

All Rights Reserved By HDM For This Digital Publication  
Copyright 1999 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and  
copies of individual files must be made in accordance with  
the restrictions stated in the B4Ucopy.txt file on this CD.

\* \* \* \* \*

**TALKS BY THE WAY TO HIGHWAY TRAVELERS**  
**By Richard Shelley Taylor**

". . that he may run that readeth it."... Hab. 2:2

"...we will go by the king's high way"... Numbers 20:17

The Better Book & Bible House  
420 S. W. Washington Street  
Portland 4, Oregon

Printed Book Copyright 1942  
The Better Book and Bible House  
Portland, Oregon

Second Edition  
Printed in the United States of America

\* \* \* \* \*

**NO EVIDENCE OF A CURRENT PRINTED BOOK COPYRIGHT FOUND**

During online searches of the Library of Congress database in Washington, D.C.,  
performed on 12/15/99, no evidence of a current copyright was found for this publication.

\* \* \* \* \*

Digital Edition 12/15/99  
By Holiness Data Ministry

\* \* \* \* \*

**CONTENTS**

Foreword

01 -- Highway Laws: Identification

02 -- Highway Laws: Exclusiveness  
03 -- Highway Laws: Progress  
04 -- Highway Laws: Consecration  
05 -- Highway Laws: Faith  
06 -- Highway Laws: Faith Continued)  
07 -- Walking in the Light  
08 -- Walking in Love  
09 -- Walking in the Spirit  
10 -- Walking Through Waiting  
11 -- Choosing Our Gait  
12 -- The Freedom of the Road

\* \* \* \* \*

## FOREWORD

The reader will discover that the following chapters are exactly what the title suggests: practical, intimate, and informal "Talks By The Way," dealing with the simple rudiments of the sanctified life, and addressed to all those who desire help in walking successfully the Highway of Holiness. If they are instrumental in pointing out the Way to a few earnest hearts, and aiding them to become established therein, they will have achieved their purpose.

Richard S. Taylor

\* \* \* \* \*

## 01 -- HIGHWAY LAWS: IDENTIFICATION

". . . and it shall be called The way of holiness..." -- Isaiah 35:8

By the Baptism with the Holy Spirit you have been definitely cleansed of all inner sin, have been sweetly filled with peace and love, and now you turn resolutely toward the highway ahead; desirous above all else of successfully walking the way of holiness with God.

Almost tremulously you face the future, for you are so anxious not to fail. Others are watching, and the influence of your failure would be irreparable. But you rejoice in knowing that likewise the blessing of your steadfastness will be eternal and incalculable. And you may put from you your fears, for the promise is sure and it is to you, -- the wayfaring men, though fools, shall not err therein. Isaiah 35:8. Never mind the insinuation; be willing humbly to take your place among the fools and you are less likely to err. Remain teachable, meek, and dead to the praise or blame of men insofar as your inner purposes are concerned. It is the man who is willing to acknowledge his own foolishness and hence be utterly led of the Spirit who succeeds. When we become puffed up in our own conceits and become unwilling to bear the stigma of being a fool for Jesus' sake -- one of those "holiness cranks" -- then we are soon erring.

But the point is, you need not fail. You may fail in many minor matters and unwittingly err in incidental points of conduct, but you need not err in maintaining yourself in the way of holiness. Though unlearned and foolish in the eyes of others and ignorant in your own, still we repeat emphatically: **YOU NEED NOT FAIL!**

For after all, it is a highway, and that means it is a plain way. Highways are well-marked, elevated and conspicuous; hence they are neither exceptionally hard to travel nor difficult to follow, and any fear you may have to the contrary is one of the hobgoblins of Satan. Highways have their peculiar dangers, it is true, but obscurity is not one of them. Indeed the very blessing of purity gives to you a better vision and discernment of the right way than you had before, and this will steadily improve, for "ye shall be taught of the Lord." Occasionally Satan may confuse you for a short time by casting over the highway his mist and fog, but if you hold prayerfully, trustingly steady, the fog will soon be dispelled and the way become brightly clear again. The chief difficulty about traveling this highway is that it is characterized by a continuous upward grade. If you ever fail it is more apt to be because you failed to climb than that you lost the way.

This thought brings us to the suggestion that there are highway laws which must be observed. Herein is the secret of staying on the highway, and the danger of getting off. By "laws" we do not refer so much to commandments as to principles. They bound the traveler, but do not bind him. They are his keys to poise, power, and progress. If they are ignored he cannot hope to walk the holy way; if they are observed he cannot fail.

First, there is the law of Identification . . . "it shall be called The Way of Holiness." This highway is given a name. It is not called "the higher life" or "the victorious life," though it is that in fact; it is called "The Way of Holiness." No other name could be so fully and exactly fit. To change its name is to confuse its character and disqualify one for walking on it. If you would seek to avoid the stigma of the name by hiding it and your own association with it you are not entitled to its privileges and will very soon discover that you have lost your footing upon it, for the highway of holiness is incompatible with pride of heart. My meaning is clear: if you are to walk this way you must identify yourself with it, and that means with true holiness people and holiness doctrines.

As Miss D. Willia Cairney has said, "God will not give us a blessing we are ashamed to acknowledge." You dare not be a nominal holiness sympathizer as Joseph of Arimathea was a believer in Jesus, "secretly, for fear of the Jews." Let others know that by the grace of God you are seeking to walk the holy way. Never mind how others may classify you. Naturally they will watch like hawks and peck at flaws, but don't let that deter you. It is your responsibility to honor God by telling what He has done in sanctifying your heart, and trust the consequences of such witnessing to Him. You may be sure that if you keep humble and sweet and modest the Holy Spirit will get in His work. You must not let Satan whip you and inject doubts because of any natural timidity about so witnessing, neither must you let him persuade you that it would be wiser to just live it and not say anything about it. That would be the sure road to darkness. The saintly John Fletcher of Madeley, one of the close friends and co-workers of John Wesley, said of his own experience: "I received this blessing four or five times before, but I lost it, by not observing the order of God; who has told us, 'With the heart man believeth unto righteousness and with the mouth confession is made unto salvation.' The enemy offered his bait, under various colors, to keep me from a public

declaration of what God had wrought." But John Fletcher learned his lesson, and so must you; but there is no sense in your learning it the bitter way he did.

In emphasizing the importance of witnessing we do not mean that you should strut or flaunt your colors at people. As one has well said, Hold the lamp high, but don't dash it in their faces; -- that will not help them to see! Never be bombastic or arrogant or intolerant; never take a superior attitude; don't seem to be parading your own holiness, as though you were the inventor and held the patent. Such a spirit would give the lie to your profession and bring just reproach. Speak for your Sanctifier and indwelling Comforter simply, frankly, directly, explicitly. Your speech does not need to be eloquent, nor do you need to feel a pulsation of power, or sit down in a blaze of triumph. You may apparently sit down in a cloud of awkwardness and defeat. Never mind, for you have died to self! Continue to take your liberty, be studiously careful to glorify God rather than yourself, and He, being pleased, will bless you more and more.

\* \* \* \* \*

## 02 -- HIGHWAY LAWS: EXCLUSIVENESS

"the unclean shall not pass over it..." Isaiah 35:8

You cannot walk this highway if you are unclean in heart or habits, nor can you carry along with you unclean associations or alliances.

This law is absolute, and it is no respecter of persons. The very nature of holiness excludes all manner of sin. So obvious is this truth that its emphasis would seem unnecessary. But necessary it is, for there are many people who do not appear to know that they cannot travel the way of holiness with anything questionable allowed in their hearts and lives. Others start well but later become careless about matters concerning which they were at first careful.

Satan deceives many into confusing "license" with "liberty." Liberty is a state of freedom from bondage, whereas license is official permission to do something that others, without permission, cannot do. Beware of thinking that because you have the liberty of a holy heart it is safe for you to do and allow things which would be dangerous for others. There is an important red light here, for the genuine freedom and naturalness of a holy heart carries with it the possibility of an over-confident sense of security. Satan would have you believe that because you have been cleansed from sin you are immune to sin. We must remember that our cleansing, to be valid, must be a continuous operation of divine grace, and that its continuity is conditioned upon our "walking in the light." I John 1:7. Again, if ye cannot "perfect holiness in the fear of God" unless we "cleanse ourselves from all the filthiness of the flesh and spirit," as Paul would indicate in his second epistle to the Corinthians, then neither can we retain holiness in the fear of God without maintaining our separation from all filthiness of the flesh and spirit. Therefore we would warn you to heed very carefully the injunction of Paul to the Galatians: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

One of the effects of your cleansing was that it intensified your hatred of evil and your love of good. Paul wrote again, "Abhor that which is evil and cleave to that which is good." Be on

guard against letting down the bars of your mind to either unkind or unclean thoughts. Clean, well-groomed bodies belong on this highway, too. Let's never let anyone accuse holiness people of being dirty or slovenly. Whether "cleanliness is next to godliness" or not, we are sure it belongs to godliness. The passion for soap is a Christian passion.

And do I not need to mention social purity? By some strange twist of the human mind some few -- not many, thank God -- have persisted in the profession of holiness on top of gross irregularities in their lives. But God demands purity both in the married state and out of it. Many of the modern divorces and remarriages are just legalized adulteries, and it is alarming to see that sort of thing creep increasingly into the churches. It is difficult, also, to see how young people in some quarters with a high profession can reconcile their claims of grace with their careless and promiscuous "petting." God will hold us strictly accountable for trifling with the bodies and affections of another, as well as for trifling with our own sacred instincts.

"May I go into the coal mine with this white dress?" said a young lady to the guide.

"Yes," he replied, "but you'll not come up with a white dress."

There are some places we can't enter and come out as we went in. Even wading through some newspapers and popular magazines will leave on the sensitive, pure soul a sense of pollution, causing him to feel like praying for a spiritual bath. And it is to be feared that some of God's people have soiled themselves and definitely grieved the Spirit by thoughtlessly allowing little vulgarities, improper jesting, and undue familiarities in their conversation. There were only two or three happy, well-acquainted couples together, joking and having a good time -- what did it matter if some things were a little off color? No use being so straight-laced! But it did matter. The keen edge of God's blessing was destroyed, a place was made for the adversary, and when they got alone they felt rebuked and ashamed. Let's "cleave" to that which is good! Let's keep our conversation, our fellowship, our good times on such a high plane that God will be pleased and we ourselves will be protected from the many little subtle temptations with which Satan would seek to ensnare us.

This law also includes in its exclusiveness every unholy alliance and association. The Holy Spirit was not trifling when He commanded through Paul, "Wherefore come out from among them. . . and touch not the unclean thing. ." He meant what he said also in the sentence, "Be ye not unequally yoked together with unbelievers." -- II Cor. 6:14-18.

This is why a man cannot walk the highway of holiness with a lodge pin on his coat lapel. It is also why you never smell tobacco among the travelers. Moreover, this explains the financial debacles of God's people when they form business partnerships with the ungodly. "But we prayed about it," they say, "and we just don't understand how God would let us get in such a mess. Never mind praying about what God has already forbidden in His Word. And the more spiritual and honest and conscientious the Christian is, the more sure God is to blast the arrangement. This is why, also, young people walk right off the highway of holiness when they deliberately walk right into an unequal marriage; for in so doing they break every promise and violate every implication of their sacred consecration to God. Are we not to be wholly the Lord's, spirit, soul, and body? Do we dare permit an affection which He cannot sanction? Is separation from the world compatible

with the establishment of divided homes, without family altars or spiritual unity? Let no Christian dare to break family ties already formed, for we cannot correct one evil with another! But let the unmarried determine not to form them, except "in the Lord."

Let us, then, be holy people in deed as well as in word by observing this second law of the highway, the law of exclusiveness. Clean minds, clean bodies, clean homes, clean language, clean affections, clean alliances, clean pastimes, clean habits -- let cleanness be our watchword in all we are, all we do, in public and in private, in heart and in life. The joy of the Lord will then be our strength, for it is the joy of cleanness.

\* \* \* \* \*

### 03 -- HIGHWAY LAWS: PROGRESS

"the redeemed shall walk there . . ." -- Isa. 35:9

Holiness is not a place, and it is more than an experience, it is a way to a place. A "way" is not something to stop at but to travel on. Although a college commencement comes at the end of four years of school, it does not suggest the end, but the beginning. One's diploma may witness that he has completed something, but that is not the true significance of this joyous, gala season; it is rather that on Commencement Day the student stands on the very threshold of the broad, full life of useful maturity. He has not reached his terminus, but only a mile-post, and before him still lie his dreams and aspirations, and his grandest achievements. And so does the commencement of entire sanctification mark the end of the wilderness, of double-mindedness, of carnal struggles, but the beginning of normal spiritual development and usefulness. It is a crisis which is the beginning of a process. That process is found while walking in the way, not admiring it. The traffic officers on this highway all make the gesture which means, "Keep moving."

And a way is not for residents but for wayfarer. It is the "wayfaring man," writes Isaiah, who "shall not err therein." A Christian wayfarer is a stranger in a strange land. He is a pilgrim, going to that celestial city, and he feels the urge to keep pressing. He says with Paul, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13. The moment you feel content with the surrounding scenery, begin to feel at home in this world, and become convinced that you have sacrificed and toiled long enough, you immediately become a resident rather than a wayfarer and you move into the house by the side of the road. You may still profess to be on the highway of holiness; for does your house not face it? Does not your gate open upon it? Do you not succor travelers who pass by? Yes, you are connected with it, but you are no longer on it. The Holy Spirit has gone on without you, your spiritual friends are far down the road, and you are left desolate.

Remember then that a law of the highway is the law of progress, and the secret of staying on is to keep moving. As a boy I begged my father to teach me to ride the bicycle. Very cautiously and methodically my father proceeded. Gingerly placing me on the seat, and grasping the bike with both hands, he sedately wheeled me to the corner and back several times. This was lesson Number One. Similar lessons were given on two or three successive afternoons; but strange to say, at the

end of the course, I was no more skilled in bicycle riding than at the first. One afternoon my older and less cautious brother got bike and boy into the middle of the street, pushed to a fast running start, and then took hands off! Success rather than disaster was the result, for in that thrilling ride down the street I awakened to a sense of balance. I discovered there was safety in motion. As long as the bike kept rolling, and I kept pedaling, I kept my seat; it was only when the bike came to a stand-still that I fell off. Of course the delicate operations of turning corners and missing trees were learned by further practice (and after many a bump and fall); but I learned to ride in that one afternoon. Years later I came to see in the incident the secret of spiritual success: If we steer in the middle of the road, where there are no trees or large rocks or deep ditches, and keep pedaling, we will never fall off. There may be some who remain on their spiritual bikes a short time after they have ceased pedaling, for they will coast on momentum for a little distance; but soon they will reach the end of coasting and the end of their spiritual progress.

There we must leave our lesson, for you are not riding a bicycle but walking. Even so, the principle applies perfectly. And if you ask just how to keep walking, I answer by directing you to read again Paul's vow.

First, he acknowledged that he hadn't arrived at his ultimate destination yet, but was on his way. "I count not myself to have apprehended."

Second, he concentrated on reaching his objective. "This one thing I do." This must be your dominating, all-consuming purpose in life, underlying and controlling all other occupations and goals to walk the highway with God clear through to the skies. You must turn neither to the right nor to the left, but walk with your gaze fixed steadfastly on the prize of the high calling of God in Christ Jesus. And, by the way, if you keep your eyes where they belong you will never be detained by the inconsistencies of other people!

Third, he resolutely kept his back on the past. ". . . forgetting those things which are behind." Much is behind. There are forbidden associations, buried ambitions, thwarted aspirations, disappointing friendships, agonies of conscience, failure and sin. Why be defeated by them now? They are under the blood. You must refuse to look back, for looking back means the end of all spiritual progress. As with Lot's wife, so with you. Confess with bitter tears the slightest lust you may find in your heart for the leeks and garlic of Egypt.

Fourth, he maintained an insatiable spiritual greediness: -- "and reaching forth unto those things which are before." You must fairly lean forward in eagerness to grasp what God has for you. You must "ride the bicycle." You must have not the wanderlust, for that means going in any direction, but the highway lust. You must determine to know what God has for you around the curve and up over the hill. Your intense desire to make spiritual progress will be the first secret in making it. With unswerving determination press on. Press up the grades, past the enchantments, through the storms, against the contrary winds. Keep walking! And you may comfort yourself with the knowledge that if you are concentrating, forgetting, reaching, and pressing, you are walking.

\* \* \* \* \*

"But the redeemed shall walk there." -- Isa. 35:9

My fellow traveler, may I urge you never to forget that you are bought with a price, and not your own. It is the "purchased" ones who walk this highway. You do not possess yourself, you are a God-possessed man or woman, boy or girl. You no longer claim the right to "live your own life." Herein is another law of the highway, that those who walk it must live not only clean lives but consecrated lives. With so many professed holiness people consecration is all profession. They said words at the altar then straightway went about their usual manner of living for themselves. Their consecration was like that of a brother who was having a hard time dying out to some of his possessions, until one of the altar workers consoled him, "Go ahead, brother, put it on the altar; God won't take it away." And so the relieved seeker hastened to complete his "consecration" and was soon professing holiness.

Recently Rev. Arnold Finkbeiner said to me, "Brother Taylor, I wish you would write something on 'The Economy of the Cross vs. The Economy of Self.'" I realized at once that in the mere stating of the theme he suggested a profound truth, and laid wide open the difference between sham holiness and true holiness. But I feared I could not fathom the thought as deeply as he did.

The economy of self is, "Save thyself and come down from the cross." The economy of the cross is, "If any man come after me, let him deny himself, and take up his cross, and follow me... and whosoever will lose his life for my sake shall find it."

Contrast the life of the Old Testament Saul with the New Testament Paul and you will have a picture of the two patterns of living. As long as Saul was "small in his own eyes God mightily used him, but when he began to be governed by the economy of self the Spirit of the Lord departed. To save his face" he would have killed his own son, Jonathan. To save his popularity with the people he spared Agag and the best of the stock when God had commanded him to utterly destroy them. To save his honor he feigned repentance and said, "I have sinned; yet honour me now, I pray thee, before the elders of my people." It is only the economy of self that seeks the honor of self; the economy of the cross seeks the honor of God. To save his throne he sought to kill David. To save his life he broke his own laws as well as the laws of God by resorting to the witch of Endor. But poor Saul! He learned that "whosoever will save his life shall lose it." On the other hand Saul of Tarsus learned that in losing his life for Christ's sake and the gospel's he was saving it. To him, the cross of Christ, its Person and power and purpose, was everything. To this and for this he joyously and recklessly abandoned himself, and though it meant loneliness and hunger and bonds and imprisonment and death, he could testify, "But none of these things move me, neither count I my life dear unto myself." This is the economy of the cross; and this, my fellow traveler, must be your pattern of life if you are to walk the highway of holiness.

But is it? I am very much afraid that many who started well are now at ease, and their decisions and attitudes are influenced too much by selfish considerations. The question of bread has become greater than the question of God's will. Even when their church is in a revival meeting, they go right on living their own lives, with no burden, no passion, no spirit of self-sacrifice. Only part of the time do they attend, and then when it is convenient. They take no part in the pre-prayer or cottage services. They are too busy. In what church work they do they are more interested in



position than spiritual power. They are not dead to self. In the handling of their money they are governed by the economy of self. "I must take care of my money," they say. How many holiness people, so-called, have refused to give generously to God's work only to lose it later to the world. I knew a dear brother who refused to give a large sum toward the building of a holiness college and lost it shortly afterward in the stock market crash. Now the man professed to be consecrated, and doubtless thought he was; nevertheless it was the economy of self that controlled him then, and cheated God out of the money and lost it to the devil. The economy of the cross demands more than a lip consecration; it demands a consecration which is sometimes painful, always practical, and continually practiced.

The economy of self keeps one's possessions selfishly, only to lose them. The economy of the cross gives them for souls, only to save them.

The economy of self asks, "How can I get ahead?" The economy of the cross inquires, "How can I better serve Christ and the Church?"

The economy of self dictates business deals, buying and selling, education and choice of vocations, marrying and moving, with no particular regard for the will of God. The economy of the cross demands that the will of God shall be the first consideration and inquiry, and the final basis of all of life's moves and decisions.

The economy of self excuses one's self from religious obligations on the basis of other obligations; the economy of the cross literally puts God and his kingdom first, and compels every other obligation to come second. The first says to the church (or in reality to God), "I am sorry but I can't come to prayer meeting, for tonight is my 'First-Aid class,' or 'There's a game at the school,' or 'My business club has a meeting tonight.'" And so the church must fashion its schedule to avoid conflict with everything else in order to get what's left of the time and energies of its members. In contrast to this the economy of the cross says to the world, "Sorry, but this is prayer meeting night at my church. I guess you will have to count me out." It was the economy of the cross that prompted a busy farmer of my acquaintance to quit work two hours earlier every Wednesday afternoon even during the summer, that he might have sufficient time to get ready and drive twelve miles to prayer meeting. It was the economy of the cross that caused Major-General O. O. Howard, when stationed once on the Pacific Coast, to decline an invitation to a great banquet to be held in his honor, because he had, he said, a previous engagement. When the committee urged the importance and magnitude of the affair upon him, and hinted that his other engagement could wait, he said to them, "Gentlemen, I promised the Lord when I united with His Church that I would meet Him every Wednesday night in the prayermeeting. I have never broken my appointment, and I cannot break it now." They had the banquet, but they had it on Thursday night. Rather legalistic and rigid, many would say; nevertheless D. J. Wilbur Chapman reported that in his city none had greater moral and spiritual influence than did Major-General O. O. Howard.

Of course it must be understood that no life will be governed by the economy of the cross unless the heart is filled with divine love for the Christ of the cross. This is the secret of the whole matter. The economy of self is instinctive and natural and inevitable, except as a great, overmastering love for God controls us and gears all of life to Him. Only a great affection has the

power to draw our attention and impulses out away from self to another object, and that object will be the recipient of our affection.

If our hearts are filled and burning with supreme love to God then the economy of the cross will be the natural outgrowth of that. This higher love will lead God's holy man or woman to sometimes deny his duty to his own body, and sacrifice food or sleep for the sake of souls. We love the cheerful comforts of the family circle and the quiet evenings around the fireside, but when the service of God calls we find ourselves eagerly going to His house. We are there, in our place, intensely interested and anxious, because the higher love says, "no" to the lower love. It will lead a mother to bring her little flock to church at night, when the voice of duty in the mouths of neighbors and the whole wide world clamors that they should be at home in bed. Blessed duty, and blessed vision, that puts souls ahead of bodies! -- and when it is done in faith, sanely and wisely, the bodies will not be the worse off. It was this higher love that compelled F. Stanley Jones to answer God's call to India, when every day he could see his mother grieving away, and knew that his decision was literally killing her. Oh, for more of such utter consecration, that gives up all and everything for Christ Nothing less is the consecration which is the condition of entire sanctification. Nothing less is holiness. And this is the economy of the cross. If we are walking a different way, we are deceived if we think ourselves to be on the holy highway of Isaiah. It is even to be questioned if we have properly started at the strait gate of Pardon, for such stringent, self-denying Christ-honoring is put by Jesus as the test for just plain, elementary discipleship. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:26, 27.

Our duty to Christ must supersede all other duties. The lesser obligations of life must neither be ignored nor neglected but must be kept subordinate. At times they may seem to be shamefully, heartlessly denied, but in the end they will prove to be gloriously discharged, for, to paraphrase Shakespeare,

"To thine own Lord be true,  
And it shall follow as the night the day,  
Thou canst not be false to any man."

I close this talk along our way together by earnestly exhorting you to keep your heart pulsating with perfect love to God. When the redeemed cease to love their Redeemer and live for Him alone, their redemption ceases to be a reality, for unless they are redeemed from the primal sin of godlessness and self-centeredness they are not redeemed at all. Remember, then, that you will lose your footing on the highway of holiness if ever again you come to be governed by the economy of self.

\* \* \* \* \*

## 05 -- HIGHWAY LAWS: FAITH

"For we walk by faith, not by sight" II Cor. 5:7

Yes, those parenthetical markings around that verse are in your Bible too. For Paul is talking about something else altogether, and in the middle of the sentence he injects this as sort of an explanatory comment. The main feature about being at home in the body and absent from the Lord, he indicates, is that we are compelled to walk by faith rather than by sight. We cannot see Jesus in the flesh, or the realities of the invisible spirit world, we can only believe. In our frail humanity we often chafe under this apparent handicap. At almost every critical point in our Christian experience we try to escape the law of faith and walk by sight and sense. Like Thomas, we must see and feel before we will believe. We go after "signs and wonders," visions in the night, spectacular gifts of the Spirit, anything that will appeal to our senses and make it easier to have faith -- all of which is as vain and childish as a baby wearing itself out trying to catch a sunbeam. And such spiritual babyhood will be forever perpetuated by continued attempts to escape the law of faith.

For, walking by faith rather than sight as long as we are in the body is not only necessary, it is the best thing for us. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Greater blessing will come to those who walk by faith, as will also a stronger character and sounder assurance. Greater glory will be to God, for the faith way compels us to rely solely on the integrity of His Word. In fact, this is the only way that honors God. We dishonor Him when we insist that His Word be verified by the testimony of earthly sight and sense.

One time the writer's brother and wife spent the night with them. In the morning, when breakfast was ready, Mrs. Taylor called up the stairway, "Come on down; it's all on the table." Presently Roger came down alone and peered dubiously around the door at the table, then cried out to his wife, "You can come, honey; it's really on." Although that was mischievously done, it illustrates the difference between walking by faith and walking by sight. He had to see for himself before he would believe. But in reality, by so doing he was doubting the word of the cook. He was manifesting (or pretended to be) a distrust of her integrity. By satisfying himself he insulted her. Now, although such a playful incident is amusing in human relations, it is very serious when we insult God by insisting that His Word must be verified by physical evidences.

The late C. W. Ruth once illustrated the matter to the writer's church in this manner: "Supposing," he said, "Brother Taylor should tell me of a terrible accident he saw down the street, and I should reply, 'My, isn't that fearful! I just can't believe it, somehow. Brother Taylor, if you can just furnish a witness I think I can believe,' When Brother Taylor brings me another who saw it, and who verifies the story, I bow and say, 'Now I believe you, Brother Taylor, for I have the witness.' ' Then in his own unique way he cried, "Why no! I wouldn't be believing Brother Taylor at all, but only the witness! If I had really believed him I wouldn't have needed a witness."

There are some very practical truths in both these illustrations. For one thing we see what we are to believe: not just anything, but the Word. Roger wouldn't have had to believe dinner was ready to walk by faith, but only what his hostess said.

Also, we see that the measure of one's ability and willingness to walk by faith depends entirely upon his acquaintance with God. He who cannot trust the naked Word of God in perfect content and quietness neither knows nor loves the Author of the Word very well. To your knees,

then, oh soul! Become better acquainted with God through prayer and your Bible and cease seeking for signs and evidences, and you will have the secret of walking by faith.

Moreover, walking by faith does not imply that we must walk blindly, without assurance, but rather the exact opposite. There is no assurance so satisfying and real as the assurance of faith. Paul did not complain of darkness and confusion because he had to walk by faith. Twice in that sentence he used the expression, "we are confident." But the secret of assurance, we repeat, is putting our faith in the Word of God, as of one whom we know and love and implicitly trust, rather than in inner feelings or outward signs. If Roger had had perfect confidence in the word of his hostess, he would have come down those stairs in absolute assurance that when he got there breakfast would be ready exactly as she said it would be.

Nor do we need to pity ourselves because we must thus walk by faith, for the assurance of faith is much superior and more dependable than the assurance of our human, infirm sight. Our feelings change. Outward evidences vanish. Satan can imitate signs and wonders and gifts. Even our own senses are untrustworthy. I once read of a man who was so anxious to pass a certain physical test that he insisted he could hear the watch tick even at arm's length, and doubtless he really thought he could. Imagine then his chagrin when he was told that the watch wasn't even running! "To the law and to the testimony," must be our slogan; "if they speak not according to this word it is because there is no light in them."

One day Jesus met a man, a Roman soldier, who said, "Lord, my servant lieth at home sick of the palsy, grievously tormented." Jesus said, "I will come and heal him." It would be so much easier to believe if the centurion could just see the physical person of Jesus in the sick room, laying his gentle warm hand on the servant! But he replied, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Not only did he believe in the authority of Jesus over both matter and spirit, and in the miracle-working power of his spoken Word, but he was content to have nothing but the word. Are we? In amazement Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel." It was faith in the Word that brought pardon to our souls. It was faith in the Word that brought purity, and the abiding presence of the Holy Spirit. Now we have both the Word and His presence; should we find it hard or irksome, this law of faith?

When the centurion got home his faith became sight. With his own eyes, then, he saw the fulfillment of Jesus' word. But every step on the way home was a step of faith. Someday we too will reach home. With our own eyes we will see Jesus, heaven, the promised mansion. But now let us look lovingly to our Lord and say, 'Speak the Word only.' On this Word we will rest our adoption, our pardon, our sanctification, our eternal destiny. Whatever visible evidence He gives us along the way in answered prayers and spiritual blessings will be but additional tokens of His love and mercy, and will leave us entirely without excuse if we fail to walk the highway of holiness by fearing the law of faith.

\* \* \* \* \*

"For we walk by faith and not by sight" -- II Cor. 5:7

In this second talk on the law of faith I would have you mark the word "walk." We not only begin by faith, we continue by faith. 'As ye have therefore received Christ Jesus the Lord so walk ye in Him.' The moment we cease to believe we cease to walk. This is the secret of maintaining our blessing and growing its fruit, for we are "kept by the power of God through faith." Paul wrote, and in the superstition and ignorance of medieval Catholicism Martin Luther rediscovered, that the just shall live by faith." There is no other way.

But although we walk entirely by faith with no sight at all when it comes to the fulfillment of God's promises pertaining to the future, and the realities of the heavenly world, there is in our earthly progress on the highway of holiness a very wonderful intermingling of faith and sight. The great problem, the one which causes so much difficulty, is, When do we have a right to see, and when should we be content to walk by faith alone? There is only one answer. We must determine to submit ourselves to the possibility of having to walk by faith at every point. Naturally in our humanity we desire to see some things, and God will let us see them, but let us determine that even if He does not, we will walk every step of the way without sight rather than fail to believe His promises. This is the only safe foundation on which to build.

Take, for instance, the matter of prayer. It is surely our privilege to see answers, not should we rest content without prayer achievement. But suppose the answer is long delayed. Suppose the condition, apparently, is getting worse instead of better, and the heavens seem to be locked. Can we continue to walk the prayer way by faith, believing God is hearing, believing He is working, without chiding Him or fretting? Remind Him, yes, plead with Him, point out conditions to Him, quote His promises, for that is the way to prevail, but do not grieve Him by impatient doubting or resentment or questioning.

And suppose He never answers in our lifetime at all. (George Mueller prayed over fifty years for the conversion of two friends, neither of whom were saved until after his death). Can we endure God's seeming denial and our apparent prayer failure in loving submission and perfect confidence that He is both faithful and wise?

Take, again, the problem of Christian service. Suppose, while others see great results from their efforts, we see comparatively nothing. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Suppose we have wept over souls and diligently sown the seed but can account for no sheaves. Instead, even to our own relatives and neighbors we seem "unto them as one that mocked." In the face of such a severe trial, should we cast away our confidence, conclude that we do not have the Holy Ghost, or that God is false? By no means! Self-examination is in order, but not morbid self-reproach. "Except the Lord build the house they labor in vain that build it," and "there is a Lord of the harvest." We must steadfastly believe that souls with whom we are dealing and for whom we are praying are being moved upon by the Holy Spirit whether it is visible to us or not, that "in due season we shall reap if we faint not." We must believe that "souls find the Lord who don't find the preacher," and that even though God doesn't permit us to tie the string around our sheaves and stack them in our own little shock, we will nevertheless find them waiting for us at the end of the way, and accurately accounted for by the Lord of the harvest. Let us never become

content with barrenness! Let us weep and plead and sow! Let us not lose our eagerness to reap! But if we cannot reap by sight, let us determine that at least nothing shall prevent us from reaping by faith.

Again, take the matter of God's providential protection and care. Surely we are entitled to walk by "sight" at this point, for are we not taught to pray, "Give us this day our daily bread," and are we not assured that if we seek first the kingdom of God and His righteousness "all these things will be added unto us"? Yes, many and wonderful will be the deliverances, the leadings, the constant acts of divine care and provision and strengthening which we will "see," if we literally meet the conditions of that promise and learn how to bring all our needs to God. But suppose, sometime, we become hemmed in by calamities on every side, and are frustrated at every turn, and apparently God has forgotten that we even exist. Sickness, hunger, and stark tragedy haunt our steps. We are utterly bewildered at the seeming breakdown of every promise in the Word. Hold steady, and just in the nick of time God will show forth His glory in you! But, just suppose He doesn't. Can you walk by faith then? Failing to appropriate deliverance, can you appropriate grace? And can you rejoice, though not in the predicament, at least in the grace, and thereby "in everything give thanks"? Can you say with Job, "Though He slay me, yet will I trust Him"? Can you stand with the three Hebrew children and announce to your tormentors, ... our God whom we serve is able to deliver us and He will deliver us out of thine hand, O King. But if not," -- if He does not fill my empty larder, if He does not heal my aching body, if He does not deliver me, even from death, -- "be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image."

Now, if we should ever be compelled to thus walk by faith without one ray of sight, let us not, we repeat, feel sorry for ourselves. Let us not be like the old man who, when his wife told him there was no more food in the house, replied with a sigh, "Well honey, I guess we'll just have to begin trusting the Lord," or like the preacher who forgot his notes one morning and told the people he would have to depend on the Lord this time, but would promise to come better fixed in the evening. Honest labor, study, industry, sound prudence and foresight are proper, even commanded, but if we fail, and we are helpless, shut up to God alone, may we know that we are never so secure as then! "The man of faith is standing on the most solid ground in the universe and need not be pitied." God's eye was on Job even when Satan was doing his worst. What Job didn't know was that God and Satan were in a contest over him, and God was putting him on exhibition!

And finally, there is the matter of your personal experience. That feeling of peace and assurance we call the "witness of the Spirit" is very akin to sight, and it is natural that in this sense you should want to "see" all the time. And it may be said, for your encouragement, that a gracious sense of God's presence continuously is the normal, and is the privilege of every fully yielded child of God. But what many fail to understand is that with many this is as much of an attainment as it is an immediate result of a work of grace. Until the untutored Christian learns more fully the laws of the spiritual life and the wiles of Satan he is apt to experience seasons of deep perplexity and uncertainty and darkness, when it is difficult to pray and "feel" happy in the Lord; and because he does not understand himself at such times, or the nature of his strange experiences, he will be tempted to think he has lost his footing on the highway.

Now the first principle to be thoroughly learned, if we would maintain a sense of God's presence, is this very law of faith about which we have been talking -- that such happy sensibility is not the cause of faith, but the result. This is so difficult for many to get into their thinking. They want to feel first, then they can believe. No, that would not be believing, but "seeing." Real faith must be willing to stand alone. We must believe when we do not see (or feel) then the feeling will result. Ask a man whose debts have just been paid why he is so joyful. "I am free from debt! Every cent is paid!" Then ask him for evidence and he will show you his receipt. His feeling of relief and joy is due entirely to his faith in the validity of that receipt. If he began to look at it questioningly, and wonder if it would stand investigation, or if it would be evidence at court, immediately he would lose his happy feelings. You see, he did not believe the facts evidenced by the receipt because he was happy; he was happy because he believed the facts. Although some seeking either pardon or purity receive a sense of God's answer and blessing without a conscious, separate act of faith on their part, we must nevertheless insist that faith had to be operating, and that feeling then and ever afterward was dependent on such faith. And no matter how glorious the "witness" might have been, there will be times of cloudiness and trial and emotional depression when there must be a deliberate, determined assertion of faith, addressed to God, the devil, ourselves, and the world, if we are to either retain or regain our sense of God's presence.

Have you ever seen the following lines?

"Three men were walking on a wall,  
Feeling, Faith, and Fact.  
When Feeling had an awful fall,  
And Faith was taken back.  
So close was Faith to Feeling,  
He tumbled and fell too;  
But Fact remained and pulled Faith up,  
And Faith brought Feeling too!"

That may not be good poetry, but it is good doctrine. On God's side are the facts of an atoning blood, an unchangeable Word, an absolutely dependable divine faithfulness. On your part, can you find the facts of unviolated consecration, of the will to obey, a steadfast purpose of eternal devotion and fidelity? Then, on the basis of these facts, faith must confidently assert -- to God as well as to man, -- that the blood cleanses and that you acknowledge His presence with you now! But after this you had better not let the two men, "Faith" and "Feeling," walk so close together on the wall. There is no need for "Faith" to fall just because "Feeling" does. That is always dangerous, and might prove disastrous. Let "Faith" walk close, rather, to "Facts." Discipline yourself into such spiritual settledness that the faith attitude will be constant and habitual, for only then will the coveted poise and strength of a continuous sense of God's presence become a reality. "If ye will not believe, how shall ye be established."

\* \* \* \* \*

## 07 -- WALKING IN THE LIGHT

"But if we walk in the light, as he is in the light . . ." I John 1:7

As does every earnest believer, you desire above all things to enjoy unbroken fellowship with God and continuous cleansing from all sin. It is perfectly clear to you that a religion without cleansing from sin is not adequate, and a religion without fellowship with God is not worthwhile. It is like a library without books, or a railroad without rails, or a bank without money. It is clear to you that it is dangerously possible to continue religious profession and habits without either cleansing or fellowship. Therefore you are determined to make sure that you are walking not just in the form but in the fact of this heart holiness.

But what many are not sure about is the secret of such continuous victory. They may be able to quote this verse but haven't yet grasped the practical simplicity and finality of it. If we walk in the light we are entitled to claim fellowship and continuous cleansing. That's all there is to it. We don't test our fellowship by our feeling, but by the simple question, "Am I walking in the light?" If Satan taunts you with the fearful thought that you have lost your fellowship because you don't feel it, or your cleansing because you don't feel clean, you can give him the lie by shouting from the housetops that you are walking in every ray of light you have. Then you can get on our knees and acknowledge a state of fellowship, thank God for it, rejoice in it, and you can go about your work singing.

"The cleansing Stream I see, I see!  
I plunge and Oh it cleanseth me!"

We need to see the absoluteness of this promise.

Indeed it is more than a promise, it is a statement of a fact. See it! Grip it! There is no certainty more certain than the certainty of fellowship and cleansing if we walk in the light.

But what is light? How do I know when I am walking in the light? When it comes to these questions, the following suggestions may help:

First, according to Paul, "whatsoever maketh manifest is light," that is, light is that which uncovers, reveals. Whatever uncovers God's truth, your need, or God's will for you -- your duty -- is light. When in the deep honesty of your soul you are compelled to say, "I see that truth," or, "I see that need," or, "I see that duty," you have received new light in which you must walk. And walking in it means that you embrace and appreciate the truth, confess and seek the supply of the need, or perform the duty. It is as simple as that.

Second, you must be sure to maintain the right attitude toward new light. You must not shrink from it, or fear it, and beware if you find the least resentment in your heart toward the preacher or book or song or scripture which is God's medium of light. You must not presume that you are walking in the light unless there is in your heart an eagerness for it, a reaching out after it. For unless your attitude is right you may be surrounded by light and never see it. Many have been deceived and said, "God hasn't given me light on that matter, when they just didn't see it. For whereas light is the condition round about us for seeing, sight depends upon our ability or willingness to see. A blind man cannot see even at high noon. A man who closes his eyes will not see either. And so many are like the housewife who kept her blinds down one bright morning,



because, she explained, her house was dirty. But she couldn't blame the sun for a dismal house Nor is a person always excusable who says, "I can't see this or that." Maybe his blinds are down.

It is well to remember, also, in this matter of a right attitude, that light is made to walk in and not to look at. We must be sure, when we know we have received the light, to walk in it immediately, for light that is not walked in produces blindness, and "if the light that is in thee become darkness how great is that darkness." In my boyhood I permanently injured my eyes by watching an eclipse of the sun without the aid of a dark glass. I have ever since known that God put the sun up there not to be looked at but to give light to walk in. Many have received light on holiness, or tithing, or dress, or other matters, and argued and hedged and fussed, just stared and stared at it, until today they are actually blinded and confused about the matter. But their confusion no longer justifies them.

Third, having made certain that our attitude is right, and that we are determined to walk in light, (not look at it,) let us examine carefully every ray of seeming light to see if it is the Light of Jesus. It must be "as he is in the light," or, as "he is light." We are not to walk in the light of modern science or psychology, or of our own conscience, or even of our own preacher; and most assuredly not in the light of him who maketh himself "an angel of light" and has covered the earth with his false prophets -- but only in the light of Jesus Christ. Be positive that it is light from Him. You cannot be too careful. Light emanates from Christ's life, His death, His resurrection, and from His word, and you are to walk in the light of that. To make it plainer, what light does His life shed on this problem? His death? His resurrection? His word? The Spirit and these four must agree. You may depend on it, they will illuminate your pathway, and make manifest your need, His truth, and His will for you.

Fourth, don't think -- as you will many times be tempted to do -- that if a mist settles down over the highway and you don't have the abundance of noonday clarity you would wish, it is necessarily because you are not walking in the light. There sometimes pile up problems and questions concerning which we have no distinct guidance. But, there are always some things you know you should do. Do them. You know you should pray, believe, trust, rejoice, read your Bible, be kind, work with your own hands, do your every-day duty, be faithful to the prayermeeting and preaching services, avoid the very appearance of evil, do good to the bodies and souls of men. That much light, walked in, ought to bring anyone out of any haze. If you don't know anything else to do, don't worry about doing anything else. And there is always the blood to plead, that blood which procured our claim on redemption and purchased our right to appropriate God. Some friends were caught in such a blinding snowstorm in the Siskiyou Mountains of California that they could scarcely see the road. But they noticed that red stakes were set at intervals on both sides, marking the edge. Though pavement, center line, and ditch were obscured by the flying snow, these were visible, and keeping their eyes on them they came safely through. On our highway, too, there is no storm that can blot out the blood of Jesus. And though we can see nought else, if we can see that, it is enough. Follow it! plead it! be true to it! believe in its wonderful merits, for you, right now, and you will never lose your way.

Fifth, never try to walk in someone else's light but be content to walk in your own. Your light surrounds you, right where you are. It illumines your steps. The other person may be farther up the highway, or may be behind. Don't judge others by your light, or judge yourself by theirs;

walk in your own. This does not mean that you should despise their light. Sometimes the knowledge of another may be God's medium by which you receive similar knowledge; especially will this be true if the other person is more spiritually mature. But at any rate, make it your own light, and walk in it because it is your own, and not because it is another's.

Sixth, Do not be alarmed by constant change of scenery. Some people become perplexed when some far-reaching glow of new light comes, uncovering a deeper meaning of practical consecration, a fresh aspect of self-crucifixion, or a hitherto hidden inward fault, or a wrinkle that needs to be ironed out, or a stricter standard, or a new line of duty, and they, dazzled into confusion, conclude they were never sanctified, and go back to the altar to weep and seek all over again. This is a trick of Satan, and leads to chronic instability. It is only those who are standing still who never see anything new. Those who walk are constantly entranced by the changing landscape and startled by new visions of truth and duty. There is nothing monotonous about walking the highway of holiness. Sometimes new revelations of light may take the form of a struggle, may come out of a temptation, may mean a crisis, may even mean pain; but never mind, thank God for them, and without backing up, or casting away your confidence, walk in the light! Your travel on the highway will then be characterized by unbroken continuity of fellowship and cleansing.

\* \* \* \* \*

## 08 -- WALKING IN LOVE

"And walk in love, as Christ also hath loved us." -- Eph. 5:2

May I talk to you just a little longer about light? It will help me get at this matter of walking in by. You have followed a beam of light on a dark night, as it illuminated the trail just ahead of you, or discovered the particular object you wanted to see. In our last talk I pointed out how you might recognize when a beam of light was being played on some particular problem, a spiritual truth, your need, or perhaps your duty. But you also know what it means to walk in an atmosphere of noon-day brightness, in which all around you stands out in perfect clearness.

Now I wish to point out that the atmosphere of light is divine love. He who lives in love walks in light, and to walk in light is to live in love. Where love does not reign there is darkness, and when love fails, the light goes out. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I John 2:9-11. The more love there is in our hearts the more readily and willingly we will receive light on particular matters of conduct and duty.

Every life has its own atmosphere, and that atmosphere is determined by the ruling impulse of one's nature, whether it be lust, covetousness, revenge, ambition, duty, or affection. Your life, your actual, down-to-the-earth walking, day in and day out, must be enveloped in the atmosphere of supreme love to Jesus Christ, love that subdues and dominates all other loves, that reaches out in every direction and alters every little intimate detail of your whole being. It must be a love so

centered on Christ that it clings to everything related to Christ. Because of it you love Christ's church, Christ's word, Christ's will, Christ's children, Christ's service, and the wicked world for which Christ died. You love all these so intensely and sincerely that they are the dominant interests of your life. You don't try to make them so, they just are.

Except as we thus walk in love toward God, it will be impossible to walk in love toward people. But, since "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, we find that, "as touching brotherly love," we ourselves are taught of God to "love one another." And it might be added that we have no right to claim that we love God unless we do love all men, for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Apart from loving God there is nothing in all the world that is half so sweet and wonderful as loving people. Loving them! -- not lusting after them, or fawning over them to make a gain of them, but loving them for their own sakes, whether lowly or great, rich or poor, known or unknown, clean or dirty, friend or enemy, neighbor or stranger, Occidental or Oriental, Christian or pagan, saint or sinner -- it makes no difference. They are people for whom Christ died, and that is enough. Such a love is born of God, and sustained by God. It is Christ-like and it is heavenly. As Christians, a Satanic spirit in people will always repel us. And being human, dirt, vileness, and coarseness are sure to repel us. Too often it is the dirt and vileness and coarseness we see first. Then love quarrels with the first human recoil, and when we look again we see the image of God, debased by sin, but formed by love and ransomed by love, and tender yearning masters us. If you are having a hard time loving some one, draw a little closer to God, and ask Him to let you see that person through pierced hands and a riven side

If you are living in the atmosphere of love, it will be natural for you to walk in the way of love. The way of love is the "more excellent way," (I Cor. 12:31), of which Paul writes, and that is the highway of holiness. You may be sure that you will come to many sideroads in your journey, some that veer off to the left or right ever so little, roads that frequently will appear pleasanter, broader, more reasonable. They will be marked Retaliation, Revenge, Bitterness, Malice, Deceit, Selfishness, Lust. There will be situations arising in your life which will make the temptation to take one of these by-paths very strong and very subtle. But keep in mind that any way of action or attitude not prompted entirely by pure love is the wrong way, and is the way of defeat and darkness. The darkness may not be apparent all at once. You may walk for awhile in a bewitching, dreamily beautiful twilight; but the darkness will come. It is no fun stumbling in the dark. One poor backslidden preacher who had taken one of the sideroads said to me, "I'm living in hell. I don't know which way to turn, or how to get Out." When he left the more excellent way of divine love, he left the light; now he is groping helplessly. May I emphasize over and over again that the way dictated by love is the right way. Walking in love you will be sure always of being on the highway, and you will be sure always of having plenty of light.

The more excellent way! You will find it to be the more excellent way of serving God. This is what Paul is talking about in the chapter. One would naturally think that to serve God most effectively he must have one or more of the nine gifts. But no, love is mightier than all the nine gifts combined. It is more Christlike, and more effective as a means of winning men. The best way is to have love plus gifts, and more love than gifts; but if we can't, we can at least have love, and better

have love without gifts than gifts without love. If we cannot perform and achieve as brilliantly as another, let us not grieve. Let us rather glory in loving. Let us rejoice that although others may do more than we, no man need love more!

It is the more excellent way of measuring our own or another's spiritual genuineness. If you will read carefully the first three verses of the following chapter (I Cor. 13) you will see that love is the only evidence of a deep state of grace. One may be a brilliant teacher, an eloquent speaker, and a profound and intelligent scholar; he may be mighty in faith, generous with his possessions, and be a martyr for his own cause; yet with all this he may be superficial. Don't measure any religious leader's genuineness by external ability or achievements. And perfect love, not tongues, is the evidence of the Baptism with the Holy Ghost.

It is the more excellent way of spiritual growth and aspiration. Growing in love is the important thing. John Wesley wrote: "There is nothing higher in religion; there is, in effect, nothing else; if you look for anything more but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing?" (after they are sanctified), if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a wrong or false scent. Settle it, then, in your own heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of Corinthians. You can go no higher than this, till you are carried into Abraham's bosom." Those unstable souls who go around seeking for feeling, more blessing, new sensations, even greater power, are laying themselves open to the tricks of Satan. If we love God and lost men enough we will have all the power we need to serve God and men acceptably. "The love of Christ constraineth me."

It is a more excellent way to live. It is a healthy life, this walking in love, and it encourages health and vigor in every part of us. There is not one ugly, rasping thing about it. It lifts one clear out of the swampy marshlands of sickly self-pity and self-seeking. The man who walks in love is treading the skyways. All that is mean and base and sordid is shed from his soul. He moves in an ether of large-souled understanding and nobility. His life is purposeful and intense. He is in tune with God and in touch with men. The light of love is in his face and the pain of love is in his heart.

Yes, the pain. For the way of love is also the more excellent way to suffer. There is a pain in love, -- at least if the love be divine. There is a somber as well as bright side to such a walk. If there is no joy like that of loving everybody, so there is no hurt quite like it either. So don't you think that walking in love is altogether like a blithesome saunter through blossomed orchards and fragrant fields. It means shouldering burdens and seeing needs, and sometimes crying aloud in sheer agony of spirit. The disobedience of Saul with its consequent penalty so grieved Samuel that "he cried unto the Lord all night." Hear the lamentations of Jeremiah as he weeps over the destruction of his people. And follow Jesus, the manly Son of man, whose love-lit eyes drew the children to his side, as those eyes, still love-lit, weep over Jerusalem; or catch the pressure of compassion and sorrow on his spirit when, having touched the ears and tongue of the man of Decapolis, he looked up to heaven and sighed. There is always suffering when love comes into contact with suffering, and still deeper suffering when it comes into contact with wrongdoing. It has been well said that the cross was in the heart of God long before it was in the soil of Golgotha. And there is a cross in the heart of every saint who lives in the throb of Golgotha's love. How can

we walk in love toward the millions in sin and want and pain and not feel the shame and sorrow of it all? We will be indignant at injustice and oppression, at sin, anywhere and everywhere, that brings such misery to men and dishonor to God. We will grieve, not gloat-over the fall of an erring brother. At least in some measure we will enter right into the suffering of Christ, and become kin to Saul in his "great heaviness and continued sorrow." Walking in love will turn our nice prayers into torrential intercessions, and, quite often, will tear our reputation for sedate sanity into shreds.

But with all this, love is beautiful, love is sweet, and walking in it is superlatively glorious. Never lose sight of that. While not shrinking from the pain of it, don't fail to drink in the joy of it. There is a halo of sunburst round about the one whose heart swells with Christian benevolence. If love creates its own pain, it also gives its own reward. And whereas the stupor of indifference is debilitating, and the pain of hate is blighting, the pain of love is ennobling, healing, and beautifying. So then, the pain of love is by far the more excellent way to suffer. Far better that, than to suffer the anguish of a guilty conscience, or the mocking emptiness and disappointment of a sensual, self-centered life!

If you would really live, and follow the highway of holiness, see that you walk in love, first to Jesus Christ your Lord, and as the outflow of that, to your fellow-men everywhere.

\* \* \* \* \*

## 09 -- WALKING IN THE SPIRIT

"If we live in the Spirit, let us also walk in the Spirit." -- Gal. 5:25

After all, nothing matters if we keep God in our hearts; without Him, nothing avails. The Divine Presence is our one great thirst, our only need, our life and joy. Unless we have the Triune God abiding with us and filling us, all else is vain. Our attempted Identification, Exclusiveness and Progress will be but the crackling of dry husks, and will supply little warmth. Without Him we are all weeping Hagars, staring blankly at our worthless jewels, hiding our faces from our dying Ishmaels, straining our eyes across the empty desert of life. He is the well of living water that can give life for death and make our desert blossom as the rose. How rational is the cry, "I cannot live without Thee," and the motto, "With God, across the sea; without Him, not over the threshold."

But if we live in the Spirit -- if we are to maintain His presence and life within us -- we must walk in the Spirit. Such is the clear intimation of Paul's discussion in this fifth chapter of Galatians. We will either walk in the Spirit or we will be walking in the flesh, biting and devouring one another, desirous of vain glory, provoking one another, envying one another, doing the works of the flesh. And people who walk like that are out of the spirit, not in Him. His presence is not with them, nor is His life theirs; they are dead. Many have ceased to live in the Spirit because they failed to walk in Him. If you would keep God you must keep step.

He won't let us say those hasty words, He won't tolerate those evil thoughts, He won't permit us to nurse that wound, if we are in His presence, yielded to His control and obedient to His motions within us. Walking in Him is not just inquiring if we shall do this or that, go here or there; it is living in the realm of His presence all the time. Thoughts of Him are never far away.

Words with Him easily break from our lips or rise from our hearts. Regard for Him is the sentinel at every gate. We learn what is the "expulsive power of a great affection" as day by day we carefully cast out every seed dropped by Satan over the walls of our soul.

There is an exhilaration about walking in the realm of the Spirit, high above the realm of the fleshly, for it is the realm of high thinking, of noble aspirations, pure affections, clear vision, of fine self-control. It is easier to brush aside little annoyances. Ugly things do not cling to us. We turn from every temptation to be base in our attitudes, our dealings, our words. There is something about this kind of living that elevates even our conversation, and ennobles our countenance. To the whole personality it will impart a quality of culture and refinement unknown and unreached by the schools. It induces outward poise and inner quietness of spirit. Fretting, worrying and grouching become foreign. False religious cults promise this kind of living, describe it, and devotees imitate it, but only those who know Jesus in the person of the Holy Spirit, and who are walking in Him, actually experience it.

But having said all this, in perfect fairness I need to add a few practical suggestions on how to walk in the Spirit. For in many respects this is an art to be learned, and in which we may steadily improve. Many good people who are living in the Spirit and seeking to walk in the Spirit sometimes fail, and, while not "doing the works of the flesh," nevertheless momentarily get out of the Spirit. Parents get out of the Spirit in dealing with their children. Preachers get out of the Spirit in handling their congregations. Services are sometimes hindered because some well-meaning saint gets out of the Spirit. Family discipline and ministerial rebuke and participation in the public service are all certainly in order, but possibly the manner and the time were not quite as the Spirit would have directed. Even after we have been cleansed of carnality our humanity can easily get in the way and temporarily take control. Such failures are more in the nature of mistakes than sins, but still need to be acknowledged and corrected for they may do much damage. The shock of seeing some saintly person get out of the Spirit by making an ill-advised speech, or showing a hasty spirit, has injured many a son or daughter, many an interested inquirer, many a tender convert, and has counteracted the wholesome influence of many a godly life.

Therefore you will do well to observe carefully the following suggestions:

First, teach yourself to "practice" the presence of God. Get in the habit of acknowledging His presence. Frequently lift your heart in praise or petition. Seek to make the spirit of prayer and communion possess your soul normally and spontaneously. Never mind whether you especially feel His presence and blessing or not. Here is where the "law of faith" comes into operation. Recognize His nearness, and gratefully acknowledge it, even when the darkness hides His face.

Secondly, study to recognize His movings, and respond instantly to them. Do not get in a strain, but keep alert. Through lack of prayer and in moments of carelessness we rush heedlessly on and fail to detect His gentle pressure on our spirit, His inward tug, His quiet "Better not." Remember, since our bodies are His temple, He is interested in every little thing that concerns them, in their adornment, their care, even the food that nourishes them; and what is more, He has a perfect right to step in at any time. Thousands are lean spiritually and in danger of becoming castaways because they fail to let the Spirit regulate everything that pertains to their bodies. In business matters, in social activities, in intimate domestic relationships, even in such trifling

matters as the buying of clothes, we will save ourselves much grief if we learn to acknowledge Him. Some may scoff, but many will testify to the critical difference between going prayerfully and going prayerlessly.

I would not give the impression that He is concerned only with our bodies. In trying to sense His movings it is dangerously possible to become too self-conscious, and magnify His will concerning such subordinate matters as clothes and food clear out of proportion to vastly more important concerns. He is interested primarily in controlling our relationships with Christ and with other people. He will prompt us not only in little personal matters, but to witness for Him, and speak to this or that one about spiritual issues. And He will suggest little thoughtful acts of kindness to the bodies and palates of neighbors, as well as impress us to pray for the heathen.

Especially is this whole business of walking in the Spirit related to the tongue. This little member is the connecting link between living in the Spirit and walking in the Spirit, between our personal selves and our social selves. If we let the Spirit control our speech, it will be easier to let Him control us everywhere else. And this is the point at which people are most likely to get out of the Spirit. "Sound speech, that cannot be condemned" is the keynote of walking in the Spirit. Have you learned to close your mouth when the Spirit whispered, "Better not say it"? Not that your lips would spill out poison and malice, for you have none to spill if the well of your heart is pure, but there are many times when words though not sinful, would be inexpedient. Have we been accused, and we feel the natural impulse to clear ourselves? Sometimes we may, and should; at other times the Spirit would have us be still. Is there the seed of an argument in the table conversation, an impulse to voice an opinion which might hurt someone, an answer to a thrust that might be a bit of retaliation? If you are walking in the Spirit He will lay a restraining finger on your lips and you will be silent. Is the conversation about people, and you are about to make a comment, which though not untrue or prompted by an unkind motive, would be better left unsaid, since it would not profit anyone? Obey the check! He will save you many times from the grief of being misunderstood and misquoted, if you learn to sense situations in which He would have you be dumb. Oh the power of words to blast or bless! Oh the delicate art of knowing when to speak and when not to speak! Only those who walk in the Spirit learn the art. The Bible is filled with precepts and warnings about words, but only by walking in the Spirit are we able to practice those precepts. Christians who do will never be contributing to church troubles or petty misunderstandings and grievances, going excitedly from person to person to get "their viewpoint." "Where there is no fuel the fire goeth out, so where there is no talebearer the strife ceaseth." Rather will they be speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. Talkative people who brag about saying what they think know nothing of walking in the Spirit. Generally what they think is not worth saying anyway.

This is a long, long talk, but it is on a most vital matter, and these are things that need to be said. If you fail to "walk in the Spirit" all other discussions on walking the highway of holiness will be valueless. Nor are we through yet. There are three further suggestions, to be briefly stated.

Third, acknowledge Him as the creator, preserver, and cultivator of the nine graces, -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. They are His fruits, not yours. You should pray for them, you must cooperate, you must yield, you rightfully should accept blame for failure, but don't try to produce the fruits in your own strength.

Fourth, acknowledge Him as the source of your highest joy. Get in the habit of relying on Him to refresh your spirit. Play, recreation, friends, possessions are all in order as natural sources of joy, and are not to be despised as being incompatible with deep spirituality; nevertheless, learning to rejoice most of all in the Lord is the scriptural way, and will stand us in good stead when all other means are removed. Walking in the Spirit is walking in the joy of the Lord.

Fifth, acknowledge openly the guidance and fellowship of the Spirit. Yes, there is danger here, for there is danger of attributing to Him the responsibility for our own folly. Don't cheapen Him. Don't reveal His secrets. Don't tell everyone that He has given you assurance of this or that. Don't advertise every decision or impression as being the guidance of the Holy Spirit. Be cautious, but not too cautious. If we can dishonor the Holy Spirit by our rashness we can also dishonor Him by our silence. We dare not ignore Him. There are many times when we should say plainly, "The Holy Spirit led me thus and so." If we are honest and prayerful and thoughtful He will teach us when it will glorify God and when it will not. Luke didn't say, "Something told them not to go into Bithynia," or "They had a peculiar feeling," but plainly said, "The Spirit suffered them not." Never mind the squeamishness of finicky people about this sort of thing. If you are really uncertain about the origin of your impression you should of course employ vague and uncertain terms, but if you are sure, be definite in your acknowledgment. If we honor Him He will honor us by continued walking with us. And after all we cannot walk with Him unless He walks with us. "If we live in the Spirit" -- if our eternal life is dependent on Him -- "let us also walk in the Spirit." Let the steps of our outward life be taken in constant recognition of His presence and control.

\* \* \* \* \*

## 10 -- WALKING THROUGH WAITING

"They that wait upon the Lord shall renew their strength... and shall walk and not faint." -- Isa. 40:31

Sometimes you will observe those along the way who become weary of running errands for the Lord, and who faint under the midday sun. They lose the romance and vision of their tasks. No longer does their work for the Master seem important. What they do is not appreciated, anyway. Looking around they discover that others are at ease in Zion, while they, the "willing horses," are being ridden to death. The inequalities and ingratitude begin to weigh dark and heavy on their minds. They have become weary, and begin to fret. And having lost the joy and urge and glow they succumb to discouragement, often to bitterness, and faint.

It is a sad day when spiritual strength so ebbs that the duties of church and the exercise of the religious life lose their zest for a layman. Often it is because he didn't realize that spiritual strength to love and endure and rejoice and grow and achieve does not come from the might of the arm or the flash of the eye. The ardor of human enthusiasms will neither generate nor preserve it. Neither the praise of men nor the inspiration of great preaching will, of themselves, keep it surging through the soul. "Even the youths shall faint and be weary, and the young men shall utterly fail." Strength must be from God. And by the Lord our strength must be renewed frequently. It is not self-perpetuating. We are not reservoirs, but channels. Spiritually energy flows out from us



constantly to a lost world. Even the routine secular duties, the wear and tear of everyday life depletes us. Unless we see to it that we are receiving as well as giving we will soon find ourselves becoming spiritually weak and sickly.

And strength is not imported unconditionally, but to those who wait on Him for it. We must not suppose that because the Holy Spirit abides in our hearts continually, special times for prayer are unnecessary. We will be given instant help for the unexpected emergency only if we have taken time to be sure of sufficient grace for regular needs.

You may expect a conflict in your prayer life. Satan knows, whether we do or not, that 'he who has prayed well has worked well,' and that "we can do more than pray when we have prayed but we cannot do more than pray until we have prayed," and will therefore strive in every possible way to keep us from our knees, or to defeat us on our knees. He will blandly suggest in the morning that if we get this or that done first we will have a better opportunity to pray this afternoon, or this evening. Now some few people do have more time to themselves later in the day or night, and can pray better in the evening. But with the vast majority of us the better opportunity fails to come, or if it does, we are so filled with practical thoughts and taut nerves that it is hard to get into the spirit of prayer. We retire with a sense of defeat, and promise ourselves that we will pray first the next day, only to repeat the same mistake when the next day comes -- unless we are very determined and very careful. After awhile we learn that we must take time to pray, the time which is best for us, and that we must determine to pray whether we do anything else or not.

Nor does Satan give up when he sees we are determined to pray. He will make it difficult to concentrate by reminding us of a score of duties, devising numerous little nagging interruptions, by even being so bold as to inject into the mind thoughts of evil -- right while we are on our knees. Many times you will have a real mental and spiritual struggle before you break through and touch God. Then Satan will suggest that you have an easier time and get along better when you don't pray.

No one who has attempted to live a life of prayer can doubt the existence of a personal devil!

I tell you this not to frighten you, but for you to see that if Satan is so concerned to keep you from praying, you should take the hint and realize more deeply the importance of it, and be more concerned than ever that you do pray. For though it involves conflict, it also is the secret of enjoying reality, victory, and growth in your Christian life. All our previous talks along the highway will be in vain if you do not wait on the Lord. More people backslide through failure to maintain a satisfactory prayer life than from any other cause. Rather than, cringing before the devil's bullying, then, you should let it arouse your Irish, and be a challenge to you. You don't have to be defeated in your prayer life, and will not be, if you determine not to be.

Now some practical suggestions:

It is important that meditative, prayerful Bible reading as well as petition be a part of your waiting on the Lord. Much prayer and little Bible will lead to fanaticism, it has been observed, while much Bible and little prayer will lead to orthodox but dead formalism.

Learn to think of prayer not just as an expression of your wants and interests, but as loving communion with a dear friend. The greatest objective in prayer is that you come into a closer, more sweetly intimate union with God. The result will be an increased sensitiveness to His voice and will, fuller Christ-likeness in your life, and a stronger faith in your intercessions. Realize that you are in the presence of a Person, who is infinitely more real and understanding than would be your mother, if she were sitting in the chair opposite yours. It is possible for our minds to be so engrossed in what we are praying about that we fail to be conscious of the One to whom we are praying.

Pray in faith. "Without faith it is impossible to please Him, for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek Him." Believe He is with you and hears you as you pray, and tell Him you believe it. Believe that as you diligently seek He does and will reward. Tell Him that too. When you are through praying believe that He has heard and for Christ's sake will answer to the measure of His will. If occasionally a sudden, surging feeling of unreality sweeps over you, neither get up from your knees, or question your own experience, but assert your faith.

Learn to apply the principle of variety to your prayer life. Our human nature is such that we cannot sustain any one emotion indefinitely and we rebel against sameness. We can't always get blessed in the same way at the same hour, and at the same point in our prayer. We might habitually voice the same expressions of blessing, but they won't be real. Our praying gets dry when it gets into a rut. Therefore when your praying becomes dry don't think you have grieved away the Holy Spirit, just get out of the rut. There are cycles which operate in our devotional lives as well as in every other part of our lives. There will be periods when it is easy to pray, easy to break through; there will be other periods when it is difficult to get anywhere, seemingly. At this point some people drift into carelessness and indifference, while others become unduly alarmed and get into darkness and confusion over their own spiritual state. Let us do neither, but rather recognize the cycle as a natural process, and meet it by changing our manner of praying.

In applying this principle of variety learn to seek and acknowledge the aid of the Holy Spirit. "We know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered." The Holy Spirit doesn't get into ruts Himself, and He won't let us. This is why He so often uproots us, and why he upsets our little schedules. We must be dependent upon Him, not on our routine. He desires that we shall be able to adjust our devotional life to the variations of our practical life, rather than allowing changing circumstances to overwhelm it.

This is why, also, the Holy Spirit will bless you on a certain line of praying this week, but will not necessarily bless you on the same line next week at all. If, therefore, you don't touch God praying for yourself, pray for others. If you don't get a divine response praying for one person, pray for another, and another, until the Spirit witnesses by burden or blessing that you are praying for the one He would have you pray for at this particular time. God has prayer work for you to do, and prayer battles for you to fight. Ask Him to lead you out in prayer along the line He wills. There will be occasional times of deep heart searching and weeping and humiliation. There will be times -- and they should be frequent -- when all you can do is praise and worship God, and tell Him how

much you love Him. You don't feel like asking for a thing. There will be times when your praying becomes a groan. Carry the burden until God lifts it. When it does leave don't think you have grieved the Spirit; He doesn't desire His children to be under the pressure of a heavy burden all the time. A prolonged burden can easily degenerate into worry and unbelief. Some burdens need to be prayed through and then unloaded.

There will be times when you will want to pray out loud, maybe at the top of your voice. There will be other times when you seem to get closer to the heart of God praying silently. At still other times a spirit of sweet communion will come over you in which you will not care to say words at all, but just let your heart flow out to Him, and His love flow into you, in a hushed and sacred fellowship.

How long should you pray? The very least I can say is, until your strength is renewed. If you leave your prayer closet with the same cloud on your face, the same heaviness of heart, the same chafed, irritated disposition, you have not waited on the Lord long enough. Frequently there must be the renewing of patience for hard Situations, love for unlovable persons, courage to obey God, faith to see God. We must be strong. Feebleness brings no glory to God. Since "the joy of the Lord" is our strength we have not prayed long enough until we have new joy in our hearts, and can face the world with a radiant smile.

If, perchance, you have prayed for hours, maybe days, and have become more nervous and weary and depressed instead of renewed in strength, see a doctor. You need a change of diet and scenery, and a lot more sleep, for your trouble is not spiritual but physical.

Lift your heart to God upon awakening in the morning. A bit of sunshine will enter then that will brighten the whole day. If possible make this the main time of prayer, but if you cannot, at least tarry long enough for a divine touch, then come back for a more prolonged period later. Better to pray a little while frequently than a long while infrequently. But on the other hand, learn what it means to at least occasionally wait on Him by the hour. Some have even been helped by holding themselves to a certain length of time by the clock. It is good discipline. It helps to get away from the nervousness of hurry, with its consequent shallowness, and often enables one to discover hidden depth and power and delight in the realm of dynamic, prevailing prayer which is utterly unknown to the hasty, ten-minute petitioner.

Especially is it often necessary to take time out for a prolonged season of prayer, possibly with fasting, to break that dry, difficult period. Many of the greatest saints have testified that every so often they had to get alone longer than usual for a special time of breaking up and inward renewing. No matter how faithful and regular they were in their devotional lives, they still felt an occasional need for this. And when you do break through that dryness you will have a vigor, a freshness of vision and enthusiasm for your task, and a grip on God that will be stronger than you ever had before.

But don't get into bondage to the clock. There will be periods in your life when for days you may be able to spend very little time actually on your knees. Then it will be wonderful to have formed the habit of "praying without easing," your heart rising to God in praise and petition while you are on the run. At such times the Lord will pour strength into you until you are a surprise to

yourself. But afterward the Spirit will call you back again, with renewed intensity of desire, to those happy hours when you can just wait on God, quietly and alone.

But be sure that such a period is forced on you by necessity and not drifted into carelessly.

Possibly the most vital lesson of all in this matter of the time element is learning to obey at once those inward urges to pray at unexpected times. If you can, drop everything and get somewhere on your knees. If you can't, lift your heart earnestly right where you are. The Holy Spirit is honoring you in such moments. A little time then will often be more effectual than an hour later on.

At any rate, it is he who waits on the Lord who shall renew his strength. No one else will. Therefore determine to be a man or woman of prayer. The more you pray the more you will desire to pray; the less you pray the less you will desire to pray. You may not be able to pray as can another, or as much as another, but pray, nevertheless. It may be exceptionally hard for you to find time, but find it, some way. PRAY! PRAY! PRAY! If you do, you will walk with increasing delight and never failing strength the highway of holiness.

\* \* \* \* \*

## 11 -- CHOOSING OUR GAIT

"But. . . they shall mount up with wings as eagles: they shall run, and not be weary: and they shall walk, and not faint." -- Isa. 40:31

You cannot always choose the gait of your spiritual progress. There will be glorious times of mounting up as with the wings of an eagle over the great emergencies and responsibilities of life. There will be other times when in the blessings and accomplishments of your service you seem to be on the dead run, without a hint of fatigue. This is exhilarating and exciting. But by far the greater part of your life's day you will just be walking through the plain, ordinary humdrum of regular routine and duty. This is where the supreme test will come, and where there is greatest danger of fainting.

It is far easier to run through the cool forest of the mountains than to walk under the hot desert sun. Especially are young people apt to be restless and impatient, and desire the glamour of change. Many people have the mistaken notion that if one is truly baptized with the Spirit, there will be no grind, no sober plodding. And so unless something is doing all the time they either backslide and seek excitement in the world, or they get into despair and darkness because of the drab wilderness through which they are passing. Casting away their confidence, they wonder what is wrong with them, thinking that if all were well there would be a constant succession of outpouring and deluges and external triumphs. And so they want to live in a year-round camp meeting or revival campaign. Peter knew how they felt, for he was sure it would be good to abide on the mountain of transfiguration and impetuously suggested the building of three tabernacles. But Jesus took him back down into the valley where was the son with the evil spirit, where unpleasant fasting became the order of the day and he felt the rub of jostling crowds.

There is no escape from the ruggedness of the Christian way. Even the mountain top is often wrapped in black clouds and riven by mighty storms. Great souls, too, know the walking gait. How uneventful and commonplace must have been those thirty years when Jesus lived with his parents and was subject to them." Many a callow youth of today would scorn the dull, dead little village of Nazareth. Life was simple, and by modern standards, monotonous and circumscribed. Only once a year did the family go to Jerusalem. Jesus knew the routine of daily bread earning, the callused hands of humble toil. The sound of crying babies was as common in that humble Galilean home as it is in many a home today. There is no evidence that He was ever greatly heralded or honored by His neighbors or even by the family. No trumpeting of home town fame preceded Him as He left for the banks of the River Jordan. During all those years of plain walking, He fainted not. And if it be objected that Jesus was divine and therefore beyond such human comparison, I remind you of Mary. She walked too, and fainted not.

That feverish insistence on perpetual lightnings and thunderings, that determination to live in the realm of the superlative, is a symptom of either immature instability or fanatical superficiality. Such people have no sympathy or patience with the burden-carrying plodder. They want to ring the bell, but sweeping the church is distasteful. The unglamorous jobs of organizing Sunday Schools and filling out record cards and sitting on the board and paying bills -- the business and mechanical end of the church -- are not spiritual enough for them. There is not enough fire or power in that. It is man's work, they scorn, all human. Now you and I and every right-thinking person live for those hours when we mount up with wings as eagles in a glorious altar service, when the shouts of saints and the joy of new-born babes in Christ fill us with rapture. But it is a mark of greater grace to be able to trudge through the week, when duty reigns and rapture sags, doing the routine praying and commonplace tasks, both in the home and church, which make that hour of triumph possible. It is to be doubted if anyone will truly mount up with wings or run without fatigue in the great opportunities of life unless he also learns to walk without fainting in the grind of life. It took faithful walking during uneventful, unrecorded days to enable Paul and Silas to sing and shout in the Philippian jail.

Commissioner S. L. Brengle of the Salvation Army often said to himself, "Brengle has one particular genius for business." He was not naturally inclined toward debits and credits, records and statistics. Notwithstanding, when he was appointed District Commander, he did not renounce the authority of his superiors as being divergent from the will of God. He did not bolt. He did not despise such work as being unspiritual just because it was distasteful. On the contrary he applied himself to it conscientiously and ardently, and sanctified it by maintaining throughout his fervent spirituality, devotional emphasis and joyous spirit. He ran where he could; when he couldn't he walked. He knew that tedious work must be done in the kingdom as well as pleasant work, and that the man doing one could be as aflame for God as the man doing the other. Those seven laymen who were chosen to perform the thankless, unromantic task of "waiting tables" were as truly men ' full of the Holy Ghost and wisdom," according to the account in Acts, as were the apostles who gave themselves continually to the ministry of the Word and prayer.

One day Jesus cast a legion of devils out of the Gadarene. The most natural impulse in the world was for him to want to go with Jesus, as he was about to take the ship back across the sea. With Jesus he could live constantly in the ecstasy of devotion, flushed with the excitement of his popularity and his miracle-working power. Every day there would be something new, some novel

adventure, strange scenery to see and new crowds -- always crowds. There would be no worries. If he got sick, Jesus would heal him. Never would he be hungry, for where Jesus was there was always food. And doubly safe would he be from the frightful danger of being repossessed with demons, if Jesus were but within the reach of the hand and the sound of the voice. Such a dream, I say, was as instinctive for that new-made man as a gasp for fresh air. But such a glamorous and irresponsible life was not the will of Jesus for him, nor is it the will of Jesus for us. Jesus "suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Go home and be an every-day witness among familiar, uninteresting surroundings, and to the people who are most likely to disbelieve you. Go home where you will have to till the soil and harvest the crops and care for the stock. But go telling. And if you go living what you tell, some will see that you are a changed man, God's man, and will themselves become God's men.

And many a time, when some eager worker for the Master has become restless with the carrying of his responsibility, and been tempted to follow new ways and new interests that promised more immediate and apparent success, or that offered release from some of the chafing duties, maybe of home or of church, I have wanted to cry, "Go home!" And I would shout to them from the housetops that the greater glory of superior grace is not a flag-waving, bugle-sounding succession of external triumphs, but the possession of internal triumphs in the midst of external grind and toil, when the walking is not even marching, but plodding.

\* \* \* \* \*

## 12 -- THE FREEDOM OF THE ROAD

"And I will walk at liberty, for I seek thy precepts." -- Psalm 119:45

The highway of holiness may be a narrow way, but so is the railroad track. The train will certainly not find greater liberty by leaving the track and plowing into the ditch! Only by following the rails will it retain its freedom of movement and usefulness, and only by walking God's holy way can you keep company with the Psalmist and "walk at liberty."

The holiness people are a free people. One of the sweetest joys of the sanctified man is the consciousness that he is set at liberty! He is free from sin, from guilt, from fear, from the carnal nature, free from covetousness, inordinate affection, pride, bondage to people. But how carefully this freedom needs to be kept and guarded! "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." Satan will constantly seek to entangle you in something that will destroy your liberty. Sin, of course, will destroy it utterly, for "he that committeth sin is the servant of sin." But Satan will not stop with trying to get you to commit open sin. There are many subtle ways in which he maneuvers God's people into little webs that hamper their usefulness and tie them up.

Bondage to a super-sensitive conscience is possible. This is a form of legalism, which magnifies the letter of the law above the spirit of the law. If Satan can't get the Christian to indulge in questionable things, he will put the stigma of sin on perfectly innocent pleasures, until the poor, hounded child of God hardly dares smile. And if the adversary can't keep him from praying, he

will press him into bondage to such exercises, so that he will impose on himself a lot of minute rules and schedules for the regulation of his life, to which he will be in such subjection that if he oversleeps, or prays at some other time, or fails to read so many chapters of the Bible, he is in an agony of self-reproach. Throw off such legalism! Breathe freely, and laugh in the devil's face, for "ye have been called unto liberty." Plan your time and make rules, of course, but don't let them control you, control them! Such a super-sensitive person is in constant torment over dreams, blunders, natural desires, momentary suggestions of evil; and he allows Satan to taunt him until his spiritual energies are dissipated in tears and confessions and self-examinations. He should reject what is evil, disclaim all responsibility, cast all that grieves on the Lord, and forget it! Many a child of God has lost the naturalness, the joyous carefreeness of normal holiness and has become morbid, fearful, introspective. He is a "wet-blanket" in social circles. True holiness should produce healthy-minded persons, not neurotics. It is imperative that we be conscientious about things that count, or that distinctly have the appearance of evil, but in distinguishing the innocent from the harmful we need a good baptism of common sense.

To show how Satan deceives even intelligent, mature people along this line, I will relate the experience of a lady pastor. Although she was fond of them, she received a strong impression that since oysters had "no fins nor scales," and such were forbidden as food under the Old Testament law, it was wrong for her to eat them under the Gospel dispensation. For some time she was very strict and rigid in her abstinence. But one day, when her resources were unusually low, she breathed a prayer that the Lord would lay it on some parishioner's heart to invite her for dinner. Her prayer was answered. To her horror, it proved to be an oyster feed." In almost panic she inwardly prayed, "Lord, what shall I do?" And the Lord graciously whispered into her ear, "Fat what's set before you, asking no questions for conscience sake." Instantly her eyes were opened, and she saw the folly of her scruple. The yoke was gone from that moment. A small thing? Yes, but if the Spider of Hell can throw even one strand around us, he may in time throw another, and another, until we are helpless victims of his vicious web.

There is a tendency, also, for such a super-sensitive conscience to project itself outward toward other people, until the morbid Christian imposes his legalism on them. He finds himself (the tragedy is that too often he does not find himself) under another form of bondage, worse even than the first; the bondage of a critical spirit. In no way will we lose our own liberty more quickly than to begin spying on the liberty of others.

Although holiness does not deliver us from natural timidity or sensitiveness, it does deliver us from bondage to people. We are no longer ruled by their standards, customs, desires, or opinions. We may feel their scorn, but do not bow to it! How many have rejoiced when they finally obtained this deliverance! Do not lose it! Do not be so anxious to keep it that you become brazen or discourteous, do not throw reason to the winds, but simply determine, and keep determining, that you will obey God at all costs. Here again, Satan is tricky in his methods of entangling us. A well-known writer tells of the time she found herself in the front seat of a strange non-holiness church. During the song service she got blessed and, quite naturally, raised her hand in praise. Satan immediately whispered, "Be careful, now, you know this is a church. They won't understand that, and they'll think you are bold." How like the voice of common sense that sounds instead of the voice of the Deceiver! But sensing its source and seeing its subtlety, she kept on singing, risking their good opinion, for, she said to herself, "My freedom has cost me so much I can't afford to lose

it now." And God vindicated her, for the people were pleased rather than offended, and an invitation was extended for her to preach the following Sunday night. Now, to put our so-called liberty on exhibition, in a strange church or anywhere else, and make ourselves conspicuous just to demonstrate that we are "free," is almost unpardonable. It is very near using "our liberty as an occasion to the flesh." In fact, it indicates a bondage to spiritual pride, rather than indicating the true liberty it pretends to be. But when the Spirit distinctly blesses and moves, yield to Him. "Where the Spirit of the Lord is, there is liberty." Live, then, in the very atmosphere and presence of the Spirit. And if you value either your soul or your liberty, "quench not the Spirit."

Satan has some freak forms of bondage, the more dangerous because the least suspected. If he cannot get us into bondage to the frowns of unsympathetic people, he may even try to get us into bondage to the liberty of other Christians! Strange and devious are his devices. Because we don't have liberty in quite the same way they have, we conclude we don't have liberty at all! Don't think that in order to enjoy freedom in the Holy Ghost you must be free to do everything everyone else does, for differences of personality and temperament will vary almost infinitely the manifestations of the Spirit. Just be yourself! Claim the liberty to be and do what God wants you to be and do. Neither shout because another does, or refrain from shouting because another frowns.

People can bring themselves into bondage by making rash statements which they feel afterward they must live up to; such as, "God has delivered me from medicine. I've said good-bye to the drug store and to the doctor forever." Look out Beware of being dogmatic about anything you will or will not do. God may have to teach you a lesson. Say rather, "I'm going to obey God and do what He would have me do." The fact that He leads a certain way one time is no evidence He will lead the same way the next time.

The apostle Paul gave a very wise hint about this matter of bondage, in I Cor. 6:12: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." That is the crux of the whole matter. Use life, but keep your independence. Use your body, but don't let it use you. Don't be brought under the power of your appetites. "Go thy way, eat thy bread with joy," but don't live for the joy of bread-eating. One of the values of fasting is to keep the spirit in control of the body. Rejoice in your loved ones, but don't let them alienate you from God. Money-makers must refuse to be brought under the power of money-making. Fishermen must refuse to be brought under the power of fishing. Lovers of finery must refuse to be brought under the power of finery. Prolific readers must not come under the power of books. Friends must not be brought under the power of their friendships. Hero-worshipers must not be brought under the power of their heroes, or admirers under the objects of their admiration, or converts under the power of their spiritual fathers. Don't let anything or anyone get too great a hold on you. There are some so constituted that they can't follow a radio serial, or even the funny paper, without coming so under the spell of it that they are irritable and upset if they are forced to miss part. These things seem trifling, but they are the seeds of bondage, and bondage is no trifle. Too much of anything, but God, will bring leanness of soul. "Let your moderation be known unto all men." Keep all on the altar, and particularly watch that thing which used to be your Isaac. Make to yourself a vow, "I will not be brought under the power of any but my Lord and Christ." In Him is liberty; in all else is slavery.

\* \* \* \* \*



THE END