wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Many children depart from godly home-training in their youth, but return to it in old age.

There are those who have recently gone to the cemetery and left a newly-made mound that need a word of encouragement. Almost everyone of us have loved ones over there. There is hardly a family whose circle has not been broken. Death has entered our homes and taken a father, mother, brother, sister, son or daughter. We all know something of that vacant chair or crib. They told us "good-bye" in this world, and their last words were, "Meet me in heaven." One beautiful moonlit night in May as we lay in slumber, we were awakened by the distressing cry of our suffering child. There had been no hours of anxiety before the cry. What could it be? Only a few days of suffering and God took from us our precious child of eight bright summers. We shall not soon forget those hours and days of suspense. Oh, how sad and lonely were those hours immediately following the funeral! Our hearts were so torn and bleeding. Friends tried to encourage us, but their words were so empty. But like David of old, we encouraged ourselves in the Lord.

The Lord has so graciously promised encouragement to His faithful servants in this Holy War. He will encourage His chosen ministers on the way. Many of them have labored in difficult fields and under trying circumstances. Many of them have labored in the heat of the day, and their hair is frosted by the passing of the winters. Oft they have looked for encouragement that never came. There are those whose services are not sought after as in former years, that will need to encourage themselves in the Lord.

There is that noble crowd of laymen who have borne burdens, and carried financial loads until they have groaned and sighed under the load, that need encouragement. Perhaps they have looked for encouragement that never came. Oh, thou faithful band of noble laymen of the church! Many of you are giving your life-blood for the cause of righteousness. You are as loyal to God and the church as that grand army of martyrs whose names have been inscribed on the hall of fame.

Fight on, struggle on, give on, believe on, toil on, and pray on faithful ones, for there is a reward for you at the end of the Christian race. Soon this holy war will be over. All the faithful, battle-scarred veterans of the Cross will come from the fields of conflict to the homecoming over yonder. Yonder they come from smoke-covered battle-fields of earth. What does it all mean? War is over. The saints are marching home from the conflicts of earth. We shall have no more burdens, no more difficulties, no more misunderstandings, no more financial loads, and no more bitter attacks from the enemy. My friend, look up, for there is a glad tomorrow for thee!

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## 07 -- THE NIGHTINGALE OF THE PSALMS

The twenty-third Psalm has been called "the Nightingale of the Psalms." This is perhaps one of the most widely known of the Psalms. More people have memorized it than any other portion of the Bible. It is the most familiar song in all the literature of the world. It has been sung across the centuries. Some have learned this Psalm at mother's knee during the tender years of childhood. Others have come to it in later life under the stress of heavy burdens and of compelling

needs. Yes, this is an ageless song. I love the Psalms because they have been tried on the anvil of experience before they were written.

David made a great discovery. "The Lord is my Shepherd." He dares to claim the Lord as His own. That was a wonderful discovery. The Psalmist did not say, "The Lord is a shepherd, but the Lord is MY SHEPHERD." This makes it personal. Having claimed the Lord as his own, the Psalmist shouted, "I shall not want." Yes, the Lord is able to supply all our needs, according to His riches in glory. Here the ability of the Lord is seen, and His willingness to supply our many needs.

We shall not want for rest and refreshment. "He maketh me to lie down in green pastures." We are told that sheep lie down when their hunger has been satisfied. Our Good Shepherd meets our needs. "I am the bread of life." "He that cometh to me shall never hunger." Yes, there is blessed rest to the people of God. There is a rest for the poor and suffering people of earth, who do not know the Lord. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Psalmist said to the Christians, "Rest in the Lord."

We shall not want for leadership and guidance. "He leadeth me beside the still (deep) waters." This speaks of a never failing supply -- no mere rippling stream, but deep waters showing that God's supply is inexhaustible. He goes before His children. It is wonderful how He will go before us into the tomorrows, and open doors, and close doors. "If I take the wings of the morning, and dwell in the uttermost parts of the sea ... there shall thy hand lead me, and thy right hand shall hold me." Whatever lies beyond today, we may be sure of this -- God is there. He always goes before. But not only does this blessed Shepherd go before us, but He will give us guidance. "He leadeth (or guideth) me in the path of righteousness." How we need such a guide! How limited is our vision! How often we stand bewildered at the forks of the road. He is a Guide, who knows the way. "The steps of a good man are ordered by the Lord." We are assured of His guidance. He will guide us in the major things of life, and He will guide us in the trivial things along the way.

We shall not want for restoration. "He restoreth my soul," says the Psalmist. This word "restore" has two possible meanings. It means to bring back to health and strength one who is sick. He is ever ready to cure sin-sick souls. There is healing for every soul who is suffering with the disease of sin. Then, to restore, means to seek that which is lost, and bring it back into the fold. Surely David is thinking of that black and tragic sin of his life. What a crime it was! First, it was adultery, then murder, not in the heat of passion, but deliberate and cold blooded. Yet, even then, the Lord did not give him up.

We shall not want for companionship and comfort in sorrow. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me." The Good Shepherd leads us in green pastures and beside still 'waters, but the whole journey of life does not lie among such lovely pastoral scenes. The road changes at times with bewildering suddenness from green pastures to deep canyons, dark tunnels, towering mountains, and baffling situations. But our Shepherd will not forsake us in those desperate hours. He draws closer to us. When the way is dark and uncertain, David said, "I will not fear." This world is filled with many fears -- yes, fears are eating out the souls of men. David gave his reasons for not being afraid. "Thou art with me." He had the very presence of the Most High with him. If we have His presence we need not fear. His presence will dispel fear and gloom. Oh, how

we need the presence of the Lord along the journey of life! He has assured us, that He will not leave us, nor forsake us. He will remain with us even unto the end of the day. Sooner or later all of us will walk through the valley of death and sorrow. It may come in the taking of a precious child, a mother, a father, or a loved one. The hush of death will finally come to every home. I shall not soon forget, when the Lord took from us our little boy of eight years. We walked through the valley. It seemed that our sun had set to never rise again. Friends tried to encourage us, but their words seemed so empty. We returned home, with the shades pulled down, half worn clothes hanging in the closet, and the tracks of our precious loved one still in the back yard. But, this blessed Shepherd walked through the valley with us. His rod and staff comforted us. The rod had reference to the Shepherd's crook, by which he defended his sheep -- and with it lay hold of the horns, or legs, to pull the sheep out of thickets, bogs, pits, or water. The word "staff" signifies support, something to rest upon, a crutch, or stave.

We need not want for victory over our enemies. "Thou preparest a table before me, in the presence of mine enemies." There will be enemies along the Christian way. Some of them will be from the least expected sources. Some of them will lurk from the darkness of Satan himself. Even friends, will likely turn from us, and will not understand. Some may be within our own household. Paul, the mighty man of prayer, of scholarship, of labors, of visions, and of success, had his enemies. Here we are told, that the Good Shepherd Himself, will prepare a table before us, in the presence of our enemies. This means that the Lord will prepare a feast right before our eyes, and in the very presence of those who would oppose us. David had his enemies, and he saw from time to time, how the Lord blest him, materially, spiritually right before their eyes. Even his enemies could not gainsay it. They took knowledge that he was blest of this wonderful Shepherd.

Then, we shall not want for fresh anointings from the Lord. "Thou, anointest my head with oil; my cup runneth over." Oil is a symbol of the Holy Ghost. Thus, the Psalmist was graciously anointed by the Spirit. He was so 'wonderfully anointed of the Spirit, that his spiritual cup ran over. Oh, how we need this overflowing anointing of the Spirit! It will take more than two trips to the altar to take us through. We must have frequent anointings of the blessed Spirit. Without these new anointings, we will dry up spiritually. Even the great rivers of earth would dry up, if it were not for the smaller streams that empty into them. We need this mighty spiritual overflow to keep our souls washed clean. How long has it been since you had a spiritual overflow?

The Psalmist informs us that we shall not want for spiritual support along the way of life. "Surely, goodness and mercy shall follow me all the days of my life." Oh, the goodness of God that has followed us as Christians through the bewildering experiences of this life! How good the Lord has been to us! He has never failed us! Yes, His infinite mercy has been wonderful, for He had mercy on us while yet sinners, and saved us by His marvelous grace. And since becoming Christians, His mercy has followed us. Someone has called "Goodness" and "Mercy" the Lord's two shepherd dogs that ever follow us, to protect us from the evils along the way of life.

Finally, we shall not want for a home at the end of the journey of life. "And I will dwell in the house of the Lord forever." Does the shepherd leave his sheep, when the sun sets, and the day is done? It is the lengthening shadows of the night that bring the greatest dangers to the sheep. I am sure that when the evening shadows gather, that the Good Shepherd will lead His sheep home . . . and where He is, there we will be also. Glorious prospects! Wonderful land of bliss!

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## 08 -- THE GLORY OF THE HEREAFTER

The mighty Paul told the people who made up the membership of the Church in Corinth, that death holds no terrors for the believer. He says, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II. Cor. 5:1) Here the Apostle compares the body to a house. It is a weak house, and is in constant danger. The body is also a tabernacle, or a tent for the soul. It is like a tent because it is easily taken down -- it is a movable house. This earthly house will soon be dissolved. "Though our outward man perish, yet the inner man is renewed day by day." Man has a soul as well as a body, and they will be separated at death.

The future life is a solid certainty. "We have a building of God, an house not made with hands, eternal in the heavens." This is the language of certainty. Paul was sure of a life beyond the present. Others might argue and hope for a future life, but Paul considered it a grand certainty. The word "immortality" should not be misunderstood -- it means the life beyond the grave. There will be a future life for both the believer and the unbeliever.

Thus immortality is not conditional. If we understand the Scriptures rightly, both the wicked and the Christian will continue to live after they pass over the river to the other side. The time of the future life, follows death or the rapture of the saints. Of course, the future life has two compartments -- a place of suffering for the sinner, and a place of happiness for the Christian. Death itself does not change one's moral character. As the narrative says, "As the tree falleth, so shall it lie." Thus, a preparation for the next life must take place here and now.

Jesus was as certain of a future life as He was of this life. He talked to the thief on the cross about salvation and the life beyond the grave. The thief asked to be remembered by the Saviour. Jesus replied, "This day, thou shalt be with me in paradise." He spoke of the future as being another day. We are creatures of eternity. The oldest house in this country was built in the sixteenth century. But if we should cross the rolling sea, we could find houses that have been standing for many centuries. A landsman who never saw a ship nor a shipyard, was looking upon a newly made vessel, that was about to be launched. He said, as he looked at the vessel, "That is a strange house, with its bottom on top, and its top on the bottom, that thing was not made to stay here." Upon the day in which the ship was to be launched, he looked at it glide into its native waters, and as he paused a few moments he said, "I told you so, that thing was not made to stay here." Thus it is with our soul -- it was not made to stay here -- this world is not our home -- it is majestically constructed for higher heights, and is capable of grander associations.

There are many benefits for us now by believing in a future life. It helps us form the right kind of character. Moses had Egypt at his feet, but he refused to be called the son of Pharaoh's daughter, and became associated with slaves. He esteemed the reproaches of Christ of greater riches than the treasures of Egypt, for he had respect to the recompense of his reward. He saw that earthly things are only for a moment, they are fleeting, and will soon pass away. He looked beyond



to the future life, and made a wise choice. There is another life -- a judgment to try us, and a God to face us.

To believe in a future life will give us courage to face the blighting temptations of this life. The saints of the ages have been tested and tried, but the assurance of another life, where temptations never come, and misunderstandings are unknown, will give courage to face the present. To believe in the better land, will take the sting out of the present, and will give us soaring wings for the future. In this life we have many injustices, and inequalities. Paul was in prison, and Nero was on the throne. There is a girl in the gutter, and her betrayer moves on in society. The world has two standards -- one for the man, and another for the woman -- God only has one standard for all. There are discordant notes of earth that will never be harmonized, if there is not another life. But, thank God, there is another life where all the injustices, and discordant notes of earth shall be corrected! To believe in the justice of God, we are forced to believe in another life.

It is the view of the distant that steadies us against the whirlpool of the present. The early pioneers of this country were known to plunge their horses into swollen streams, and often were drowned. The rushing waters made them dizzy. However, a wise pioneer who plunged his horse into the turbulent water; would fasten his eyes on a tree, a rock, or some object on the other side. It was the distant look that enabled him to reach the other shore in safety. Yes, the distant look saved him from the surging waters that were about him. And it is the distant look of the Christian that will save him from the corruption, wickedness, and destruction about him. It is the belief in a future life that lifts the Christian above the present.

If the Christian will fasten his mind on the blessedness of the future, it will thrill his soul, and take the sting out of the present. It will be a blessed thing for the believer to meet the saints of the ages. They will come from the East, from the West, and from the North and the South, and sit down with Abraham in his kingdom. There is Moses who held communion with the Lord for forty days and nights on the mountain side. He came down from the mountain side with so much of the Lord on his face that his fellows could not look upon his face. Joshua commanded the sun to stand still, so he would have more time in which to fight the Lord's battle. The three Hebrew children were thrown into the fiery furnace, and came out victoriously. Daniel was thrown into the den of lions because he prayed unto his God. But, the Lord brought him out with a high hand. Old Job elbowed his way through the afflictions of this life, and looked into the distance, and said, "I know that my Redeemer liveth." Matthew, Mark, Luke, and John were great leaders during the New Testament days. They triumphed over the difficulties of their times. There is the thundering Peter, the careful and conservative James, the lovable and sublime John, and the world's greatest preacher, Paul. And, of course, time would fail me to tell you of those who crossed burning deserts, swollen streams, traversed deep valleys, and climbed towering mountains and kept true to God.

In that day it will be blessed to see our own loved ones who died in the Lord. I have two precious children who have outstripped me, and gone on before. Many times I have walked out into the country to that lonely grave site, and bowed down on the grave to pray. No, I did not pray for him to come back, but somehow I gathered strength to fight the good fight of faith. As I knelt there, I realized that the bones of my son were beneath my banded knees, but my child really was not there. What a blessed thought to know that we shall meet our dear ones on the other side! Oh,

glorious thought -- no more mountains of difficulties to climb! There will be a day of eternal associations with our loved ones who died in the Lord.

I think the climactic scene of heaven will be the meeting of Jesus. It has been the hope and the fondest dreams of the saints across the ages. I am not much interested in the city that is four-square, the bubbling fountains, the crystal river, and the growing fruit for the healing of the nations. I am more interested in seeing Jesus, who saved and sanctified my soul, and has given grace for every test and trial along the way of life. He is the "Morning Star!" -- and all the beauties and glories of heaven will revolve around Him. Yes, I long to see Him! Just to look upon His smiling face, and bask in the sunshine of His eternal love, will repay us for every battle we have fought, and every difficulty we have passed through. A dear saint was near death's door. His daughter was watching over him with the faithfulness of an angel. She heard her father speaking in a very low voice. She rushed to his side, and asked what he wanted. He replied, "Bring forth the royal diadem, and crown Him Lord of all."

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THE END