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X-RAY SERMONS

By Jerry Miles Humphrey

"Search me, Oh God and know my heart; try me and know my thoughts." -- Psalms 139:23.

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DEDICATION

This volume is lovingly dedicated
To
Edward and Eliza Thompson,
my companions in tribulation,
and in the kingdom of patience
of Jesus Christ

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AUTHOR'S PREFACE

At the request of my friends I have prepared this collection of short sermons and articles. I admit there is nothing scholarly or extraordinary about them, nevertheless, they are some of the messages God gave me for the people at revivals, tent and camp meetings during the latter part of my evangelistic work.

They have been written against great odds, owing to my broken down nervous condition which was brought on through my continual labor. I feel quite sure, this is the last book I shall attempt to write in this brief world of shadows.

At this point I want to thank the Christian world at large for the hearty reception that you have given my previous printed messages. I sincerely hope that this one will not disappoint you but prove a far greater blessing than the previous ones, and also bring greater glory to the only "Potentate, the King of kings and Lord of Lords; who only hath immortality dwelling the light which no man can approach therein, whom no man hath seen nor can see; to whom be honor and power everlasting. Amen!"

Yours and His,
Jerry Miles Humphrey,
December, 1922

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OPENING PRAYER

Search my heart O God, search my heart,
Yes, closely search ev'ry part;
And whatever sin is in me,
Do bid it this hour, depart.

Search without, O God, search within,
And see if I'm yielded still;
See if my all's on the altar,
My love my fancy and will.

Search my life, O God, search my life
And see if it's clean and white;
See if I'm humble and holy
And walking in judgment light.

-- The Author

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X-RAY SERMONS

Chapter 1 ELIJAH'S ALTAR

"Elijah said unto all the people, come near unto me. And he repaired the altar of the Lord that was broken down." (I Kings 18:30.)

In the lesson before us we have Elijah the prophet rebuilding the altar of God and calling the people to worship.

The altar was the place where the priest not only offered the daily sacrifice, but also confessed his and the people's sins, made intercessions and met God. Israel's first step in departing from God from time to time was forsaking this altar.

According to Heb. 13:10 Christ is the believer's altar where he is to daily present his body a living sacrifice. (Rom. 12:1) Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Peter 2:5.) As it was with Israel, all spiritual decline in the believer's life begins by neglecting this altar. How timely were the words of the Lord Jesus at this point when He said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34.)

There are thousands in the church today who like Elijah, need to repair the altar of devotion to God. Let us carefully notice some facts about his repairing the altar that may be beneficial to us.

1. He had everything in perfect order before he offered a single prayer. There are those who are willing to sing, pray and make large donations who are not willing to confess their sins and make their wrongs right. God does not have to be teased to send the holy fire upon our souls when we meet conditions. "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove. me now herewith, saith the Lord of Hosts, if I will not open you the

windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.)

"Elijah's God still liveth
And waits with great desire;
And those who meet conditions
He answers yet by fire."

2. Elijah not only had everything in readiness before he begins praying, but also had to repair the altar with whole stones (Deut. 27:6). God does not accept half-hearted service, but says Son or Daughter give me thine heart-not a fragment or a part of it, but the whole of it. God wants us to serve Him with the same fervency and zest that we put into our temporal affairs.

3. In repairing the altar, the prophet was forbidden to use any iron tool (Deut. 27:5). Every piece of timber was to fit in without being forced in the least degree. So it is with the present believer these days. He is a volunteer, love-slave and must serve God without being drafted or compelled.

"Love knows no limits, but is fervent beyond all bounds. Love never feels a burden, never thinks things as tasks, willingly attempts what is above its strength, never argues that things are impossible; because all things seem to be possible and lawful to be undertaken."

4. A fourth noteworthy feature about Elijah's repairing the altar was that it was not to have any steps leading thereto, but was to be built near the ground. (Ex. 20:26). Nothing carnal or fleshly is to be exhibited in the service of God. The spirit of contrition is to characterize every act.

Let us notice a few of the stones that may have to be replaced in the altar of our consecration and devotion.

1. The stone of paying vows; namely: the promises we made to God when we were in trouble. The Word says "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Ecc. 5:5.)

2. The next stone that may need repairing is the accustomed day of prayer and fasting that you used to keep in the earlier part of your Christian experience. Your excuse for not keeping it maybe, that you are too busy, feeble or delicate, etc., but where is the glory that you once had that accompanied it?

3. A third stone that may need replacing is the stone of tithing your income.

Have you outgrown giving God a tenth of all your income? Remember, slackness here breeds the canker worms of leanness and barrenness.

4. The next stone that may need replacing is the stone of personal work. Have you lost the courage to speak to sinners on the streets and by-ways?

Do you make it a business to speak to at least one soul every day? If not, there is no marvel that you have lost your testimony and soul burden. Make haste and replace this stone or Christ will soon remove the candlestick.

5. The stone of a "bridled tongue" may also need replacing in your altar. Are you as careful in your conversation as you were once: -- carefully avoiding all evil speaking, tale-bearing, jesting, slang, etc.?

Remember the Word says: "In the multitude of words there wanteth not sin." (Proverbs 10:19.)

6. Still another stone that may have dropped out of the altar of your devotion, is the stone of simple faith in God: i e., trusting Him for the little things. Do you still take Him for your physician and the children's as you once did? Is He still your life insurance policy? Do you still seek His advice and direction in the affairs of every day life, as you did once? Remember the children of Israel got into great trouble by taking their affairs out of the hand of God and placing them in the hands of a worldly minded king.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." (Ps. 121:1.)

Lastly, Elijah removed all grounds for doubt or suspicion, by baptizing the sacrifice with twelve barrels of water. When the fire fell, there could be no doubt regarding it's genuineness.

When seekers fail to renounce every sin and doubtful thing and go to the bottom, they may well expect the devil to deceive them with his fox-fire. God never sends His fire upon anyone who is consciously living in sin or practicing doubtful conduct. This explains why people seem to get blessed whose lives are not in harmony with the Bible. It is Satan's fox-fire and not God's Holy Ghost fire.

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Chapter 2 GOD NOT WELL PLEASSED

"But with many of them God was not well pleased." (I Cor. 10:5.)

The Apostle here used the life and travel of the children of Israel to teach us some age abiding lessons. At first sight, the little adverb "well" reveals three startling facts. Let us hurriedly notice them in order:

1. It reveals the fact that it is possible for a church or individual to daily receive God's blessings and benefits, and at the same time not have His full favor. Many of the Israelites who were baptized in the cloud, ate of the manna and drank from the rock were afterward overthrown in the wilderness. Through this we are reminded of the statement made by the apostle Jude which reads as follows: "I will therefore put you in remembrance, though ye once knew this, how that the

Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." The writer is made to wonder what will become of the many thousands of professing Christians who do not believe in Holiness. From a scriptural standpoint they cannot be considered believers and at the same time disbelieve the plain teaching of God's Word. The Word says "But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.)

2. A second fact revealed by the adverb "well" is that it is possible for an individual to receive some recognition from God, and at the same time not be in possession of His full favor. The prophet Balaam prayed and conversed with God and also received some answers to his prayers while he was out of His full favor, (Num. 22:1-33.)

3. The next startling fact revealed by the adverb "well", is that it is possible for an individual to be lost, after enjoying God's favor and blessing for many years. Were it possible for the reader to descend into hell and hold an inquiry meeting with the damned, this statement would be verified by Lucifer. Lot's wife, Saul, Korah, Dothan, Abiram, Judas and multitudes of others.

If in the life of a believer there exists a condition or attitude which prevents God's full favor from coming on their souls, it would be well for such individuals to keep the following facts in mind. (a) There can be no satisfactory substitute for the full favor and smile of God upon one's life. (b) Nothing is to be considered trivial or minute that in any way prevents the full favor of God from resting upon the soul, but is to be classed with the pride and rebellion that transformed angels into devils, blighted Eden, polluted man, wrecked fair earth, and filled hell with fire and brimstone.

(c) The next fact to be remembered is as follows: -- That day, week or month is utterly lost that we live outside the favor of God. O that souls who break with God would immediately seek His favor and not try to live a "make-believe" life! The person upon earth who possesses the greatest degree of the essence of hell in their breast is the one who professes to be a Christian and at the same time void of the favor of God. Let us notice some of the things that determine whether God is well pleased with us or not.

1. At first sight, it would mean that our spirit, soul and body have been brought in line with His will, and we are walking as Christ walked and doing His will on earth as the angels' do it in heaven. (Matt. 6:10; I John 2:6.)

2. There is no condemnation upon our soul but we are as clear as a bell having a conscience void of offense toward God and man. (Acts 24:16; Rom. 8:1.)

3. If God is well pleased with us, we have put off the old man, the carnal mind which is enmity against God and are made perfect in love (Rom. 6:22) and are walking before Him blameless in love. (Eph. 1:4.)

4. If God is well pleased with us, all of our actions at home and abroad are such as we can ask His blessings upon, and are also 'such as He can smile upon continually.

"He's looking on me with a smile
And owning me for His child
O glory be to Jesus
He's looking on me with a smile!"

* * * * *

Chapter 3 JACOB'S VOICE

And Jacob went near unto Isaac his father; and he felt him, and said "The voice is Jacob's voice, but the hands are the hands of Esau." (Gen. 27:22.) "And after a while came unto him, they that stood by, and said to Peter, surely thou also art one of them, for thy speech betrayeth thee." (Matt. 26:73.)

In these verses, inspiration has briefly told us of two men being betrayed by their voices. We remember that not only man but everything in nature has a voice through which it can not only express itself but by which it may be detected by those about it. Even the rocks, trees and waters have a voice and can express ' themselves. Love, hate, joy and sorrow have voices also and cannot be kept concealed from the bystander.

This is also true about carnality. It, too, has a voice through which it expresses itself to those about it. Jacob's voice, clothed in Esau's raiment, here becomes a fitting emblem of carnality clothed in a robe of piety; i.e., clothed in various phases of devotion, or in other words, a wrong spirit clothed in religious actions.

A person may be ever so pious, refined and cultured and yet if carnality is in them it has a way of speaking to those about it. It is true that the voice is soft but is readily recognized by every one. Even a child can detect when people talk or act out of the spirit. Quite often, the conduct, the shout, the religious hurrah is that of the rightful heir, but the spirit is that of the old man.

Let us prayerfully notice some of the many ways carnality may be heard speaking from an unsanctified heart:

1. First. Through a hard tried look of the eye. That usually expresses the feeling and mood of the individual. If we are happy or sad, it is portrayed in the eye. If we are pleased or displeased, it can be seen in the eye. We cannot hide it. In the Songs of Solomon 1:15 and 4:1 we read about "doves' eyes". It is said that a dove never casts a hard, tried, angry, impatient or aggravated look, but soft and gentle all the time. All hard, impatient aggravated looks are no more and no less than the soft voice of carnality. It is true, it may be clothed in the pious garb of a high profession, nevertheless, 'tis the voice of Jacob -- the Old man.

2. A second way the voice of carnality often speaks to the bystander from an unsanctified heart is through a sour, angry expression on the face. The face is the playground of our thoughts, feelings and words. A man once speaking of his pious mother, said: "I have never seen an

impatient look on mother's face for forty years." Reader can this be said of you by those who live and associate with you? It is true, you may attend church, read the Bible, sing, pray and testify but that is only the garb of Esau, if impatience and anger still romp on the playground of your face.

3. Still another way carnality is frequently heard speaking from an unsanctified heart, is through curt, short, sharp, crabbed words. Reader, no matter how many churches you may belong to, or how much you sing, pray, preach or give if you are still given to speaking sharply, shortly, and crabbedly, your heart is still carnal. Solomon said, "A soft answer turneth away wrath; but grievous words stir up anger."

4. Again, carnality sometimes speaks to the bystander through a balky, pouty, sullen, silence. That is, when a person takes exception to something that is said or done, and refuses to talk or be sociable, but closes up and goes into their shell like a terrapin, and there remains for hours. They are too pious and conscientious to scold or quarrel. Therefore carnality adopts this method of speaking to the bystander. It is no more and no less than stubbornness clad in the garb of religion and sanctity.

5. The soft voice of carnality is sometimes heard through an important snatch of the hand, stamp of the foot and toss of the head. Many a time the act of slamming a door reveals a batch of carnality a mile thick. A holy man never slams the door, kicks the cat, kicks or jerks the horse, but is blameless and harmless." (Phil. 2:15).

6. Furthermore, carnality's voice is sometimes heard speaking through the fancy, taste and manner of a person. As one has said, a straw will tell us in what direction the wind is blowing. Who is it that has not heard carnality speaking through a gaudy ribbon, a costly robe, a conspicuous color or a proud important walk?

Reader your loud testimony, high jump and long prayer may resemble that of a Holy Ghost Saint, but if you possess this spirit, the old man is in your heart as large as a woodchuck.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22-24.)

* * * * *

Chapter 4 THE THOUGHT LIFE

"Bringing into captivity every thought to the obedience of Christ."

In order for the tenants in a house to be healthy and vigorous, the house must not only be properly ventilated but must have good water and a clean cellar. So it is with a spiritual man. If he would be healthy and vigorous for God, he must not only live a clean external life, but also must have clean thoughts. As one has said, there are four sides to a man's life; namely, public, home, private and inner life.

The inner life has various departments: 1. The Will, i e. That facility by which the mind makes choice. 2. The Affection, i e. The feeling, disposition, attachment, etc. 3. The Motive, i e. That which prompts to action, the intention with which a thing is done. 4. Thought, i e. Conception, that which one thinks, idea, fancy, consideration and opinion.

Before we get saved our thoughts run wild like broncos on the prairie but when we get saved, they are all harnessed up and brought into the service of Jesus Christ.

The Word says that there are two classes of thoughts. In Proverbs 12:5 we read the following statement: "The thoughts of the righteous are right." and in Mark 7:21, we read thus, "For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, etc."

According to the voice of Inspiration in Isa. 55:7, we are as much responsible for our thoughts as we are for our conduct. Notice how it reads: "Let the wicked forsake his way, and the unrighteous man his thoughts." Evil thoughts, not only have to be forsaken, but have to be confessed. A person has as much right to confess the evil thoughts that he has nursed and entertained against his neighbor, as he does the wrong things he has practiced towards or against him. "He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.)

Evil thoughts have to be forgiven also as well as confessed. What saith the Scriptures on this subject? We read in Acts 8:21-22: "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God; Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Let us notice some reasons why every thought should be brought into captivity to the obedience of Christ.

1. Because "As he thinketh in his heart so is he." (Prov. 23:7.) Our thoughts are like an artist painting pictures on the walls of our immortal nature. They will live forever if not canceled by the blood. The heart is to be kept diligent, the conscience void of offense, the affection set on things above, the will submissive, the thoughts pure and the intention and motive in the state to be always discerned by the eye' of God. (Heb. 4:12.)

It is to be remembered that we are no holier than the vilest thought we entertain. Just as a chain is no stronger than its weakest link.

2. A second reason why every thought should be harnessed up and brought into the service of God is as follows:

The thing that remains chief in one's mind day in and day out unrejected is the thing that he will do finally. Those who commit suicide usually entertain the thought weeks and months before they decide to do it. An evil thought is like a seed sown. It will grow if allowed to lodge in our minds and be kept warm with our endorsement. If we do not approve of our thoughts we must not

allow them to roost in our minds but we should stone them away, as we would an unclean vulture that chooses to lodge in our apple tree.

3. Still another reason why every thought should be brought into captivity is because "thought" is the fore-runner and exciter of desire. Thought like an electric wire is connected with our five senses, hence -- to touch one affects the other. What the eye sees sets thought to operating, what the ear hears, or the hand feels, or the nose scents, or the palate tastes affects our thoughts. This is one reason why it is an injustice done to men for the opposite sex to go out in public half nude.

4. A still greater reason why every thought should be kept in captivity is because our thoughts can enter places where we are not allowed to go. Our thoughts can trespass on territory that our feet and hand dare not enter.

5. A final reason why our thoughts should be kept in captivity is because it is easier to backslide and to lose out through the thought realm than in any other way. If a person should backslide through lying, stealing, swearing, fighting or getting intoxicated, the public would find it out, and thus reject him and brand him as a backslider. But when a person backslides through entertaining or indulging in unclean thoughts, he can go on professing to be right with God without being rejected or discounted. No doubt fifty percent of the professing Christians are backslidden at this point.

The question that may arise at this point is, when does a thought become sinful?

It is to be remembered that there is a difference between "evil thoughts" and "thoughts of evil". We are not responsible for the various thoughts that Satan may cause to pass through our minds. We are only responsible for the ones entertained. Therefore, a thought becomes sinful when we admit it into our mind and entertain it. Secondly, A thought becomes sinful when we allow imaginations to paint evil pictures in our minds unrestrained. A thought is not ours until welcomed and embraced.

Sometimes mosquitoes hum and buzz around our heads and ears, but we quickly show them that they are not wanted by fighting them away. No doubt when we get to eternity and see things from God's point of view, we will discover that more people went to hell through entertaining and harboring evil thoughts than any other phase of sin. Remember reader, your thoughts are heard in heaven.

"And must I be to judgment brought
And answer in that day;
For every vain and idle thought
And every word I say."

* * * * *

Chapter 5
A TENT

"And Balaam lifted up his eyes, and he saw Israel abiding in his tents." (Num. 24:2.)

"By faith he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob." (Heb. 11:9.)

The reader, no doubt remembers that the children of Israel dwelt in tents from the time they left Egypt until the day they entered Canaan, which was a period of forty years. This is a striking picture of our journey from the cradle to the grave. The apostle Paul compared or likened our bodies to a tent in the following expression. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands, eternal in the heavens." (II Cor. 5:1.)

Inspiration has used so many striking illustrations to remind us of the fact that we are on a brief errand from the cradle to the grave.

Let us hurriedly study a tent and learn some valuable lessons about our short stay on earth,

1. The first lesson taught by this canvas dwelling house is that, it is so delicate and frail, and is affected by the most gentle gale that blows. Thus it is with these well-wrought fleshy tabernacles in which we live. They are often affected by the slightest draft, chill or dampness. Truly, as the poet has said: "Fairest flowers soon decay, youth and beauty fade away, Oh, you have not long to stay!"

2. A second lesson suggested by a tent is that it is such a thin partition that it can easily be punctured by the point of a pin. So it is with these frail bodies in which we live. The most healthy and hearty person on earth today may be cold in death and in the morgue tomorrow. The human structure may be punctured by a nail, a splinter, a bullet or an insect's sting and thus put us out of commission. Reader, beware of how you procrastinate on the mercy of God, for you are only abiding in a frail tent, that may spring a dangerous and irreparable leak before yonder sun sets.

3. Third: The duration of a tent is so brief and it so quickly shows signs of decay.

Reader, it was only yesterday (so to speak) when your hair was black and glossy, and your eyes bright, your teeth well set and the bloom of youth and beauty on your cheek, but today your eyes are growing dim, your hair hoary, your body frail, your steps feeble, and your heart slowly drumming the dead march to the grave.

4. Furthermore, a tent not only suggests a temporary stay on earth but also suggests the folly of accumulating too many worldly goods, for our stay on earth is too brief. For it is certain said the Apostle Paul: "We brought nothing into this world, and it is certain we can carry nothing out." (I Tim. 6:7.)

The rich fool may add house to house and field to field, and the restless miser may hold unbroken communion with his cankered heaps, but the Detective Death comes, and he will leave all and go to eternity empty-handed.

5. The next lesson we learn from Israel's tents was this: -- the time of their being taken down for a long journey was not known from one moment to another. The whole matter rested on Moses who would receive the information from the pillar of cloud by day and the pillar of fire by night. So it is with the children of Adam who dwell in these tents of clay; we know not the day, hour or moment the summons will come for us to fold our tents and depart from this big world of shadows. How timely is the exhortation of the wise man -- "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1.)

Still another lesson learned from the tent dwellers of long ago is this: The tenants chief place was in the door of their tent. When the three celestial visitors called on Abraham, they found him in the door of his tent (Gen. 18:1.) This is true with every son and daughter of Adam, we are all sitting at the door of these frail fleshly tents, ready to depart. "Cease ye from man, (said God) whose breath is in his nostrils," that is, at the door. (Isa. 2:22.) Remember Reader ' even on your healthiest day you are within one heart's beat of heaven or hell.

"A little more pleasure a little more mirth,
You're folding your tent to be gone;
A little more sowing discord in the earth,
You're folding your tent to be gone.

A little more trifling, a little more scorn,
You're folding your tent to be gone;
A little more darkness and judgment will dawn,
You're folding your tent to be gone."

* * * * *

Chapter 6 OUT OF TOUCH

"And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams." (I Sam. 28:15.)

This is the testimony of a man who was out of touch with God his last night on earth. It is the language of despair, the essence of all future misery. It is sad enough to be out of touch on life's healthiest day ; but what must it mean to be out of touch when the course has been run, and life's sun is sinking in the west, and the long shadows of eternity falling!

You will notice his dire complaint was two-fold. The first was, that God had left him -- a misfortune too great to be framed into words. His second complaint was still more awful. Notice how it reads. Every word weighs a ton, "And answereth me no more." We notice that this man was the anointed king of Israel for forty years, but was out of touch with God thirty-eight years of that time. In other words, he was sailing under a false flag and living a life of "make-believe" for thirty-eight years. Think of it!

What a blessing it would have been to the church of God if Saul the pioneer king of Israel should have been the only person in the history of the church, who broke with God and lost the "glory" and went on playing the "hypocrite," and deceiving the people. But sad to relate, there are hundreds in almost every community who have grieved the Spirit and lost the Witness; nevertheless, they are still keeping up a high profession and living a life of "make believe." Reader, are you one of these bold hypocrites? Remember you are only deceiving yourself and at the end will be the only loser.

Let us turn our attention away from this doomed man and see if we, ourselves are in touch with God this very moment.

1. It is not what stage of grace you profess. There is a vast difference between professing and possessing. There are hundreds of people in the church today professing to be saved who have not had God's favor and blessing for months.

2. The question is not in what line of religious work you are engaged, It is possible to sing, exhort, preach and even write books and at the same time not be right with God. Jesus said that people would say to Him on the Judgment Day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity." (Matt. 7:22-23.)

3. Neither is the question how circumspectly you walk, There is more to Christianity than the negative. It does not make a person a Christian to simply refrain from fighting, swearing, gambling and stealing. Animals are not Christians and they do not do these things. Jesus said, "Ye must be born again." (John 3:3.)

One does not need to commit murder or burglarize a bank to get out of touch with God. A white lie, a cross word or a shady act, will get a soul out of touch as quickly as any gross sin, Being in touch with God is like electricity. You are either on or off, right or wrong, saved or lost, a saint or a sinner, There is no neutral ground. Let us notice some things that indicate a soul is out of touch with God.

1. The first thing that usually reveals the fact that people are out of touch with God, is that they are easily provoked at home. They are not patient and kind to the loved ones there, but are cross, crabbed and quarrelsome. This is a sure sign that a person has broken with God and is in decline. No person can scold, talk short and sharp, and at the same time enjoy God's grace. Hear what the Apostle James has to say on this point. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, And the fruit of righteousness is sown in peace of them that make peace." (James 3:17-18.)

2. Soul gloom instead of a clear bright assurance is another indication that the soul is out of touch with God. Condemnation and soul gloom usually arise from sin and disobedience. Reader, if you are under condemnation and in spiritual darkness, you may well conclude that you have

disobeyed God and grieved the Spirit on some line, for the Word says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1.) "God is light, and in him is no darkness at all, If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." (I John 1:5-6.)

3. If the spirit of prayer and testimony is completely lost and the soul left void of a relish for devotion, void of concern for the unsaved and void of peace and joy, it is a sure sign that the connection with heaven has been lost, and needs to be investigated immediately.

Notice a few of the many things that often get souls out of touch with God. Too much talk, disobedience in small matters, neglecting the means of grace, evil speaking, tampering with the consecration, etc.

Reader, how is it with you?

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Chapter 7 WAITING UPON GOD

"And so after he had patiently endured, he obtained the promise." (Heb. 6:15.) "They shall not be ashamed that wait for me." (Isa. 49:23.)

The verb "wait" or "waiting", appears more than thirty times in the Bible. Abraham discovered a secret that but few people discover now days. That secret was how to wait patiently upon God for the fulfillment of a promise. Abraham did not make this discovery, however, until he underwent two unpleasant experiences, The first unpleasant experience was that of getting into trouble by taking things out of God's hands and trying to bring them to pass prematurely.

Secondly, he finally learned how to believe, rest and wait, even when faith's outlook was the most obscure.

"A faith that shines more bright and clear
When tempest rage without;
That when in danger knows no fear
In darkness feels no doubt."

Aside from faith, patience is more heavily drawn upon in the service of God than any other grace or gift. It is drawn upon when we deal with sinners, drawn upon when we deal with saints, and also heavily drawn upon when we deal with God. Jesus said, "In your patience possess ye your soul."

Let us note some of the reasons why so much waiting is necessary in receiving a promise from God. Many a time after we have prayed a thing through and obtained the witness that the answer is on the way, we are made to wait years for its fulfillment. Why is this?

1. Waiting seems to be the chief antidote used of God to free his children from green zeal and a hasty spirit. We are all like children, we like everything done in a hurry; but God is slow but sure. What He does never has to be undone.

2. The next reason why so much waiting is required in receiving promises from God is that our spirits must first reach an attitude of ripeness a fitness for that special blessing. Everything in nature has to get ripe. As the Word says the time has to "fully come". Let us notice some conditions that constitute that ripeness.

First, we must be willing to accept it God's way. So many like Naaman have their stakes set for God to come a certain way. Some people want to get saved, but don't want to shout, weep or do anything unusual. They want God to come to their terms.

Second, we must not only become willing to accept the promised blessing God's way, but also must become willing to wait God's time. David said, "My times are in Thy hands." It is presumption and fanaticism to set certain hours and days for God to do this or that. We cannot set stakes or map out any schedule for God. We must await His time. He knows the proper time to come much better than we. Therefore, we must content ourselves and wait for Him. He well said, "They shall not be ashamed that wait for me."

3. We must not only await God's time, but become perfectly willing to be denied altogether. if it seem best in the wisdom of God. If God should give us a thing, whether it be best for us or not, simply because we requested Him to do so, He would be encouraging rebellion in us. Jesus prayed, "Father, not my will but thine be done." This spirit of submission should accompany all our petitions.

4. We must also become willing to accept all the pressure, privation, and hardship required to prepare us for that blessing. It took eighty years of preparation to get Moses ready for the "Burning Bush" blessing and leadership of Israel. It took thirteen years of hardship to get Joseph ready for a ruler in Egypt, It took many years of warfare to prepare David to pen those sweet Psalms that have blessed billions of people.

5. Before receiving a promised blessing from God, we must also become willing to endure all of the responsibility, opposition, persecution, and temptations that accompany that blessing. When the two disciples wanted to sit on the right and left side of Jesus' throne, He asked them if they were willing to drink of His cup, and be baptized with His baptism.

People forget that big blessings bring big responsibilities, big trials, new phases of temptation and greater conflicts of the devil. Reader unless you are willing to accept all of the trials and difficulties that accompany a big blessing, you are in no place to pray for it.

6. The next stage of soul ripeness that one should reach before receiving promised blessing is a stage of "Bull-dog-grip" faith. That which grips God's promises and never lets go. A faith that Satan with all of his doubts, and God with all his testings cannot make us lose our grip.

Abraham still believed God, after Isaac was ordered slain. And Abraham said to his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." (Gen. 22:5.)

The woman of Canaan held on for the healing of her daughter notwithstanding the apparent indifference of the Saviour towards her.

Reader, if you have prayed through and obtained the witness from God for the salvation of loved ones, or on any other line, hold on and don't let go! God's delays are by no means his denials. "They shall not be ashamed that wait for me."

"Faith, mighty faith the promise sees
And looks to that alone;
Laughs at impossibilities
And cries 'It shall be done'."

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Chapter 8 "THE GOLDEN RULE"

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. 7:12.)

The text is a part of the sermon on the mount, and has the national reputation of being the "Golden Rule", for both the saint and sinner, which we believe everyone would live up to, were it not for the two following reasons: (a) Ignoring and silencing the still small voice of conscience. (b) A disrespect for the feelings and rights of our neighbor.

Since we are so easily swerved from this rule by our environments, let us run the key-board from A to Z and see if we are in keeping with it.

We are at once brought face to face with its magnitude, through the adverb "all". Not in a few things, or occasionally, but in all things.

Now that we may obtain a more correct knowledge of how this rule may be kept or violated, we will have to analyze the little word "do". "Do ye even so, to them." "Do" means to effect, or bring about; bring into any form or state. According to the testimony of the Bible and Daniel Webster, there are four ways of performing a right or a wrong act.

1. Any act performed that has the consent of the will, i. e., willfully done. "If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:19.)

2. Any word deliberately spoken having the cooperation of the purpose and intention. (Prov. 20:18.) "Every purpose is established by counsel."

3. Any thought that is permitted to lodge in our mind, unrejected. "Let the wicked forsake his way, and the unrighteous man his thoughts:" (Isa. 55:7.)

4. Any good or ill desire that arises in our heart and is permitted to stay there unprotected. (Matt. 5:28.)

Let us prayerfully paraphrase these four ways of violating the "Golden Rule" and see how we stand.

I. The Conduct, i. e., any act done with the consent of the will.

(a) Do you in all deals, trades, bargains and transactions, do to others as you would that they should do to you?

(b) Do you pay your bills, and meet your obligations in the same way that you wish others to do by you?

(c) Are the prices on your goods such as you would be willing to pay, were you in the customers place?

(d) Do you place others into circumstances and into difficult places that you are not willing to fill, or under burdens that you are not willing to bear?

II. Your Conversation, i. e., any word deliberately spoken having the cooperation of the intention.

(a) Do you make any remark about your neighbor that you would not like made about you? Be honest!

(b) Do you ever speak shorter, sharper, harsher or more unkindly to anyone than you would like spoken to you? The Son of God did not say, "As they do to you," but as ye would that they should do to you.

III. Your Thoughts, i. e., Do you allow unkind thoughts about your neighbor to lodge in your heart? Do you uncharitably suspicion anyone? Do you allow such thoughts to lurk around the door of your soul unrebuked? Remember, "Charity thinketh no evil." (I Cor. 13:5.)

IV. Desires and Feelings. Do you give place to unkind feelings toward anyone? Do you ever have the least desire to take revenge? Do you allow Satan to talk to you about others without resisting him?

Notice some of the ways you, yourself like to be treated.

1. Kindly and rightly.

2. With due respect, consideration and courtesy.

3. You like to be judged and dealt with fairly and squarely.
4. You like to be believed and trusted.
5. You like to be loved by all and disliked by none.

Reader, from this day go forth and do in all things to everyone, as you wish that they would do to you.

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Chapter 9 JONATHAN AND DAVID

"And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field." (I Sam. 20:11.)

There are so many valuable lessons contained in the Word of God that are not seen by the casual eye or casual reader, that we are exhorted to "search the scriptures."

It is generally accepted by Bible students, that David was a type of Christ, This being true makes Saul his greatest opponent, a type of Satan. Hence, Jonathan, the middle man here becomes a striking type of the half-hearted, the irresolute, those who are brought face to face with the way of God but refuse to take it.

How sad it is, to see those among us who are friendly toward the work of God, (and willing to do almost anything for the minister) on the way to a Christless hell. They are willing to pay but not willing to pray. They are willing to testify and shout, but they are not willing to deny themselves and take up their cross daily. The reader may be ready to clear Jonathan of the foregone charge, but let us fairly and without prejudice, scan his life and see how strikingly it resembles that of the irresolute and half-hearted.

1. The first existing similarity seen, is that he loved David, but was ashamed to acknowledge it publicly. In three places in the twentieth chapter of I. Sam., it speaks of Jonathan meeting David in the field. See verses 11, 24 and 35. If David was right, why not take a stand with him anytime or anywhere? There are still around the church of Christ those who are willing to take a stand for Him in some dark secluded place, but when it comes to praying, testifying or singing in public for Him, they are ready to disown Him.

2. The next cowardly act seen in the life of Jonathan that is so similar to that of the halfhearted and irresolute, is that he was friendly toward David, but refused to break with Saul. There are hundreds of people who are willing to become church members, if they do not have to break with sin and the world. If no protest is raised against card-playing, dancing, using tobacco, etc., etc., they are perfectly willing to profess to be followers of Christ, but if they are held to renounce these idols, they, like Jonathan will cleave to Saul and let David go his way.

How true are the words of Jesus when he said, "No man can serve two masters." (Matt. 6:24.) Balaam lost his soul, because he failed to have courage to break with the influences about him. (Jude 1:11.)

3. The next point in Jonathan's life that is so similar to the irresolute and half-hearted is: He was convinced that David was right and Saul was wrong, yet he continued to cling to Saul. Listen to his own words: "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good." (I Sam. 19:4-5.)

There are those in the churches today convinced of the fact that the holiness people are right, and the sin pleading tobacco chewing, pleasure-loving preacher and people are wrong, but despite of that fact, they still cling to them and furnish the minister money with which to purchase tobacco and whiskey. They are fully convinced of the fact that it is a wrong thing for him to do, but like Jonathan, they lack courage to break away.

[Digital Editor's Note: -- I believe that the typical use of Jonathan in the author's following paragraphs does an injustice to Jonathan's name and is not well taken. I record this here, not to demean the writer, but to take note of what I believe is a poorly drawn type that needlessly reflects on Jonathan -- one who has always struck me as one of the purest and most noble characters in the Bible. The truths that Humphrey sets forth are good, but the supposed type wherewith he illustrates them, in my view, is quite invalid and unfortunate. -- DVM]

4. Like the worldly minded, half-hearted church member, Jonathan too, placed a higher premium on worldly glory and office-holding than he did on righteousness. He knew that to break with Saul and go with David meant to lose an earthly throne. There are those in the church today who are afraid to break with the secret orders, lodges and political offices for fear they will lose a little prestige and worldly glory; but if they do not repent they are going to spend eternity in a lake of fire and brimstone. (Rev. 20:10.)

5. Jonathan finally went one way and David the other. (I Sam. 20:42.)

This is always true with those who refuse to "sell all and follow Jesus." The rich ruler started to follow Jesus but found the cost too great. There will be many a pious wife in heaven while a halfhearted husband (who refused to pay the full price) groans in hell. There will be many a sainted pilgrim in heaven while an irresolute, halfhearted brother, sister, or schoolmate lift their fruitless cries in hell. They parted at the fork of the roads.

6. The next lamentable fact in the life of Jonathan that is so similar to the half-hearted professor of religion is that he did not die with David but with Saul. (I Sam. 31:2.) I shall never forget a man in Chicago who like Jonathan, kept dilly-dallying with God and conviction. One time he was serving God and a member of the church and in a few weeks he was back in sin and the world. He kept this up until one day on his way home from work, he died in sin and lost his soul. He died not with David but with Saul.

Reader, be careful how you play fast and loose with sin and the world, or with God and truth.

7. Jonathan went out of the world in a storm of disgrace and defeat. (I Sam. 31:2-10.) Reader, this kind of death may suit you but the writer would rather take the "Narrow Way", and die with the Christ of God. Can you see with the eye of imagination the mountain overhung with a black cloud and the nimble lightning flashing, and hear the distant thunder growling, while the spirits of Jonathan and Saul stand appalled on the brink of the swiftest, blackest, stormiest and most dangerous of all rivers without a guide?

8. Lastly -- He died surrounded by his foes. No convoy of angels were seen hovering around but into the blinding spray of the river of death he plunged, leaving to the world no dying testimony.

"Descend, O sinner, to the woe!
Thy day of hope is done;
Light shall revisit thee no more,
Life with its sanguine dreams is o'er,
Love reaches not yon awful shore;
Forever sets thy sun!

Earth, with its waves, and woods, and winds,
Its stars, and suns, and streams,
Its joyous air, and gentle skies,
Filled with all happy melodies,
Has passed, or, with dark memories,
Come back in torturing dreams.

Thy songs are at an end, thy harp
Shall solace thee no more;
All mirth has perished on thy grave,
The melody that could not save
Has died upon death's sullen wave,
That flung thee on this shore."

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Chapter 10 HOW SHALL I GO WITHOUT THE LAD?

"For how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father." (Gen. 44:34.) "And Pharaoh's daughter said unto her, take this child away, and nurse it for me, and I will give thee thy wages." (Ex. 2:9.)

Both of the above texts when spiritually applied are strong arguments on parental responsibility. As a whole, there is not the effort being put forth for the salvation of children now

days, that there should be. What an awful thing it will be to go up before God, judgment day, and not present the children to Him saved and sanctified. We that are farmers are somewhat familiar with the contempt heaped upon a hen in the barnyard, who first goes forth with a dozen little fleecy chicks following her; but returns at the close of the day with three chicks missing. And in the course of a week she walks around the yard clucking without a single chick following her. Through her carelessness she allowed the rats, minks, and woodchucks to destroy every one of them.

Think of that mother whom God has entrusted with one, two, three, or more precious immortal souls to instruct and rear for Him, but in her eager pursuit for money, fashion, popularity, etc., etc., she has allowed the vulture, Satan, to steal them all away.

Some years ago a New York merchant's wife and daughter boarded a steamer for Liverpool. About three days after they had sailed he received a cablegram from his daughter bearing these words "Saved Alone." The boat had been wrecked and her mother lost. Reader, when you and your children will have passed from time to eternity, and you should be so fortunate as to reach heaven; would your cablegram to your friends on earth bear these thrilling words, "Saved alone, the children are all gone down!" O, think of it!

When you stand before the blazing face of Jesus, which is more brilliant than a million suns, will the children stand with you on the right hand, saved and sanctified, or on the left hand with shame and everlasting contempt burning on their haggard brow? Will they curse or bless you on that dreadful day, when souls fully realize what it means to miss heaven and be lost forever?

It stands to reason, that in order for the children to be with you then, they must be with you now. So be honest while we put to you the following questions:

Are they with you in faith, i. e., common religious belief.

Do they believe in God as their Creator?

Do they believe in Christ as their only Saviour?

Do they believe in the Holy Ghost?

Do they believe in an eternal heaven for the righteous and an everlasting hell for sinners? If they do not it is your fault, for God gave them to you, young and helpless and gave you the privilege, of putting the first word on their tongues, and the first thought in their heart, and the first picture before their eyes. What excuse can you give to God for letting these immortal souls slip through your fingers?

2. Do you insist upon them being with you at family devotion and at church?

Do you insist upon them being at family devotion, or do you allow them to lie in bed or play and romp through the house while you are trying to have family devotion? If .so, you are nothing but a common heathen and have not the first principles of Christianity. Do you insist that they attend the Sunday-school and other religious gatherings or do you leave them at home to play

ragtime music on the piano or do you leave them playing football and baseball in the fields with the street urchins?

3. Do you make the same effort to get your children saved that you do to get them educated? It is true that you cannot compel them to become Christians, neither can you make them learn their 'schoolbooks and music. Yet, you compel them as far as lieth in your power, by forcing them to attend school even when they do not want to go.

You also insist that they put in the proper time practicing their music lesson, etc. Remember, God will not accept any flimsy excuse; neither will you be able to deceive him.

Let us now notice some candid reasons why the children may not be with you now.

(a) Because you have so frequently criticized and slandered the Christian people in their presence, also hashed and rehashed over their faults and short-comings in the presence of the children, until they have no confidence in a single Christian in your community. While at the breakfast and dinner table you have so frequently discussed the faults and mistakes of the pastor that the children and young people of your household do not care to go to church to hear him preach. And when they do attend, they only sit back in the rear of the church and flirt, giggle, eat peanuts and chew gum. The pastor's sermon does not interest them a particle. Why? Because you have killed his influence with them at the breakfast and dinner table at home. They have heard you frequently tell who was backslidden, who was miffed at you, who owed you money and had neglected to pay it, etc., etc. Therefore they have not one iota of confidence in a member in your church. How can you expect to get them saved?

(b) The next reason why they may not be with you is because you have so frequently winked at their sins and left them unreprieved. You had an inkling that your son was beginning to smoke cigarettes, play pool, and keep bad company, but you refused to investigate the matter, for fear you would hurt his feelings or cause him to leave home. You were told that your daughter's conduct was questionable when away from home at night; but rather than accept the report and investigate the matter, you became angry with the person who brought you the information. The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." (Gen. 18:19.)

(c) A still greater reason why they may not be with you, may be because you have fostered their pride by dressing them in gaudy colors, jewelry and such things. No mother should put anything on her children that she as a saint of God, could not wear herself. Many a theater actress received her first impression and lesson on the stage in a church concert. Many a young man has received his first lessons in speculating and gambling at the church fair by taking chances on the quilt or cake that was being raffled there. A gentleman once asked an intoxicated young man where it was that he received his first drink? His reply was, from the hand of my mother, when I was a child."

(d) Yet, another reason the children may not be with you now, is because you never broke their wills and taught them to obey. If you did not teach them to obey you, how can you expect them to obey God? You have tried to bring them up without using the rod, and in doing so have only

given the world a litter of harlots, anarchists and criminals. The expression of Solomon is true in every family and in every age. "Spare the rod and spoil the child. Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18.)

(e) Because of your slack, inconsistent living at home may also be the reason why the children are not with you. Perhaps they have heard you scold, quarrel and brawl so frequently, that they do not have the least bit of confidence in your Christianity, It may be too, that they have caught you in so many lies about Santa Claus coming down the chimney, the rabbits laying Easter eggs, and about the "boogy man" until they have lost confidence in what you say.

(f) A final reason why the children may not be with you, is owing to the fact that you destroyed them before they were born. The method you used to accomplish this dastardly work may have been very simple, viz. a hot bath, a powder or a pill, yet, it thwarted nature and murdered a human being. (Gen. 38:9-10.)

Reader, at the beginning and closing of each day ask yourself the following question: "How shall I go up to my Father without the children, He intrusted to my care?"

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Chapter 11 ADAM DIED

"And all the days that Adam; lived were nine hundred and thirty years and he died." (Gen. 5:5.)

Here we have a brief account of the wisest, richest, healthiest and most busy man dying.

He was the wisest because God invested him with special knowledge to name all of the beast of the field, fish of the sea and fowl of the air.

He was the most wealthy because he owned every tract of land on the globe, every foot of timber, in the forest all of the gems of the mountain, all the fur of the wilderness, all the pearls in the sea, all the oil lands, all of the flowers of the field, and all the fruits of the tropics. Yet, he died.

He was also the healthiest and most well preserved man that ever lived, He was not dwarfed in his infancy by croup, measles, scarlet fever, diphtheria, chicken-pox, rash, mumps, etc. He was created full-grown and out of the reach of these deadly maladies, yet this did not exempt him from dying.

He too, was also the most busy man. Everything that there was to be done upon earth had to be done by Adam or his family. However, his being busy and greatly needed in the world did not stop the pale horse and his rider from stopping at his door. Remember reader, you will never be so busy but what you will have to stop to die.

The biography of earth's great and small closes with the solemn announcement -- "He died".

In a few brief weeks, months or years, it will be announced concerning us all.

God has taxed the resources of the universe to get us ready for this strange and solemn occasion.

Yes, he gave his Son to redeem us, His Word to enlighten us, and the Holy Ghost to awaken and lead us.

Now, since dying effects such a change in our existence, it should be given the most serious consideration.

I shall now mention some of the many ways it will affect us all.

It will dawn upon us suddenly; how suddenly death has dawned upon millions in every age of the world; through wreck, explosions and accidents in various forms. Many a person has left home in the morning well and hearty, who were brought back in the evening on the stretchers. Many a man has begun a new home who never lived to finish it. Many a society belle has begun making a new gown, but never lived to wear it. Heartless death came in and baffled all of their plans. How true are the words of David. "There is but a step between me and death!"

This solemn event will not only dawn upon us suddenly, but will be decidedly individual. Death will not admit any substitutes, There are two duties in this brief life that have to be performed individually. One is repenting and the other is dying. The king cannot shift the responsibility of dying on to his lowly footman. Neither can the jewel decked queen shift it on to her rustic maid. It must be done individually.

Furthermore, this solemn event will end our plans and earthly pursuits. Death steps out on the busiest man on earth and cries, "halt"! He stops the wheels of commerce, muffles the "click" of the telegraph apparatus, closes the board of trade and writes "silence" on every merchant's desk.

Still another way this mysterious event affects us all is in that it closes the door of mercy, pardon, and opportunity.

Jesus said, "I must work the work of him that sent me, while it is day; the night cometh, when no man can work. (John 9:4.)

Reader, what you do must be done quickly. It must be done before life's sun sets or it will be too late forever. "How shall we escape if we neglect so great salvation? (Heb. 2:3.)

This great event, too, will end all of our doubts and solve all our mysteries. No doubts ever cross the threshold of death. Tom Paine, Bob Ingersoll and others, left all of their doubts on this side of the river of death. In eternity, all is reality and doubts are a phantom of the past.

With one single bound this event will land a man in the presence of a holy God and holy angels, or into a shoreless, bottomless hell, amid billions of sneering imps, howling demons, curs-fiends and wailing human souls.

Reader, are you ready for this, the greatest of all events, during your brief stay in this world of shadows?

"Death enters, and there's no defense,
His time there's none can tell;
He'll in a moment call thee hence,
To heaven or down to hell."

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Chapter 12 DRIFTING

"For your goodness is as a morning cloud, and as the early dew it goeth away." (Hosea 6:4.)

"These are wells without water, clouds that are carried with a tempest." (II Pet. 2:17.)

From the tone of Hosea's writing backsliding was as common in the time in which he lived as it is today.

In the text inspiration has likened waning piety to drifting clouds and evaporating dew. How quickly the morning clouds disappear and how rapidly evaporates the morning dew .

The thought suggested by the parable is that the piety of Ephraim and Judah was drifting away gradually. Clouds do not move rapidly but slowly.

Some years ago a farmer's wife who was living near the Niagara river took a five year old child with her to the field. While the mother was engaged working in the field the child played along the hedge. Finally it slipped through the fence and went down to the brink of the river where a lot of row-boats were lodged. The child had noticed how the grown-up people had got into the boats and pushed them out gradually. So she climbed into one of the boats and struggled and struggled until she got the boat dislodged and afloat.

The motion of the water soon drifted the boat out into the current and away it slowly drifted toward the roaring fall.

When the mother came to look for the child, to her dire astonishment she saw her in the boat gliding slowly, on and on toward that roaring cataract of death.

No doubt every time we go into the streets or into a public gathering we meet some man or woman who were once true to God,, but have lost their way, and are on the dark waters of sin and compromise, drifting from God and heaven.

Let us notice a few impressive facts about one who is adrift.

1. To drift does not mean to go at a single bound but gradually. If the secret of backsliders were known, many a startling discovery would be made. The backsliders do not go from virtue to vice in a single day or a week. Generally, there is an unnoticeable slipping begins in the heart. The surface life (like a pretty apple with a worm eating away at the core), may remain unchanged for months while the worm of sin and indifference eat away at the heart.

2. To drift does not necessarily mean to go at will. Sometimes people are drifting before they are aware of it. Like a man aboard a steam car. He thinks the houses and fences are moving, when it is he and not the houses, fields and fences.

3. Drifting many a time is the result of environments. It is the gentle gale that causes the unanchored craft to drift out of harbor.

Who is it who has not seen a devout Christian fall in with worldly-minded people, and in a few months commenced to neglect the meeting, grow careless, get light and frivolous, go joy-riding on Sunday, etc., etc., and in a little while, they have drifted out of the harbor of grace and are again far out on the stormy trackless sea of sin and folly.

Reader, are you anchored, rowing or drifting?

Let us notice some things that indicate a soul adrift.

1. A growing dimness of vision: i. e., don't see any harm in this or that practice as they once did. Among the first misfortunes that befell Samson after he broke with God, was he got his eyes put out. Reader, how is it with you?

2. A second sign that a soul is adrift is an increasing weakness of will-power. That is, a lack of courage and will-power to stand up for truth and righteousness. Yes, stand by ones former light and convictions.

3. It is a sure sign of declining confidence in God when people commence to let down and go to Egypt for help. You may well conclude that they are on the silent waters of sin and compromise, drifting from God and the religion of the fathers.

4. Still another sign that a soul is adrift, is a secret yielding to self indulgence. A loss of victory in the secret life. A loss of control over fleshly appetites and passions.

5. A decaying conscience is also a sure sign that a soul is on the dark waters of sin, drifting from God. When people get to a place where they can do things, say things, indorse things, associate with things, wear things, and go places where they once felt condemned in going, it is a

very true sign that they like the morning cloud are slowly drifting from the path that leads to heaven.

Reader, if in reading this chapter, you have discovered that you are drifting from God, do cast anchor and call on God for Holy Ghost power and might to stem the tide, the tide of sin and worldliness and row back heaven-ward.

"Oh! Where am I drifting!
Oh! Who can foretell me my doom!
Oh! Where am I drifting
Out, out into eternity's gloom!"

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Chapter 13 COME UP EARLY IN THE MORNING

"And be ready in the morning and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mountain. And no man shall come up with thee." (Ex. 84:2.)

The secret of success in the divine life is keeping up the secret prayer life. Secret prayer is the fertilizer that enriches a holy life.

In the text we find God appointing a time and place for Moses to meet Him for communion.

Reader, have you this standing engagement with God daily and do you keep it? No matter how much other religious work you may be engaged in, your Christian life will be a failure unless you keep your secret communion with God. This was the secret of John Wesley's success. This is the thing that made him the world's greatest preacher. He believed in long seasons of secret prayer. He was the greatest preacher because he was the greatest in prayer.

In the text, God not only appointed a time and place for Moses to meet Him in communion, but told him to come alone. It is the secret prayer life that counts. God knew if Moses came alone, he would pray better also talk from his heart more freely. So it is with us, we do not get down to business when there are many people around us. We can get hold of God much better when we come "alone". It is perfectly in order to meet and pray with the saints in the great congregations, but it is still better to steal away from the multitude and spend hours alone with God, as the Lord Jesus did when He was here on earth.

The Lord also told Moses in the text to "Be ready in the morning." This statement proves to us that God believes in punctuality and promptness. Some people don't pray until they have finished all of their other duties. They pray when there is nothing else to do. This slipshod method is sure to breed leanness in one's soul.

All through the Bible, morning seems to have been the preferred time for communion with God. The manna fell in the morning and had to be gathered in the morning. The priest was

commanded to offer sacrifice in the morning. Job rose up early in the morning to pray. David said "My voice shalt thou hear in the morning O Lord; in the morning will I direct my prayer unto thee, and will look up." (Ps. 5:3.) The Lord Jesus arose early in the morning and went into the mountain to pray.

I shall give a few reasons why early morning is the best time for secret prayer.

In the early morning, the mind is freest from care, and the body most vigorous. God wants the first word, first look, and first smile in the morning. As soon as we are awake we are to lift our hearts to Him in prayer. If we defer our secret prayer until the breakfast is over and the family is up our minds become filled with news and the daily responsibilities and we find it difficult to get hold in prayer.

In the early morning hour is the time to anticipate the trials and temptations of the day, and thus get the victory over them before we come out of our closet of prayer. People who neglect secret prayer in the morning generally find it difficult to be an overcomer the balance of the day.

The early morning hour is the coaling station for the soul. There we take supplies and reinforcements for the day's duties. Before a railroad engine is sent out of the round house, it is fired and filled with steam for the trip. Therefore, it comes out of the round house boiling over and ready to fly over the road at the rate of sixty miles an hour. O! Brother, Sister! Don't wait to get up steam out on the track of life. Praise the Lord.

In the early morning the conscience is kept tender so as to receive the promptings, restraints and checks of the Spirit during the day. It is easy to drive close bargains, strain the truth, talk light, etc., when we neglect to pray through before leaving home in the morning.

The soul's early vision of Jesus before coming in contact with the Godless throng prepares and strengthens it to resist temptations.

Lastly, the manna for the multitude is more easily gathered in the early morning hours. That is the most opportune time for ministers to get their sermons, class leaders to get material, Sunday school teachers to get thoughts on the lesson. If more of this was practiced people would not have to depend upon commentaries and other helps for their material in the different spheres of religious work. O, Brother, Sister! Get up early in the morning and gather your manna.

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Chapter 14 JOSEPH AND CORN

"And the famine was over all of the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians, and the famine waxed sore in the land of Egypt. And all the countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." (Gen. 41:56-57.)

Joseph is recognized by most Bible students as a fitting type of Christ but at this particular point he is a fitting type of the spirit filled believer and his mission on earth. In the 6th chapter of St. Mark's gospel Jesus exhorted the disciples to feed the multitude.

Let us now turn back the pages of time and see the hungry people coming from every direction. Some on camels, some in wagons and some on foot, some carrying barrels, some bags and some buckets. They are not in search of Pharaoh, not in search of magicians or soothsayers, but Joseph and the corn were the attraction.

Let us hurriedly study the life of Joseph and see how similar it is to the life of the Spirit filled believer.

1. He first got a vision of what God had in store for him. (Gen. 37:7-9.) And was not disobedient to the heavenly vision. Moses too obtained this vision also Isaiah and Paul.

2. While Joseph was on the way to the blessing there came a long silence between him and his loved ones. He did not hear from them for nearly thirteen years.

How similar this is to what happens when souls accept the exhortation to "be filled with the Spirit," and begin seeking it. Their loved ones and friends commence to turn away and lose interest in them. O, what an unpleasant waiting.

3. Joseph's next experience which was so similar to that of the New Testament believer was in taking his stand against sin. He lost his reputation and good name. And this is the same in our day. When a person gets cleaned up from sin, worldliness, tobacco, snuff, strong drink, living a double life, sinning religion, etc., and takes a stand against sin outside of the church and inside of the church they at once lose their reputation. In many instances, the pastor is their greatest enemy.

4. Joseph did not yield to doubt and discouragement during the waiting time. All of God's promises are preceded by a long or short period of waiting. Reader, it pays to wait on the Lord. He has never yet disappointed anyone and never will. He too, is always on time, never late. Praise His Name!

5. With Joseph were the secrets of God. The magicians and wise men did not have them. Notice with what authority Joseph spake. "And Joseph said unto Pharaoh, the dream of Pharaoh is one; God hath shewed Pharaoh what He is about to do." As David has well said, "The secrets of the Lord are with them that fear Him." (Ps. 25:14.)

A Spirit-filled blacksmith knows more about the things pertaining to God and heaven than all the philosophers in the world.

6. Joseph drew so heavily from the resources of God that he had food for all who applied. There was no lack or scarcity whatever. All of the storehouses, barns, sheds and shacks were overflowing with corn. So it is with the Spirit-filled believer. He has spiritual corn for all with whom he comes in contact. Finney, Moody, Amanda Smith, Sammy Morris and others seemed to always have an overflowing barn.

Reader, have you a full barn?

Have you been filled with the Spirit? If not why not? Remember, you cannot feed others on chaff. If you would be a blessing to those around you you must tarry before God in prayer until He sanctifies you wholly, filling you with the Holy Ghost and fire. (Matt. 3:11.)

7. Lastly, Joseph by holding on to God and not yielding to discouragement succeeded in getting his envious brethren into the land of plenty. How many times has this been repeated in the life of Spirit-filled believers. At first, their loved ones opposed, besides made it as unpleasant in the home-life as possible. But by keeping sweet and holding on to God for them in prayer, they were led into a land of corn and wine and oil. A land daily kissed by an unsetting sun. Praise the Lord!

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Chapter 15 LOT'S WIFE

But his wife looked back from behind him and she became a pillar of salt. (Gen. 19:26.)

In the text, we have a believer being lost as a result of not being sanctified. From a spiritual standpoint, the plains here would stand for the regenerated life, where the believer has been led out of the Sodom of sin and! is being led of God on in the path of duty. "For as many as are led by the Spirit of God they are the sons of God." (Rom. 8:14.)

The spiritual meaning of the mount she was exhorted to go to is entire sanctification, the place of safety. The majority of unprejudiced Bible students agree that Mt. Hebron -- Caleb's reward, represents a high state of grace. He obtained this inheritance because he wholly followed the Lord, (or as one version has it, "he is fully after me"). (Jos. 14:14.)

Before permitting a soul to be lost God usually gives them every chance to get saved and sanctified. Before permitting even Judas -- the betrayer -- to be lost, he was permitted to walk with the world's Redeemer for three years and a half, and listen to the most sublime sermons that ever tell upon mortal ears.

Let us notice now some advantages that God gave Mrs. Lot before permitting her to be lost.

1. He permitted her to become acquainted with the true God and true religion. Even though the nations about her were ignorant of the true God, and true worship, she was not. She knew what was required to stand or fall-go to heaven or hell. Reader, God has given you this same information. What will you do about it? One writer in describing the damned in hell said, "They were annoyed with these words, falling like thunder-tones on their ears. 'Ye knew your duty but ye did it not.'"

2. God not only gave Mrs. Lot the knowledge of the true religion but also gave her a praying interceding uncle. (Gen. 18:23-33.) That is, God laid her upon the heart of the holiest man in the world at that time; that he should pray for her. And yet in spite of all that, she passed on and made her bed in hell. Reader, are you doing a similar thing?

3. God went farther still and gave her a righteous husband. (II Pet. 2:8.) That is, He gave her a living example for every day in the week. She could not say, like many today, that she never saw anyone who was righteous and holy. If Lot could live it, every one upon earth could live it also. Reader, if there is one person upon earth that you believe is saved and living the life, that person will be a witness against you on the judgment day, if you neglect to get saved and sanctified.

4. God gave Mrs. Lot a still greater advantage by giving her angelic ministry. He sent angels from heaven to take her by the hand and lead her out of Sodom, and on her way to the mountain of safety. Reader, God has sent some of the best people that are upon earth to preach the truth to you. It is true they may be poorly clad and friendless and homeless, nevertheless, they are angels in human form. (Heb. 13:2.)

Let us observe Mrs. Lot more narrowly yet.

(a) She was not only commanded to go to the mountain, but was exhorted to hasten. "Haste thee, escape thither." (Gen. .19:22.) Every believer upon earth is given the same exhortation. The statement, "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14) should start every believer on earth to seeking holiness night and day.

The question may arise here, what was it that caused Mrs. Lot to look back and not go to the mountains as she was commanded to do.

The same things caused her to look back, that have hindered millions of others.

1. She allowed her family ties to turn her face from Canaan to Sodom, from hope to despair, and from heaven to hell. Her sons-in-law may have been noblemen, nevertheless, they were poor exchanges for the favor of God and an eternity of bliss.

2. No doubt her wealth, social and business standing were to some extent responsible for her looking back and refusing to go to the mount. We remember her husband was one of the city officials and sat in the gate, therefore, it grated quite heavily on Mrs. Lot to see her husband put out of a high salaried position. Mrs. Lot was not the only person who allowed a high position and large salary to stand between them and heaven.

3. Mrs. Lot did not perish in Sodom but in the plain. She had got out of Sodom and was on her way to the mountain. This surely looks as if people can be lost, even after they have left the Sodom of sin and walked with God for years. (II Pet. 3:17.)

4. Mrs. Lot's doom came suddenly. It seems that every apostate backslider that the Bible speaks of being destroyed, was destroyed suddenly. (Prov. 29:1.) "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

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Chapter 16 HONESTY

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15.)

By way of illustration, the Saviour here describes those who make true Christians. Dishonesty is equally as great a hindrance to spiritual progress as unbelief. People of transparent honesty are few and far between now days; especially when it comes to spiritual things. Those who are as true as a die and honest as a diamond in business and domestic affairs, are sometimes found to be dishonest and deceptive regarding their standing with God.

My effort in this chapter shall be to deal with honesty from three different angles. Namely, honesty with yourself; honesty with your brother, and honesty with God.

Webster says, "Honesty is a state of being honest; integrity, veracity, candor, equity, uprightness, frankness, sincerity and free from fraud." In other words -- Our every word and action is a true picture of our feelings, motives and intentions. Our entire inner life like a showcase having nothing covered up or in disguise.

Let us paraphrase honesty from the three above mentioned angles.

1. Honesty with yourself:

Reader, are you perfectly honest about where you are and how you stand spiritually?

Do you as frankly confess your lack as you do your attainment?

Are you as radical in dealing with yourself as you are in dealing with the other fellow? Let us leave, for the present, what the other fellow says or thinks of you. Does your own heart approve of or condemn you? The word of God says, "If our heart condemn us. God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not then have we confidence toward God." (I John 3:20-21.)

2. Honesty with your brother:

Have you confessed and made right those things that caused your brother to lose confidence in you which if adjusted would restore his confidence?

Have you called his attention to the things in his life and conduct that shook your confidence in him? Have you given him a chance to clear or redeem himself? It is no more than fair, that you talk the matter over with him and give him a chance to explain himself before rendering your final verdict. Even the unjust judge of a civil court will do this when trying the most guilty man in the country. If this is the attitude taken by an unjust judge, what should be expected of the child of God, when dealing with his brother?

Have you taken off the discount you put on him? That is, those people to whom you spoke of his faults, shortcomings and sins? After he had confessed and straightened them up, did you go and tell them that he was all right again and thus lift the discount? If you have not done this you are not honest and square with your brother.

Have you at any time stolen the brethren's confidence? That is, did you ever shout, clap your hand, walk up and down the aisle at church pretending to be blessed when you were not? Through this pretended blessing you stole the brethren's confidence and caused them to believe in you. Well, since you were not blessed and your actions were false, you have as much right to return their confidence (by confessing that you were not blest) as you would a stolen article.

3. Honesty with God:

Are you honest with God in walking in all the light He shed on your pathway?

Are you honest with God in confessing "why" He does not bless you as He once did, if you know the reason? Perhaps it is because you have backed up on light, if so, why not add that to your testimony?

Are you honest with Him in obeying your private convictions? What I mean by private convictions, are those that no one knows about except you and God. You may be forced to comply with your general convictions because of what your brethren would think if you did not. But are you just as faithful in living up to those inner convictions, that are known by you and God alone? If not, you are not frank and honest with God. Again do you ever ask God for anything in public prayer that you have not or do not intend on meeting the condition by which that thing may be obtained? To do this would tend to shake the confidence of those who are present, in God's faithfulness. For if you do not receive the things you pray for, they will lose confidence in the faithfulness of God to answer prayer; when at the same time you were to blame for God not answering.

You prayed all right but failed to meet the conditions. This should be made clear in the minds of those who were present at the time you prayed, so that God would not be blamed falsely.

To do otherwise would be placing God in a false light and thus cause Him to bear blame for your guilt which would be rank dishonesty.

Reader, are you honest with yourself, honest with your brother and honest with your God?

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Chapter 17 ROOT OF BITTERNESS

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:15.)

Inspiration here warned the Hebrew converts against two things, namely: Losing the grace of God and also against the "Root of bitterness".

In this chapter I wish to take the gospel grubbing hoe and do some old-fashioned "grubbing" i e., finding and digging up the roots.

There are several noteworthy facts about this "Root of bitterness" that I wish to call the reader's attention to.

1. The word "root" suggests that it is an element beneath the surface. (Eph. 4:22.) Foliage, branches and trunks of trees grow above the ground, but "roots" grow beneath the surface in the dark. So it is with carnality. Its home is down in the heart of the believer.

2. A second thought suggested by the "root" is that it exists after the tree with all of its foliage, limbs and huge trunk has been cut down. So does carnality exist in the heart of the believer after he has been converted to God and his external life is as straight as a string. Even though he may be blessed and in possession of the witness of the Spirit. Yet, there are times when he feels the unholy ranklings of carnality in his heart. (I Cor. 3:3.)

3. The intransitive verb "springing" suggests the occasional or alternate uprisings of the carnal nature. That is, it does not annoy and make disturbance all the time, but occasionally. Some times the believer feels as nice as pie while at other times the carnal nature down in his heart makes him feel grouchy, stubborn, contrary, etc. He is not at all pleased with these unlovable feelings, nevertheless, they are there, and have been there all his life time, and will remain until he dies, unless he gets sanctified wholly.

4. The apostle calls it a "root" of bitterness. That is, it has the same effect on ones spirit that a bitter root or herb has on fresh water. It not only discolors it, but taints and embitters it. (Deut. 29:18.)

5. This bitter root is in the heart of every believer who is unsanctified as well as in sinners. What saith the word, "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." "For ye are carnal; for where there is among you envying, and strife and divisions, are ye not carnal and walk as men?" (I Cor. 3:3-5.) "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh... But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth." (Jas. 3:11-15.)

Let us retrospect the path of Bible antiquity and notice some characters who were annoyed with this root of bitterness. By this method we can also see some of the various ways in which it manifests itself. In the 20th chapter of Genesis we discover that Abraham was annoyed by this bitter root in the form of jealousy. You will notice wherever he went he always felt a degree of inward suspicion about Sarah.

He did not like for any man to take too much notice of her. The truth of the matter was this, he was a little jealous and afraid of losing her. Reader, be honest, are you troubled with a similar root?

Moses was an excellent man and had lots of patience, but he was troubled with this root of bitterness. He like many today had some grace and did many commendable things, but never got this root dug out of his soul. It would have been far better if he should have prayed for God to cleanse this root out of his heart, rather than pray to have his curiosity gratified by seeing God's back. For this root proved to be his greatest enemy, for it kept him out of Canaan. You will notice in reading Num. 20:7-13, that God did not tell him to strike the rock. It is true He told him to strike the rock about thirty eight years previous to this time. (Ex. 17:5-7.) But he did not tell him to smite it at this particular time. Notice how the record reads "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother and speak ye unto the rock before their eyes; and it shall give forth water and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beast drink. And Moses took the rod from before the Lord, as He had commanded him. And Moses and Aaron gathered the congregation together before the rock; and he said unto them (this is where the bitter root of impatience and anger sprung up and troubled him) 'Hear now ye rebels; must we fetch you water out of this rock?' And Moses lifted up his hand and with his rod he smote the rock two times: (a rash act of impatience) and the water came out abundantly... And the Lord spake unto Moses and Aaron, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Ex. 20:7-12.)

Reader, if impatience and anger kept Moses out of Canaan, it will also keep you out of heaven unless you get rid of it. (Rev. 21:27.)

James and John were so annoyed with the bitter root of bigotry and revenge, that they wanted to forbid a man from preaching Jesus, and also wanted to pray down fire from heaven to burn up their enemies.

Peter's root of bitterness was the fear of man, which caused him to deny his Lord with an oath.

Let us notice some additional facts about this root of bitterness. It has different manifestations, it is true, but in the whole it is a unit. If one trait remains in the heart' they are all there. In other words, if anger is in our heart, pride, impatience, jealousy, envy, unbelief and every carnal trait that is in the heart of the devil is there. (Jas. 3:10-12.)

The words of the text -- "Trouble you," reveals the fact, that this bitter root first troubled its possessor, and secondly "affected others." How true is this statement: Many a thriving church has been broken into shivers as a result of this bitter root being in the heart of some one of its

members. The manifestation of the root may have been slander, anger, prejudice, or jealousy. Nevertheless' it broke up the church and sent a score of people to hell.

Lastly: From the fact that we are exhorted of the apostle to beware of this root is sufficient proof that it can be avoided. "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice: and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you." (Eph. 4:31-32.)

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Chapter 18 SAMSON THE BACKSLIDER

"And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee and strengthen me, I pray thee only this once." (Judges 16:28.)

Here we have the plaintive prayer of an unfortunate backslider. In dictating the Bible, how thoughtful God was to tell us of the blemished characters. If it should have been man who inspired and gave the Word he would have given us only the nice side of things. We would have heard only of the unblemished characters, such as holy Abel, rapt Enoch, meditative Isaac, heroic Joseph and pious Samuel; but God was thoughtful enough to tell of the blemished characters, such as: Noah, Abraham, Jacob, Moses, Aaron, Jonah, etc.

God not only told of the blemished characters, but also told of three unfortunate backsliders, namely: Samson, David and Peter. He not only told us of their disgraceful fall, but also told of their recovery. Praise His Name!

Though there be no necessity or excuse for anyone backsliding, yet God made a provision in the plan of redemption, whereby backsliders might be restored to his favor, image and blessing. In the statement, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." This is the fire-escape and life-preserver on which the backslider may climb out of the burning wreck and sinking craft of sin, and again land safely on Christ the solid rock. This passage does not give men license to sin but throws out a ray of hope to the unfortunate brother who has been overtaken by the enemy and fell from grace. (Gal. 6:1.)

There are such few people who know how to sympathize and help an unfortunate brother or sister who has fallen from grace. Nearly every one has a club up their sleeve for the backslider; therefore, as soon as they meet him they are ready to apply the club. This is by no means a successful way to get them to return to Father's house. The backslider needs sympathy for the following reasons:

1. Satan uses every conceivable means to make him believe that he has committed the unpardonable sin, and that his case is hopeless.

2. The backslider is also tempted to believe that no one will ever have confidence in him again. This, of course, is not true, for as soon as a soul repents and prays through, God causes even his enemies to have confidence in him.

The backslider should bear the thought in mind that it is his duty to repent and get right with God, and He will see that the confidence of people is restored again.

3. The point at which the backslider has quite a bit of difficulty is the fact that he finds it is so difficult to forgive himself. But if God has forgiven him and cast his sins away in the depths of the sea, and as far from Him as the east is from the west, why should he worry or accuse himself any longer?

Let us hurriedly notice the three steps Samson took to get back to God.

1. He measured up to his past light, and met former conditions. The conditions upon which he had God's favor and blessing in the past were that he remain a Nazarite to God, with long hair. (Judges 13:5.) When he allowed Delilah (the lady barber) to cut off his locks, he lost power with God. (Judges 16:19-20.) But we notice after he was in prison for a long time he let it grow out again. (Judges 16:22.)

2. Samson's next step back towards God was that he began to pray and call upon the Lord (verse 28). No matter how far down in sin a soul may have gone, if they will repent and call upon God with all of their heart He will come to their rescue. Praise His Name! That beautiful promise was given to backsliders, which reads thus, "Come now, let us reason together, saith the Lord: Though your sins be as 'scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa. 1:18.) Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord and I will not keep anger forever. (Jer. 3:12.) "I will heal their backsliding. I will love them freely: for mine anger is turned away from him." (Hos. 14:4.)

3. Samson's final step back to God was faith. You will notice in verse 29, that as soon as he had ended his prayer, he commenced to prepare for the answer. He did not wait for any great manifestation. But after he had fallen in line with God's will he began to exercise faith. As Soon as he got his hands on the post of the temple, the power came upon him. Praise the Lord! Reader, if you will repent and meet past conditions you will not have to pray long before the fire falls. Your part of the bargain is to meet conditions, and God will see to it that the fire comes. Hallelujah! The trouble with lots of people is they are willing to pray, but are not willing to meet the conditions upon which God's blessings swing.

His blessings are like the chewing gum slot machine. No gum is submitted until the penny is dropped. No fire falls until the conditions are met. Praise the Lord!

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Chapter 19
SATISFIED

"And I will satiate the soul of the priest with fatness, and my people shall be satisfied with my goodness, saith the Lord." (Jer. 31:14.) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Ever since the fall, man has been like a fish out of water, seeking something to satisfy his hungry soul. In the text, God has promised a treasure that cannot be found elsewhere. It is true, men try to find it in wealth, pleasure, music, fashion, art and travel, but these things mock them like the ever-fleeing mirage.

Reader, before we recommend it to others, let us first make an honest investigation and see if it satisfies us? Now remember, there is a vast difference between being satisfied and the mere making ourselves satisfied. We often go places where the surroundings, the food nor the people are in accordance with our liking, but for Christianity and courtesy sake, we look over the conditions and make ourselves satisfied. There is a possibility of people doing a similar thing when it comes to Christianity. They join the church, get baptized and go to work for the Lord (?) in the various avenues of religious work, but somehow their soul is not satisfied. There is an undying longing for something on the inside. The sum and substance of the matter is, that they are not satisfied.

Now that we may obtain a more correct knowledge of what it means to be satisfied, let us define the word "satisfy".

1. To gratify to the fullest extent, i e., fully satisfy the appetite of a hungry man.
2. Make perfectly contented, supply fully.
3. To please fully, i e., meet ones highest expectation.

Reader, be honest and tell the clean truth and nothing but the truth. Is your soul really and truly satisfied.

Let us notice a few of the requisites to soul satisfaction.

- (a) Every demand of conscience fully complied with, and God given the benefit of every doubtful thing. (Rom. 14:23.)
- (b) Every known claim of the word of God, and past and present light measured up to.
- (c) The absence of all doubt and uncertainty, and the abiding witness of the Holy Spirit, bright and clear. (I John 4.)
- (d) Lastly, as far as you are aware, you are perfectly in divine order and complying with your God-given calling.

Now be honest, are you satisfied?

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Chapter 20 DOING "THIS"

"And when they had this done." (Luke 5:6.)

In viewing the text from a spiritual angle, it is full of suggestions for the commencement of a revival. No doubt the reader has previously noticed the great catch of fish spoken of in the preceding verses without taking note of the steps that led thereto. This great catch is, like a combination safe, it has six numbers that had to be complied with before it would work.

The first number in the combination was, the cleansing of the net. Verse 2 reads as follows: "And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets." So much is said in the New Testament about the net. In St. Mark's gospel (1:19,) we read of the disciples mending their nets; we read also in the 17th verse, of them "casting the net" and in (John 21:6) they were commanded to cast it on the right side.

We have four valuable thoughts suggested here (a) Before we can succeed in catching human fish, we must first clean and rid the church of all hypocrites, backsliders and people whose lives and influences are not in harmony with the gospel of Jesus Christ. It is a mere waste of time to try to have a revival and get souls saved until "this" is done.

(b) The thought suggested in their "mending the net" is that the spirit of division will have to be overcome before a successful revival can be expected. It may take a little extra time to stop and mend the net, but what does that matter? Imagine a fisherman trying to drag in a big haul of fish when there is a large rent in his net. The fish would all slip through. So it is to try to get souls saved, when there is division in the church. The thing to do is for the pastor and members to come together and get the breach mended by confession, prayer and fasting, and then proceed with the revival.

(c) The expression- "Casting the net" (Mark 1:17) suggests the special effort required to have a revival. To have a successful revival requires more than simply engaging an evangelist and singer. There must be a mighty effort put forth by both pastor and people. By praying for the meetings, by attending the meetings, and also by inviting and persuading others to attend.

(d) The exhortation in John 21:6 to cast the net on the "right side" reveals the fact that there is a right and wrong way of conducting a revival. So many pastors and evangelists cast the net on the wrong side by way of having sinners singing in the choir, playing the piano and serving as ushers. They also have men and women who have one or two divorced wives or husbands officiating around the altar. Again, they do not let the seekers pray through who come to the altar, but exhort them to believe they are saved, without any change of heart. All such conduct is but casting the net on the wrong side, and is only time and energy thrown away.

2. The second combination number in this great catch was getting Jesus on board the ship, verse 3. As the engine is dead without the fire and steam, as the auto is dead without gas and spark

so is a meeting without the gas, spark and kick of the Holy Ghost. How true are the words of Jesus when He said, "Without Me ye can do nothing."

3. The next number in the combination was "pushing out from land" (verse 3). In order for a church to have a successful revival, it is necessary for the members to lay aside some of their worldly pursuits, business, home cares as well as innocent self indulgences and give 'some time to the meeting. (Ex. 19:15.)

4. The next number in the combination leading up to this great catch was past failures frankly confessed. "Confess your faults one to another" said the apostle James. (James 5:16.) It gladdens the heart of God to have His children confess their inability and rely upon Him for His help.

5. Still another number in the combination that helped in the great ingathering of fish was, obedience in the face of a discouraging and dark outlook. Peter said "Master, we have toiled all the night and taken nothing, nevertheless at thy word I will let down the net."

This is the secret of success. If we stop because of the discouraging outlook, nothing will be accomplished. All one needs to know is, has God commanded it and is He leading?

6. The next number in the combination is "Launch out into the deep" i e., Go out beyond former prayer bounds. Go beyond former faith, go beyond former efforts.

"And when they had this done". In the pronoun "this", lies the secret of many a joyless life, many a cold professor and many a tied up preacher. The pronoun "this" may be a long-standing confession; rejected light or an idol on the shelf. Nevertheless, the machinery is dead and every thing will be at a standstill until "this" is done. How about it, Reader?

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Chapter 21

BACKING UP ON LIGHT

"Alas my brother" (I Kings 13:30.)

The text is an exclamation of sorrow and pity. The expression was made at the grave of a man who backed up on God-given light and died out of victory. What a sad obituary!

Reader, what will it amount to, to have a walnut or mahogany casket, a pyramid of flowers, and hundreds of carriages, if the above words are the true contents of your obituary? Think of it! After life's course is run, and your hands folded in death and labor done. Now in order that we may know how to steer clear of Satan's pitfalls along the way and not have a similar end, let us closely scan this man's life and see what paved the way to this sad ending.

We notice that he was not only a man of God, but a co-laborer and intercessor. Verse 6, reveals to us the power he had with God in prayer. Notice how it reads, -- "And the king answered

and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again, and the man of God besought the Lord, and the king's hand was restored him again, and became as it was before."

2. When starting him out on his mission, God gave him some light and keen convictions that were to be observed during his entire trip. He was neither to eat bread nor to drink water until he returned unto his own land (verses 8-9.) God deals in a similar way with every one who gets saved. He gives them light and convictions on this and that line. He makes it unmistakably plain to them what is wrong and what is right; what they can do to keep happy and free, and what will bring condemnation and tie them up. He told Moses to be sure to make things according to the pattern. He showed him in the mountain. God in a similar way, shows every beginner the narrow path, He wants them to travel and the holy humble life He wants them to live all the way from the cradle to the grave.

3. We notice this nameless prophet, like the Galatians ran well for a season. In verse 2, we find him crying against the altar and the worship thereon. And in verse 8 we find him taking an uncompromising stand against the king and his seductions. Listen to his fearless words -- "And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." Would to God, he had continued in the way he started out, and not disappointed himself and the remaining part of the human race.

4. He, like thousands of his brethren in every age, allowed a compromiser, a lying prophet to turn him away from his early-day light and convictions. All along the highway of life, Satan has deceptive agents to deceive souls and reason them away from the clear light and convictions that God gave them when He started them out. Satan tells them, there is no wrong in this and no wrong in that, and thus through his deception they are caused to turn from the royal way, little by little.

Reader, let us notice two reasons why the young prophet accepted the statement of the lying prophet without putting up the least protest.

(a) It lifted the cross that God had laid upon him. It was by no means an easy job to travel thirty-five miles without food or water, therefore, the prophet found it a heavy cross to bear. God tests all of His children by laying upon them a cross of some denomination. And unless they bear the cross, said Christ, they cannot be His disciples. (Luke 14:27.) Reader, it may be quite a cross for you to lay aside those needless ornaments and little hurtful indulgences that carnal church members and preachers say are not harmful, but it is better to obey God than man.

(b) The next reason the young prophet so readily accepted the false prophet's statement was, because what the lying prophet said was just the thing the young prophet's fleshly appetites were craving. Therefore, it was easy for him to renounce his conviction at that point and fall in line with something that would satisfy the cravings of the flesh. This is the chief reason, so many turn so readily from early-day light and conviction and take up with something tame and shallow.

It will be worth while for us to notice how the lying prophet's light affected the man of God, as soon as he had adopted it.

1. It put him on the fence in his faith. He did not know whether he or the false prophet was wrong. Therefore, he was easy prey for the devil. All error affects people in a similar way. Its first work is to destroy their early day faith. If Satan can get us to believe wrong, he has succeeded in getting us to live wrong.

Some people think it is all right to attend meetings where error is being taught but I declare unto you, reader, it is one of the most dangerous things you can do. It is like a man swallowing a bit of arsenic to see if it is poison.

2. It not only put him on the fence in his faith, but got him out of communion with God. We notice that God never spoke to him directly, after he disobeyed and accepted the lying prophet's message. God never spoke to him again, only through the lying prophet. It always gets people out of touch with God when they back up on early day light and take up with compromisers. They are no more in the place where they can get the withered hands restored with their prayers or pray conviction on kings, potentates, and sinners of every type.

3. The third way, he was affected by the lying prophet's doctrine, was in the fact that it brought sudden doom. At once the fiat of the Almighty went forth and he was slain. (I Kings 13:24.)

4. Again we notice the lying prophet realized his mistake when it was too late to help the man of God. He was shocked to see how quickly the advice he gave the young man, had ruined him.

Truly, it is an awful thing to trifle with the light and convictions of other people. If they feel led of God to refrain from this or that, let them alone, or you may be the instrument in the hands of the devil of landing a soul in a lake of fire and brimstone.

Lastly, we notice the disobedient prophet got a free grave, but at an awful cost. So many of God's children are tempted to hold on and in with secret orders, in view of the fact that they will receive a free burial. But what is a free grave, if it cost ones soul to obtain it?

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Chapter 22

A SERMON FROM THE "MIRROR"

"A man beholding his face in a mirror." (Jas. 1:23.)

From the fact that the Lord Jesus preached some of His most powerful sermons from illustrations seen in every day life; we feel perfectly free to imitate Him in this, as well as in other respects.

I want to call the reader's attention to a "mirror". He, of course, needs no introduction to this little piece of home furniture. There are not many homes in the civilized world that are without a mirror. There is enough vanity in the heart of every son and daughter of Eve to demand one, were there no necessity for one.

The thing that gives this little piece of gilded glass its distinction from window and other denominations of common glass, is, its power to reflect without flattery, all objects that are placed before it.

Reader, if you are unsaved, I want to give you a simple method by which you may be able to curb your pride, and be led to seek the salvation of your soul.

For thirty successive mornings, I want you to take your place before the looking glass for ten minutes, and give ear to its voiceless messages. As you look into the face of the being reflected there, I want you to hear it 'speaking thus:

1. "Behold a well wrought heap of common clay! Notwithstanding its beauty, culture, refinement, etc., it must soon disappear from home, society, business and friends, and hide away in the cemetery."

2. As you gaze into the reflected face before you in the mirror, remember, that you are beholding an immortal spirit whose existence runs parallel with Deities. And it is only given this brief stay on earth to escape hell and gain heaven. But despite this fact, it is' spending its golden moments chasing the phantoms of wealth, pleasure and fame.

"How vain is all beneath the skies,
How transient every earthly bliss;
How slender all the fondest ties
That bind us to a world like this!"

3. Again, as you gaze into the face of that well wrought creature, reflected there. Bear in mind, that you are looking into the face of one, who. is a victim of the most deadly disease that has ever come to the earth. Yes, sin! The distemper that ruined angels, blighted Eden, polluted man, forged every tear, draped every widow in black, bestudded the earth with tombstones, and peopled hell with Adam's race. O, sin! thou mother of woe and death and hell!

4. As you look into the mirror from day to day, you will behold reflected there one of the most ungrateful beings in the universe. That being who faces you there, is guilty of a greater act of ingratitude than was ever committed by angel or devil. No angel or devil was ever guilty of ignoring and spurning God's offered mercy through the death and suffering of the Lord Jesus Christ. If the demons in hell were favored with such an offer, they would weep, pray, and repent until hell resounded with shouts of victory and triumph.

5. That being who faces you there in the mirror; notwithstanding its thoughtlessness and indifference, is within one heart's beat of a lake of fire and brimstone. It is so near death that it should feel the chilly breath on the cheek, and so near hell that it should smell the brimstone, and hear the clanging chains and wailing millions. And yet, despite of this perilous predicament the one who faces you in the mirror is procrastinating and presuming on the mercy of God.

6. Let us take the last look at the thoughtless creature in the mirror.

(a) See those eyes, lips, hands and feet that are so beautiful, attractive and full of life. In a few brief weeks, months or years, they will be silent in death and cold in the grave.

(b) The being you behold facing you in the mirror, is yet unprepared for that rein-trying, heart-searching judgment day, when sinners to the rocks shall cry, and hills and mountains flee away.

(c) See a human spirit who will soon be in a world where there is no water, no air, no light, no sleep, no rest and no hope, but shut in a convex of fire, to weep and wail forever.

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Chapter 23

SHE PRESSED HER WAY

"When she had heard of Jesus, came in the press behind, and touched His garment." (Mark 5:27.)

The Bible, like a flawless diamond reflects truth from various angles. It teaches us by exclamation, declaration, and exemplification. In the lesson before us truth is exemplified in a character.

When the Lord Jesus was upon earth there seemed to be some obstacle in the way of every earnest seeker that attempted to come to Him. The strange and amusing fact about it is, that the difficulties met by the seekers of long ago when spiritually applied are so similar to those met by the present day seeker.

The first seeker of long ago who found an obstacle blocking the way when attempting to reach the Saviour was the palsied man. (Mark 2:3-5.) His friends in their attempt to reach Jesus found both the house and yard thronged with people; and should they have been easily discouraged, they would have grown disheartened and given up the struggle. But they were determined and in faith pressed their way by and through the crowd.

This "crowd" would here stand for the general public, that the seeker of present day finds standing in the way, to frighten and shame him away from Jesus. And if he would reach Jesus, he must do as did the four men bearing the sick man: he must press his way through the crowd.

The next early-day seeker that found obstacles blocking his way, when attempting to reach Jesus, was blind Bartimaeus, (Luke 18:35-43.) This man being informed that Jesus was passing by, realized his golden opportunity and began to cry at the top of his voice, "Jesus, thou Son of David, have mercy on me." But the proud folks around him, being annoyed by his crying, tried to put a quietness upon him, and hush him up. The reader may be surprised to hear that all these noise haters are not dead. There are still those around the church and religious gatherings who do not like noise or any excitement. They like everything done "decent and in order", unless it is at the baseball game. There, a person may make all the noise they like, but don't bring any of it to the

church or you will be branded as a crank or a fanatic; or else be accused of being intoxicated as were the disciples on the day of Pentecost. (Acts 2:13.)

3. Zacchaeus, the publican, (Luke 19:1) was the next earnest seeker who had trouble in reaching Jesus, owing to some difficulties being in his way: when he reached the street where Jesus was to pass along, he discovered that it was lined with people who were tall of stature, therefore, he being of short stature, could not even see the Saviour. The only solution he had for the situation was to run around the tall people and get up into a sycamore tree. Hence, by so doing, he successfully reached Jesus.

The writer has discovered that the ecclesiastically tall people are still around to intimidate and frighten short stock Christians, and preachers from obeying God. Many a timid convert has lost his testimony and lost sight of Jesus, because of being ashamed to testify when some eminent Christian was present in the testimony meeting. Many a song leader has shirked the cross and failed to sing a song, when requested, because some popular music teacher was present in the meeting. Quite often a young minister has grieved the Spirit by turning the meeting over to some big preacher who chanced to come in, when God wanted him to preach and not the big preacher.

As a result, God was grieved, the saints unblest and himself left on the dry dock. Would to God, we had the courage of Zacchaeus, to climb up in God by faith, and prayer and get above these tall fellows.

We now come to the sick woman; "who came in the press." The modern rendering of the text is "She pressed her way through the crowd."

Here we have in vivid colors, a picture of the earnest soul making its way to Christ and heaven. The word "press", suggests the unbending integrity required to find Christ and get to heaven. The word "crowd" suggests the many obstacles that have to be pressed by.

Notice a few things that constitute this "crowd".

1. The displeasure of relatives and friends. It seems so strange that our home folks and close friends will oppose us when we decide to be good and live for the Lord. As long as we dance, drink, fight, gamble, steal and live wicked lives, there is nothing said whatever, but as soon as we turn away from it and try to live right, they are all up in arms against us. Why is this, may we ask? The truth of the matter is this, as long as we live for the devil there is no protest raised, but as soon as we make an effort to escape from his service, he will incense and enrage all of his subjects to oppose us, even our unsaved husband or wife. But if we would get to heaven when this brief life is over, we must press our way by, and through the crowd, even though we have to travel life's path alone.

2. The next element that constitutes a part of the "crowd", is custom and fashion. If one would be a follower of Christ and live for God now days, they will have to take a firm stand against fashion and worldly customs. The Word says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Rom. 12:2.)

3. Still another element composing this crowd, is the deadening influence of false religion. There is so much sham religion now days that most people do not know the genuine when they see it. Therefore if a person gets a good case of Bible religion and swings clear from the world and lives the life, they are at once branded as an extremist or a fanatic. And even the modern ministers will warn their members to beware of such a person. This is all due to the fact that the majority of ministers are perfect strangers to vital godliness and scriptural Christianity. Nevertheless, if we would make it through to heaven, we must press by the crowd, and be willing to be branded fanatics and cranks. Praise the Lord!

How shall we press? By watching, praying, fasting, standing fast; and holding on and holding out.

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Chapter 24 HEALING SLIGHTLY

"They have healed also the hurt of the daughter of my people slightly, saying peace, peace: when there is no peace." (Jer. 6:14.)

In the text, inspiration has used a striking picture to describe superficial spiritual work. Just as boils will not heal properly until they have been lanced and the puss removed, neither can a genuine experience of salvation be obtained until the seeker has made a clean-breasted confession, straightened up his back track and prayed through to victory. It is true God will take us on the installment plan and save us before we make all our restitution, provided we agree to do it as soon as the way opens.

There is not only danger of superficial teachers healing the people slightly, but there is also a danger of the people healing themselves slightly.

Let us notice some of the many ways this can be done.

1. To take the case of conscience for the witness of the spirit, is one of the many ways people heal themselves slightly. Like Simon the Sorcerer, (Acts 8:21.) many get under the influence of a good, Holy Ghost meeting and thus renounce their external sins, believe they are saved and join the church, nevertheless, they do not repent from the heart and pray through and strike fire. But drift along with the crowd taking the ease of conscience for the witness of the Spirit. Therefore when trials and tests come, they manifest the wrong spirit, and prove to be the same old sinners at heart.

2. Still another way, people heal themselves slightly is by getting reclaimed from heart-backsliding and branding it holiness. We do not mean by this statement that holiness is not attainable in this life. But what we mean is, people who have lost the peace, joy and victory out of their soul and come to the altar seeking to be sanctified, when they need to be reclaimed. One who

is a candidate for holiness is up to their highest watermark of justification, and are daily keeping step with God.

3. To not search out and run down every trait of carnality, and insist that a perfect and complete cleansing be obtained, is healing oneself slightly. There are some people afraid to search their heart closely and carefully, for fear they discover anger, pride, envy, jealousy or some other carnal trait. To neglect this is surely healing oneself slightly. Think of a physician operating on a patient for cancer and intentionally leaves a root of the cancer in the patient! Think of what the outcome would be in a few months! Equally so is it with those who evade and cover up carnality in the heart.

4. For one to play upon their emotions and work up a blessing while at the same time living in sin and disobedience is another way of healing oneself slightly. People do not seem to realize that if they should persuade God to send a blessing upon them while there remained Sin and disobedience in their life; that blessing, would be a great misfortune for them; from the fact that it would deceive them and cause them to believe they had God's endorsement to live in sin. It is far better that God withhold His blessing until all sin and disobedience has been put out of the life.

5. For people to 'settle down and content themselves below former light and conviction, is another way one can heal themselves slightly. It is to be remembered that no one can have God's blessing and favor,.., and at the same time be consciously behind past light. "If we walk in the light as He is in the Light", we keep His fellow-ship, and no other way can it be kept.

In the following will be seen some of the sad effects of being healed slightly:

- (a). A life-long up and down, and in and out experience.
- (b). A constant lack of inward satisfaction, i e., a lean hunger-bitten experience.
- (c). Frequent seasons of doubting and pouting, grumbling and shouting.
- (d). Finally yielding to discouragement and taking up with some shallow religion or giving up altogether and going into the world.

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Chapter 25 BEING HINDERED BY GOD

"For thou preventest him with the blessing of goodness;" (Ps. 21:3.)

[Before using this sermon, it might be well for the reader to look at the meaning of the Hebrew word translated "preventest" in the above verse, as set forth in the Strong's Concordance.
-- DVM]

The little verb "preventest" in the text reveals to us the fact that it is not always Satan that hinders and spoils our plans. It is true, he is a general mischief maker; and about every ill that befalls us, we feel like laying the blame at his door. And yet, he is not always in fault.

No doubt when we get to heaven, among the first things we will do, will be to thank God for denying us of some things and also for hindering and blocking up our path in many ways. The text does not say God does this in cruelty of unkindness but "with the blessing of goodness." It is true, God's remedy is often unpleasant and bitter, but what of that if it affects a cure?

In the following lines will be seen some of the various ways, God prevents or hinders us with the blessing of goodness:

1. He has a unique way of protecting His children from the hurtful influence of their unsaved companions and friends. As soon as a person gets saved and sanctified, and renounces the dance, the circus, the cards, the social glass, the tobacco, the lodges, and such things, and begins to live for God sure enough, their former companions will desert them like a flock of black birds. The Child of God never has any trouble getting rid of the old crowd if he keeps true and walks in the path of duty. God will see to it that they give no trouble on that line. It is true, they may set in to oppose and persecute us, but it is certain they will not care for our society or company any longer. Especially, while we pray, testify and shout the praises of God.

2. God has also an unique way of preventing and curbing spiritual pride in us. He knows just how to protect us from that disease called the "Big-head." When He bestows an unusual amount of gifts and graces upon anyone of his children, He also sends an equal amount of infirmities, persecutions and trials to serve for a ballast to keep them from contracting the "Big-head" and being capsized. A gifted person is like a sweet apple tree in an orchard, which may be known by the many sticks, clubs and bricks that lay about it. The highly favored and gifted person generally has enough of the opposite to keep them well balanced; therefore, others who are less favored have no cause to envy them. Many a highly gifted and greatly used person, would be glad to get away from the storm of clubs, sticks and stones of public criticism, and get back into their two-by-four sphere of long ago. The trials, tests and opposition that accompany gifts and graces are only body-guards and therefore, are by no means to be despised. (II. Cor. 12:7.)

3. God's "preventing" blessing, keeps many of His children at the post of duty, who would otherwise be deceived and led away. So many times God has used an aged parent, an afflicted wife or child, to keep a preacher on a charge; otherwise he would have gone out of divine order, and went out into the evangelistic work. We knew a good brother, pastor, who was kept on a charge in a similar way because of his aged mother making her home with him. Every now and then, he would wonder why God did not take his mother to heaven, so he could get out into the evangelistic work. God finally took the old lady to heaven and the brother got "cut loose" as he called it; but he has been drifting from pillar to post ever since. He gave up the pastorate and is practically doing nothing. As long as he was encumbered with the care of his aged mother, he was blessed and was a blessing to those around him. But as soon as God lifted the ballast, he flew the track and has been practically at sea ever since. It appears to the writer that it would have been better for both himself and the people, if his mother should have lived ten years longer.

4. Preventing us from growing careless in prayer; is another blessing that comes in disguise. God does this by sending us some opposition, or by stirring up a foe. Or by putting the devil on our track. Sometimes when the cattle loiter along the road the farmer sends out a shepherd dog to chase them home. Sometimes when the Christian is growing careless and slack in prayer, the Lord sends them a foe or in some way stirs up opposition, so as to send them to their knees more frequently. Every Christian needs an opponent, a dumb-bell, a punching bag, to keep them in practice. Pharaoh was a great blessing to Moses, from the fact that it kept him in communion with God. Sanballat was a great blessing to Nehemiah, because he kept him both watching and praying.

5. God, like the fruit grower has an excellent way of preventing us from being flavorless and fragrantless, by grafting us to a "crab" or a "thorn". The saints who were called upon to undergo great pressure, and wade deep water in their domestic lives; as a result, were blessed with a deeper humility, and a sweeter disposition than ordinary Christians. John Wesley, the man who was clothed in the spirit of a lamb, and the humility of an angel; was grafted to a thorn, and by no means had it pleasant at home. We do not mean by this statement that Christians are to yoke up with sinners in matrimony, for the scriptures strictly forbid it. (II. Cor. 6:14.) But we here have reference to those cases where husband or wife backslides from God, or on the other hand, where one gets saved and the other does not. (I Cor. 7:13.)

6. God our Father, realizes that We are surrounded on every side by allurements that would cause us to stray; therefore, He has a unique way of getting the wanderer's attention and inducing him to return home to Father's house. David was led home through affliction. (Ps. 119:67.) Others were led home through adversity, poverty and disgrace. While still others were led home through mother, father or baby being placed in a casket. After the little grassy mound was placed on the hillside in the cemetery; earth lost its attraction and heaven became more dear. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and his ways past finding out!" (Rom. 11:33.)

7. The Lord so beautifully prevents many of His dear children from a broken heart in old age! Nevertheless blind unbelief is slow in detecting mercy in the method He uses. His method in bringing this about is taking the children to Himself, when young, ruddy and pure. A white casket in the home, a span in length, has prevented many a parent from dying with a broken heart in the evening of life. What could be more touching and pathetic than to see an old white headed man or woman trembling beneath the weight of years sitting in the corner of the room dying inch by inch from the effects of a heart that has been broken by a wayward son or daughter! In many instances, it would have been far better for parent and children, if the little ones should have been put to bed in white caskets on the lonely hillside, many years ago. Think of the mid-night tears and painful heartaches that would have been avoided!

Oftimes it brings great anguish
When friends are torn from me;
But pruning's always needful
To make a fruitful tree.

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Chapter 26 CONCEALED SIN LEAKING OUT

"And they said one to another, we are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us." (Gen. 42:21.)

Hidden sin is like a covered fire, it will work its way to the top. How true is the statement of Moses, the man of God, when he said, "Be sure your sin will find you out."

These men knew perfectly well that they were innocent of the accusation brought against them as being spies: notwithstanding, that being true, they seemed distressed about something that dates farther back. They say to each other -- "We are very guilty!" Guilty of what, may I ask? You are surely not guilty of being a spy? Pray tell us what is it that disturbs your peace at this crucial hour? Is it something hidden under the debris of long ago? Yes, we sold our brother and then covered up the crime with a glaring falsehood.

Reader, let us carefully notice some facts connected with this concealed crime that are the same today.

1. Though it was unknown by any other mortals upon earth (aside from Joseph) yet, conscience had kept a perfect record of it for upward of twenty years. The crime was stamped indelibly upon their conscience, and they could never forget it. As one writer has said: "Conscience is the eye of God." Another has said, "Conscience is a thousand witnesses in one." While still another says, "Conscience is the compass needle of the soul." Reader, your past sins may be concealed from public view, but remember, conscience has a perfect record of the whole thing.

2. We notice this crime tracked them for miles and brought them before the judge of Egypt. It like a bloodhound tracked them from Dothan to Canaan and from Canaan to Egypt. Reader, the crimes you have committed in days gone by, when you were back in the homeland are still on your track like a pack of bloodhounds. And unless you confess them and get forgiven of God, they will face you at the judgment bar of God. Notice what God has to say on this subject: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (I Tim. 5:24.)

3. We also learn through this narrative, that all guilt must some day and somewhere be confessed, even though that confession be in hell. These men kept this crime covered up a long while. Nevertheless it doubtless, tormented them night and day. Likely, one of the greatest torments of hell will be a retributive conscience.

Let the reader notice how that in after years, these men had to unburden their conscience by confessing this long hidden crime. "And when Joseph's brethren saw that their father was dead; they said, Joseph will peradventure hate us and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did it unto thee evil: and now we pray thee, forgive the trespass of the servants of the

God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants." (Gen. 50:15-18.) We are also told in Rom. (14:11), "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

4. We learn, furthermore, through this narrative that men never forget the accusing, upbraiding troubled gaze of a fellow-being. It is true, it was more than twenty years previous when these men beheld the sorrow-stricken, gloomy, countenance of their brother in distress, but they had never forgotten it. How could they? Listen to their self-upbraiding words. "We are very guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear." (Gen. 42:21.)

Reader, how will you ever forget the sorrowful depressed, disappointed look that hovered on the face of the man you cheated, the maid you abused, the beggar you turned from the door, and your weeping wife and hungry, ragged, penniless children whom you deserted long ago?

Such a look would haunt and make you unhappy in Paradise.

5. We notice too, that this sin, like all other hidden crime, came to light at an unwelcome hour. Notice what an untimely hour it put in its appearance.

(a). It bobbed up at the time when they were trying to be good and plead innocent. Listen to their plea of innocence in verse 11, "We are all one man's sons; we are true men."

(b). It put in its appearance when they were weary, weak and frail, having been gnawed by the wolf of want for months. However, at this crucial hour their long concealed sins came to light. So it is with the sinner when stranded upon a death-bed with health, strength, hope and ambition all gone. His past life comes up and stares him in the face like a regiment of soldiers.

(c). This crime not only came to light when the men were weary, weak and hunger-bitten; but when facing danger. This is always true with unconfessed sins. A man once said, who apparently had been brought face to face with death in the bottom of a pond, "All the sins I ever committed, instantly passed before my mind's eye like a panorama."

6. "Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child: and ye would not hear?" (Gen. 42:22.) We learn through these words that even though men ignore advice and turn a deaf ear to reproof and warning; a day will come when they will keenly regret it. We remember Israel's consternation, regret and anguish at Kadesh, also that of the Jews after they had said, "Let his blood be upon us and our children." They did not realize what it would mean when they said it, but when the thing actually took place and they were being butchered, crucified and killed by the tens of thousands, they regretted the fact that they had ever been born. So will it be with the sinner when he makes his appearance in hell and takes his place in "everlasting burnings."

7. The expression "And he (Joseph) turned himself about from them and wept." (vs. 24). So beautifully reveals the attitude of Jesus toward the guilty, terror-stricken sinner. O, sinner, Jesus is longing and yearning to forgive you and embrace you in His arms! O let Him do it today!

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.)

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Chapter 27 "SHIPWRECK"

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (I Tim. 1:19.)

This exhortation was given to one of the holiest men that was upon earth at that time.

Inspiration is so practical in all of its illustrations. In describing the healthy state of the soul, it compares it to a "watered garden." (Isa. 58:11.) And in describing the Spirit-filled life, it is compared to "Rivers of living water." (John 7:38.) And in describing the backslider, he is first compared to a "dog returning to his vomit." (II Pet. 2:22.) And secondly to a sow that was washed, returning to the mire." (II Pet. 2:22.) And lastly to a wrecked ship.

Reader, I want you to see with the eye of imagination, your redeemed and blood-washed soul, far out on the sea of time, en route for eternity. But before you get too far away from the shore, I want you to take a hurried glance at the many broken masts, splintered spars, torn sails and split hulls that are being whipped by the breakers near the shore. They are parts of sister boats, who once started across the sea of time but made shipwreck and were lost.

The next picture I want you to see with the eye of imagination is the billions of bloodwashed saints on the other side of time's stormy sea, who are anxiously waiting and watching for your arrival. Some have been looking for you at the golden harbor for many years.

Now, in order to put you on your guard, I want to call your attention to some of the many things that will wreck a ship, so you can apply them spiritually, and thus steer clear of them all.

Remember a boat or a train does not necessarily, have to be an old timeworn, dilapidated affair to be wrecked. A train that is just from the car builders can be wrecked; also a new boat on its maiden trip. So it is with Christian people. It is not only the weak-kneed and babes in Christ who are subject to making shipwreck, but also the strong, the fathers and those held in high esteem for their godly lives.

Let us now proceed to notice some ways a boat may be wrecked.

1. A reef, a hidden rock will wreck a boat. Many a boat has been running at full speed out at open sea, when all of a sudden it ran into a cruel rock that was crouching its granite head beneath the placid waters.

The rock was there all the time, only it was hidden from the view of those about it. So it is with people who have the rock or root of carnality crouching in their soul. It may hide away for a long time, but unless it is removed will some day cause shipwreck. The granite-crested rock of "Fear" wrecked Peter's boat, and the metal-browed rock of "filthy-lucre" wrecked the bark of Judas; and the slimy moss covered rock of lust, jealousy, envy, prejudice, unholy ambition, pride and unbelief which crouches beneath the placid waters of your high religious profession will cause you to make shipwreck. Do call upon God with prayer and faith, until He purifies your heart and fills you with the Holy Ghost and fire. Praise the Lord!

The hidden rock of carnality will not only wreck your boat, but your besetting sin will also wreck your boat and send you to the bottom. So many of God's dear children, who were saved and cleansed and on the way to heaven, commenced to trifle with their besetting sin and temptation and they made shipwreck and went to the bottom.

2. A second circumstance that will wreck a ship is for it to spring a leak. (Heb. 2:1.) So it is with the child of God, whenever they spring a leak and commence admitting this and that little worldly thing into their life, it is but a short time before they have made shipwreck and disappeared from among the godly.

3. Striking a shoal or a shallow place is another way in which a boat may be wrecked. The old corn ship on which the apostle Paul was en route to Rome struck a sandbar and was wrecked. (Acts 27:41.) We are sorry to say, however, that Paul's ship was not the only one that has wrecked in shallow water. There are hundreds of God's children who were once clean Spirit-filled and clean-cut for God, but they took up with some phase of shallow religion, shallow preaching, shallow singing, shallow altar work and shallow living. Therefore, it was only a little while before they had become as shallow as duck tracks and out of touch with heaven.

4. Having a collision with a sister boat in a fog is another way in which a boat may be wrecked. A goodly number of God's firebrands have run together in the fog of "misunderstanding" and made shipwreck. There arose some little misunderstanding between them for which neither of them were humble enough to take the blame and thus settle it, but kept up the contention from one month to another and from one year to another until it affected them in the three following ways:

(a). It caused them to continually criticize each other to other people.

(b). It finally lodged a little streak of bitterness in their hearts insomuch that they lost interest in each other.

(c). Finally, it injected a spirit of revenge into their soul. It is true, they would not give vent to it by an evil attack. Yet, they would yield to it in the following mild form. One would not sanction or say "Amen" when the other would pray, testify or preach. One would not vote to elect the other into any office in the church. One would not come to church the evening the other was to have charge of the meeting, or if they did attend, they would not earnestly pray God's blessing upon the leader of the meeting.

One would never compliment the other but would speak of their mistakes, shortcomings, ignorance, etc. All of this is but a unique way of taking revenge. Reader, how about this? Are you in any respect guilty? Remember, "love worketh no ill to its neighbor."

5. For a ship to remain off of its course too long will also wreck it and send it to the bottom. There are those today drifting from pillar to post who used to be a flame for God and souls; but they got off of their course i e., got out of divine order and lost their bearing as well as the glory, and today they like the broken masts, torn sails and split hulls are being lashed around the shore by the cruel breakers of religious and public criticism.

6. Still another way a boat can be shipwrecked and sent to the bottom is when it runs into a Maelstrom where the waters are in a perpetual whirl. At first the pilot may not realize that he is in a maelstrom because the waters swing his boat around so gently, but as the circle narrows down and the suction grows stronger, his boat commences to spin around like a top and goes to the bottom.

Reader, what is that thing or who is that person that has you overpowered by their influence? It is true, you may make vows and resolutions that you will never again do this or that, but despite of all your good intentions and resolutions, that person or thing holds you fast.

Remember, even though you may not be willing to acknowledge it, as sure as two and two make four, you are in a maelstrom and nearing "shipwreck."

Pray tell us, Paul, how it all came about? "By putting away faith and a good conscience."

When one's faith becomes affected their conscience also becomes affected. If Satan can get a person to believe wrong, he has also succeeded in getting them to live wrong.

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Chapter 28 DIVINE HEALING

"Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith, shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:14-15.)

For a person to be divinely healed, it is just as necessary for their faith to be revived and stimulated as it is for one's faith to be stimulated to get saved or sanctified. Jesus said, "According to your faith be it unto you." The reason that so many people got healed in the days of Jesus and the apostles, was because the faith of the general public was stimulated up to that tension. Jesus did not have to preach an hour to get His hearers to believe in divine healing. They heard and seen enough on that line to cause them to believe, Even the publicans and sinners believed. What a rebuke to the present day Christians!

One great reason why it is so difficult for people to believe for healing now days is because it is not held up before them from time to time, to the same degree that repentance and pardon is held up. People believe in repentance and pardon all the way from childhood, for the simple reason that they are taught it all along through life. But owing to not being taught on the lines of holiness and divine healing, it is difficult to get even some Christian's faith up to the tension where they can be divinely healed.

My effort in this chapter, reader, is to stimulate your faith and get it up to the healing "pitch."

1. The first truth that I want to inculcate in your mind is that healing was in the atonement. Listen to God's Word on that point. "Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted, But he was wounded for our transgressions, he was bruised for our iniquities. the chastisement of our peace was upon Him; and with his stripes we are healed." (Isa. 53:4-5.) "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. 8:16-17.)

2. Reader, the next truth I want you to fasten your mind upon, is that the Jesus of long ago, the great healer, is standing at your side while you are reading this article. Yes, the great healer of long ago is here with, you! Can you grasp the idea? Listen to His age-abiding words, "Lo, I am with you alway, even to the end of the world." (Matt. 28:20.)

3. The next thought I want you to grasp is this: He is not only present in the room with you as you read this article, but is just as willing to heal you, as He was to heal the people of long ago. The Word says, "He is the same yesterday, today and forever." (Heb. 13:8.)

Can you believe it? If He is the same today as He was long ago, that expression not only means that He is just as able, but just as willing as He was long ago. The expression "The same yesterday, today and forever" would also mean that He is no respecter of persons, because He did not have respect of persons when upon earth. For the Word says, "He cast out spirits with His Word, and healed all that were sick. This, of course, will include you if you can believe it. For He has said, "All things are possible to him that believeth." (Mark 9:23.)

4. The next truth I want you to get settled in your mind is that there is no case too difficult for Him. He healed ten lepers in (Luke 17:12-17.) He healed a man with the palsy in (Mark 2:10-12.) In St. John (9:1-7), He gave sight to a man that was born blind, and in the eleventh chapter of St. John's gospel He restored a dead man to life. So this proves to you reader, that no case is too difficult for Him; for all things are possible to him that believeth. (Matt. 19:26,) and (Mark 9:23.)

5. The next thing to be considered is the conditions upon which divine healing is obtained. This is the place where the majority of people fail. The conditions are too simple. They think they must do some wondrous thing or work themselves up to some great pitch. The faith and simplicity they exercise daily in drawing water from the hydrant, lighting the gas, planting seed or posting a

letter, is the same kind of faith that is required to get healed. It requires no extra strain to believe that they will receive water from the hydrant, because the water company has promised to supply it daily; besides have kept their word daily. It requires no great strain to believe a letter that is posted will go through all right. Why? Because Uncle Sam has promised to take it through if the conditions are met; which is to affix a two cent stamp on the envelope and drop it in the box. Hence we do this with all confidence that it will go through O. K. It does not require any great strain on our faith to expect the seeds to come up that we plant. We put them in the ground with all the confidence in the world and dismiss the matter from our minds, and lo and behold in a week or ten days we see the tiny green blade peering up out of the soil. This is the degree of simple faith that we should exercise when we get anointed and prayed for to be healed. When we have met the conditions mentioned in James (5:14) we should not worry or tarry to wait for feelings or a manifestation, but go our way believing and trusting God to perfect the work, the same as we trusted the city for the water, the government to take the letter through O. K. and nature to cause the seed to come up on time. When we plant the seed, we do not stand around the spot peering into the ground to see if it has begun to germinate, but we dismiss the matter from our mind and go about our business. Reader, if God has promised to heal us provided we call in the elders and get anointed and prayed for, when you have done that, dismiss the matter of your getting healed from your mind and trust God to bring it about, just as you trust Him to cause the seed to grow. Don't you bother about your feelings after you are anointed, whether you feel better or worse. That has nothing to do with it. Your faith is not to rest on your feelings, but on God's unfailing Word. A good many people get anointed and prayed for and then immediately consult their feelings and if they do not feel any better, they take it for granted that they did not get healed, and thus let down in their faith, and lose the blessing. Think how silly it would be for a person to plant a seed, and one moment after they had it planted to dig it up to see if it had commenced to germinate; and on seeing no signs would say the seed was no good and cast it away, This is what people do who, after being anointed and prayed for, doubt it away because their feelings are about the same as they were before they were anointed, It is true God may sometimes give an instantaneous witness, and again He may see fit to do the work gradually, without giving the sick person any witness or manifestation in the least. And quite often after people have received a definite witness that the work is done, Satan will test them by bringing back the symptoms of the disease. But even under these circumstances they are to resist the devil and stand fast and believe the work is done. The reader will notice that in nearly all of the remarkable cases of healing recorded in the Word of God; the people had to exercise faith and believe they had it before they received it. Notice the woman in (Mark 5:34.) Jesus said, Thy faith hath made thee whole." And the man with the dumb spirit. (Mark 9:23.) Jesus said unto him, "If thou can'st believe all things are possible to him that believeth."

It is to be remembered that there are two brands or classes of faith mentioned in the Bible. One class is saving faith and one is healing faith. Here is where many get switched off on to a believe, believe salvation without obtaining the witness. What is known as "saving faith" is that which believes the promise is true, but with a bull dog grip, will not let go until the thing is received. This is the brand of faith Jesus exhorted the disciples to use, when praying and tarrying to be cleansed and filled with the Holy Ghost. (Luke 24:49.) "And, behold, I send the promise of my Father upon you: but tarry ye in Jerusalem, until ye be endued with power from on high." They were not to leave until they had received it. They were not to put all on the altar and claim the blessing, and go on preaching and testifying to it, but they were positively to wait until they

received it. We notice that Jacob used a similar brand of faith before he received the "sun-rise blessing", He said to the angel, I will not let thee go, except thou bless me." (Gen. 32:26.) He did not say, I will put all on the altar and go away claiming it. O, no! He would not let go until he received it.

Now in the above lines we have been writing about saving faith: but now we come to healing faith, where the individual does have to accept it by faith and go forth claiming it and testifying to it without the least evidence that the work is done. Let us consult the Word of God for our authority at this point. We notice in (Matt. 12:13) when the man with the withered hand came to Jesus for healing, Jesus did not tell him he was healed, He told him to "Stretch forth thine hand; (that is, act like it is healed) and he stretched it forth; (and it was restored whole, like as the other." He had to believe and act like he was healed before he received it. In (2:11-12.) we notice the palsied man was commanded to take up his bed and walk before he was conscious of being healed. He got healed by obeying the words of Jesus. Reader, go thou and do likewise.

"There is a word that saves the soul
I will trust, I will trust!
It makes the sick and suffering whole,
I will trust, I will trust!"

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Chapter 29 SATAN'S BARGAIN COUNTER

"And he sold his birthright unto Jacob." (Gen. 25:33.)

In department stores they have what is known as the "bargain counters". At these counters, valuable articles are sometimes sold for a trifle.

We have noticed that Satan has a similar bargain counter along the highway of life, where people sell their immortal soul for a mere trifle.

Before going into details, let us reflect and notice the value of a human soul. We are willing to admit that it will be impossible to obtain a correct estimate, however, we can obtain a faint idea, by viewing it from various angles. One way will be to consider its cost. Jesus said it was more valuable than all of the gems of the mountain, all of the pearls of the sea, all the fruits of the tropics, all of the fur of the forest, all of the flowers of the field, all of the rivers of oil and all of the acres of terra firma. We go further still, it is worth more than the twelve gates of lucent pearl leading into heaven. It is worth more than the walls of jasper, the tree of life, the sapphire hills, and the many mansions. For we remember, that Satan got a human soul in pawn and it took something far more valuable to redeem it. It took the best there was in heaven. Yes, nothing more or less than the Son of God. Think of it!

2. It will also assist us in obtaining a faint idea of the value of a human soul, to consider its capability. It was created to live in heaven with the holy angels and eat from the tree of life and

drink water from the crystal springs. It was also created to be an equal heir with Christ and sit upon a throne and judge angels. (I Cor. 6:8.)

3. We next take a hurried glance at its duration. It will never die, but live as long as Jehovah; either in heaven with the white-robed angels singing the praises of God, or down in the underworld, weeping and wailing with lost men and devils.

Let us now imagine that the judgment day has come and all mankind are arraigned before God. Let us also imagine that every lost soul present there is standing before God, yoked up to the thing that overthrew and caused them to be lost. See one man yoked up to a deck of cards, another to a whiskey bottle, another to a silver dollar. See one woman yoked up to fancy clothing, while another is yoked up to a dance-hall and still another is yoked up to the theater, or the "movie". O, what an awful picture to behold! How will poor Esau look chained to a dish of hash and Judas to thirty pieces of silver?

Let us now retrospect the path of finished time and take note of some who sold out at Satan's bargain counter.

The first person we see as we look through the mist of vanished years is, Esau. He is selling out to gratify the lust of the flesh. Think of it! We are also told of a man in the New Testament who sold out for the lust of the flesh. He said, to his soul, "Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Ease, eating, drinking, and pleasure are still causing millions to barter their souls at Satan's bargain counter. Reader, are you selling out for these things?

The next child of Adam we see standing at the "Bargain Counter" of weal or woe is Achan, the son of Carmi. He is bartering his soul, heaven and a crown of life for a few dollars, and a suit of clothing. (Josh. 7:1.) Poor Achan was not the only one who bartered his soul and heaven for money and fashion. The same thing is being done by thousands in every land. We are living in a day when people are pleasure and fashion mad. Home, honor, health, and virtue are all 'sacrificed to the goddess of fashion.

The next heir of endless contempt we see at Satan's bargain counter, is Ahab, the proud king of Israel. What is he selling out for? He has wealth, honor, prominence, place and fame. What more can he desire? He is selling out for the beauty and favor of a fallen woman.

Listen to the prophet Elijah's stern rebuke: "Thou hast sold thyself to work evil in the sight of the Lord." (I Kings 21:20.) As we reflect over bygone days it is sad to see so many who bartered their soul and heaven at the same point.

"Delilah caused the enemies to put out the eyes of Samson; Jezebel caused the dogs to lick the blood of Ahab; Herodias danced Herod into the pit, and Drusilla blocked up the way to heaven for Felix."

The next heir of everlasting shame we see at Satan's bargain counter, selling his immortal soul is Saul the pioneer King of Israel. He, like thousands in every age, sold out for prestige and public favor.

Reader, what are you selling out for?

The soul is now left in your trust
To save or lose, the one you must
Will you sell out to death and sin
Or serve the Lord, a crown to win?

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Chapter 30 LORD IS IT I?

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began everyone of them to say unto him, Lord, is it I?" (Matt. 26:21-22.)

This conversation took place between Jesus and his disciples the night before His passion. His Omniscient eye beheld a black cloud of sin rising from the heart of one of his followers, and beclouding that humble place of worship. The Saviour's breaking the news to the disciples gave rise to this serious inquiry. The honesty of the disciples at this serious hour is truly worthy of commendation; they did not commence to censure or suspicion each other, but turned the question upon themselves, and said humbly and honestly to the Saviour, "Lord, is it I?"

Reader, as you read this chapter, I want you to see the Lord Jesus in the room; and as His piercing eyes scan your heart, character, thoughts and motives, does He see here what He saw there? Now, while I briefly describe the manner of person He saw there please say in silent prayer, "Lord, is it I?"

First -- He saw there a man who was trying to deceive, not only his brethren, but God. He was pretending to be saved and in touch with God, when he was not. He was pretending to have the Spirit and be in fellowship with the brethren, when he was not.

Reader, are you trying to deceive God and your co-workers in a similar way?

Second -- He saw there a man whose upward gaze had been intercepted by an earthly object. A black cloud in the form of thirty pieces of silver had floated between his soul and the face of Jesus. Therefore, his soul was in a total eclipse.

O the dense darkness that overshadowed his soul! Reader, what is that thing that has come in between your soul and Jesus? What is that which has come between your prayer life and Jesus? What is it that is causing that dense darkness to hover over your soul? Can you say with the poet, there is

Nothing between my soul and the Saviour,
Naught of this world's delusive dreams;
I have renounced all sinful pleasure,
Jesus is mine and there is nothing between.

Third -- He also saw there, a man who was backing up on the brightest light that ever shone upon a human heart. Never was a man granted the privilege to listen to any clearer truth, brighter light or more sublime sermons, than was Judas. And despite of it all, he hardened his heart, stiffened his will, and backed up on the whole thing. Is there any marvel that he went out and committed suicide? What else could follow the rejecting of such sublime truth and unmitigated light, but hell's impenetrable gloom?

Fourth -- The Lord Jesus also saw a person there who had been trifling with sin in the dark; and at the same time was professing religion, and pretending to be right. Reader, how about you in this respect? Are you clear at this point? Is your back track and private life as straight as an arrow? Clear as a diamond, and white as an angel's wing?

Fifth -- The man He saw there, had also been doing some underhanded work; also, had been talking and plotting against the innocent. He seemed to lack the moral courage to speak what he had to say to the Saviour's face! But had been slipping around plotting against Him during His absence. The reader may be surprised to hear that some of Judas' posterity are still alive. We frequently hear of them doing some underhanded work or making Satanic plots against the pastor or some godly man or woman.

Sixth -- As the Saviour's penetrating eye ran to and fro in that upper room, it beheld there a person who was professing religion and using Christianity for a mercenary purpose whose heart, motive and intentions were black as midnight. Judas had no spiritual interest whatever, no tears and no soul burden. He was like a vulture following the army for the canon he could gather by the way.

There are numbers of this type of folks connected with the church today, who if their office, standing or salary were taken' away from them, they would leave the church, like a whirl-wind, so to speak. All they are following it up for is, what they can get out of it. Yea "the loaves and fishes."

Seventh -- The man the Saviour saw there had also fostered and fanned so to speak, ill-will until it had flared out into an all consuming flame of hate and bitterness.

Eighth -- He saw there a prominent church member who was within twenty-four hours of the blackest and hottest hell.

Reader, take heed and beware!

* * * * *

STEALING

"Thou shalt not steal." (Exodus 20:15.)

These are the days when the minds of God's people need to be stirred up. Now, since stealing is so general in this fast age in which we live, I want to put the reader on his guard by calling his attention to some of the most common ways one may violate the eighth commandment and thus become a thief.

One great and good man divides stealing under two heads. I am taking the liberty to adopt his method as well as use a few of his thoughts. The first head under which he placed stealing was:

"To withhold that which rightfully belonged to another without his consent."

Let us now dissect that and see if we are in any respect a thief.

1. To not fully improve the time when we are employed by the hour, day, week, month or year; in other words, to get slack and loiter around when our employer chances to be absent. All such conduct is stealing.

2. If we should make bills or take up goods without to some extent seeing our way to pay for them, makes us a thief. Our motive in this respect is the same as that of a thief.

3. If a person should chance to find an article in the street or on the highway, and not do their best to find the owner, but keep it without saying anything about it, they are guilty of stealing it. Because they are withholding property of another without making any effort whatever to return it.

4. If two men should enter into a contract with each other, to do this or do that; and if one should deliberately break it without the consent of the other, he is guilty of stealing; because he is withholding that which belongs to another without his consent.

The second head under which the good man placed stealing was "To take away that which belongs to another without their knowledge or consent."

Let us notice some ways one may violate the eighth commandment under this head:

1. If a person should deface the walls of the house they are renting or allow the children to pull off the plaster, tear off the paper, break ' out the window lights or destroy the fence; they are guilty of stealing unless they pay the damages or replace the destroyed property. Why are they considered a thief? Because they are taking that which belongs to the landlord without his knowledge or consent.

This is one of the chief reasons why it is so difficult for people who have children to rent a house. Parents are careless and do not prevent the children from destroying and digging holes in

the lawn, pulling down the fence, breaking out the window glass, etc., etc. Landlords can hardly be blamed for not wanting people with destructive children in their houses.

2. Another common way of breaking the eighth commandment, is to take a child on a street car or railroad train who is beyond the age of free transportation and fail to pay its fare. One should not wait for the conductor to inquire the child's age and demand his fare, but should pay it without being asked, just as he does his own fare. Therefore, if a person should attempt to get a child through without paying the fare, even though the conductor detects it and collects the child's fare, that person is guilty of attempting to steal, just as much so, as if they had attempted to steal a horse. The principle that underlies the act is identically the same.

3. If when attempting to buy an article, the individual should cry down the price and find fault with the article and try to buy it cheaper than what he really thinks it is worth; or cheaper than he would be willing to sell it, were it his property; he is a thief, because he is trying to take advantage of his neighbor.

4. If a person is trying to sell an article that has a defect or flaw or damaged place on it; and if the salesman does not show that defect to his customer, but conceals it, and wraps and sells it to the customer, he is a thief at heart and guilty of robbing his neighbor in broad day light.

5. Should a boarding mistress serve an addled egg to her boarder without his knowledge or consent, she is guilty of stealing the price of a good egg.

6. If one should hire a man to do a job, and pay him less for his service, than they would be willing to do it for, under the 'same circumstances he is stealing.

7. It is also stealing to take the advantage of public charities when you are able to pay your way. You have no right to go to the county hospital or send your loved ones there, when you are well able to care for them yourself. To do such a thing only reveals the fact that you are a thief and are trying to get something for nothing.

For a married man or woman to go away from their neighborhood and keep company and pose as a single person and thereby steal the affections of some one; in so doing they are guilty of both lying and stealing.

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Chapter 32 JOB'S SEVEN TRIALS

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1:1.)

The reader will notice, that inspiration in introducing Job to the world used two strong adjectives. Notice them, "perfect and upright." Inspiration has used no such an expression in introducing any other character in the Old Testament.

Job's experience when spiritually applied represents the testing side of the sanctified life. The trials and tests of every sanctified Christian to some degree will be found in the same tests of this ancient holy man.

I shall now proceed to paraphrase the seven trials of Job and also make the application. I will also say, I am indebted to Madam Guyon for a few thoughts advanced here.

1. Job's first trial is seen in verse 14, where the oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away. "Oxen plowing," i e., the devotion required to cultivate the soul. This was assailed and taken away, as the sanctified soul has been enjoying its enamored walk with God for months, after receiving the blessing. Satan assails their devotion, and takes away the overflowing, gushing spirit of prayer; the easy method of believing and trusting; and thus causes the wheels of devotion to run more heavily than in former days. Sometimes inexperienced souls get confused at this point and think something has gone wrong. The expression, "The asses were feeding by them," and were taken away, also suggests the deep, sweet peace and soul repose that is also affected when Satan disturbs our devotional life. The devotional life is usually the point at which Satan first assails the sanctified soul. If he can cut off our communion with headquarters, he has succeeded in weakening us. He is aware of the fact, that we will not pray much if we lose the spirit of prayer. He also knows that we will not be so persevering and zealous if he can disturb our peace, rest and soul repose. Therefore, he puts up a rude protest to take away the plowing oxen of devotion and also the feeding asses of repose.

2. Job's second trial is seen in verse 16, where it says, "The fire of God is fallen from heaven and hath burned up the sheep." We notice that back in Job's time cattle were the medium of exchange. You will notice the sheep were destroyed by the fire of God from heaven. The thought here suggested by the sheep being consumed by fire from God, suggests the destruction of the legitimate plans, methods and means by which the newly sanctified has been accustomed to making a livelihood. The word "sheep" suggests that our previous methods of obtaining a livelihood were right and innocent; nevertheless, God destroys them, just as He wounded the thigh of Jacob. This is done that the soul may lean fully upon Him. God cannot use our much admired talent, ability and fleshly accomplishments, even though they are innocent and lawful, until He sends fire from heaven and burns them up. Our natural ability and worldly accomplishments are like the mantles that we use on the gas lights; they cannot be used until they are first burned up. It is quite a trial sometimes to newly sanctified souls, when God causes them to lose their salaried position, popularity, prestige, prominent place in the church, etc. All of these seeming misfortunes are only the "fire of God falling and consuming the sheep." But after God gets all of the swagger, 'strut and independence consumed out of us, He will give us something to do, just as He did the Apostle Paul. Paul too, lost his high salaried position and popularity; but after God got him all burned up and thrashed out, to where Paul himself counted everything of the past but refuse; God then gave him the finest position in the world.

Reader, don't be alarmed if the fire of God is falling from heaven and consuming your job, your fine home, your good name and all these things. Take heart and leap for joy. For this is only one of the seven trials that come to all sanctified souls. Praise the Lord!

3. Job's third trial is seen in verse 17, where, "The Chaldeans made out three bands and fell upon the camels, and have carried them away."

The reader will remember that camels were the mode of travel in Bible times. Therefore, taking the camels away, would mean that Job was prevented or hindered from going to and fro. The spiritual thought suggested or typified here through the taking away of the camels, is the seeming stand-still place, the sanctified soul reaches after it has walked with God the first six months or year. Or in other words, during the "honey-moon" period. At the end of the honeymoon period, the soul seems to be at a stand-still and not making much headway. The majority of sanctified people get perplexed at this point. Many of them commence to accuse and blame themselves, while there are others who let down in faith and go to altar seeking that "honeymoon" feeling. They do not seem to realize the fact that it is just as necessary for a tree to grow downward as well as upward. Reader, do not get alarmed and upset over the camels being taken away, but stand still and become more settled in God.

4. Job's fourth trial was the death of his children, seen in verse 18, "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and behold there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men and they are dead."

(a). This wind was the gale of providence.

(b). This house was Job's affection.

(c). The children, the dearest objects and tenderest ties: These all had to be severed from Job's heart and affections. Sanctified people, not only have to die out to sin and unlawful things but also to innocent and lawful things. Abraham had to die out to Isaac even, though God did give Isaac back to him. The sanctified life must not hold anything in reserve from God. All must be at His disposal, whether He uses it or not. God will test everything we hold dear, to see if we are sure enough surrendered at that point.

5. Our dear brother Job's fifth trial was in his bodily affliction. (Job 2:7.) "So Satan went from the presence of the Lord and smote Job with sore boils from the sole of his foot to his crown." This contains two valuable lessons for the sanctified soul.

(a). That the holiest of people may at some time be grievously tested with sickness and afflictions. So as to show sinners, how sweet, patient and submissive God can keep His people during seasons of affliction. The second lesson taught here is to show us that sometimes God may get more glory by delaying our healing for a time. (II Tim. 4:20.) God finally healed Job, nevertheless, He delayed it, perhaps for Job's own good.

6. This pious man's sixth trial was through the persecution of his wife. (Job 2:9.) "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die."

This trial represents the trials that a sanctified soul experiences in the home and domestic circle. Jesus said, "A man's foes shall be them of his own household." People never escape being persecuted by their carnal minded loved ones.

7. Job's last trial was being criticized, denounced and forsaken by his friends. (Job 4:6.) Hear them railing upon him, "Should thy lies make men hold their peace?" "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." (Job 15:6.)

Even the Lord Jesus Christ was censured, criticized, persecuted, and forsaken by his friends.

Lastly, God in due time, defended, lifted and honored Job, before all the world. The honoring and lifting time is coming to every sanctified soul. Praise the Lord!

"The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged." (Ps. 37:32-33.)

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Chapter 33 HELL ENLARGED

"Therefore, hell hath enlarged herself." (Isa. 5:14.)

Oftentimes in the detective world, one word is a clue to a great mystery. Equally so, is it in the Holy Scriptures. Sometimes a mint of wealth is contained in one word.

The text suggests several thoughts that make it a danger signal to saint and sinner, young and old. Let us notice some of the thoughts suggested here, with the seriousness of death and the honesty of an angel. At first sight the text reveals the fact that a great many people will be in hell. If we should accept the statements made at funerals of nearly every person that dies we would be led to believe that nearly everybody is going to heaven. Now days, no matter how wicked a person has lived, if at their funeral, a five dollar bill is placed into the minister's hand, he will make it appear in the sermon that the deceased has gone to heaven. We are glad to say this is not true in every case but in many!

2. The word "enlarged", suggests that the number of people who go to hell will exceed that of God's previous expectation. In creating hell, He did not make room for so many. (Matt. 25:41.) It seems that He did not plan on hell having such a large traffic, or else He would have made it sufficiently large at first and there would have been no need of hell being "enlarged."

3. The word "enlarged" also suggests that people will go to hell who were prepared for in heaven. According to the expression in verse 13. "My people" the prophet is not speaking about hell enlarging itself to accommodate or admit sinners, but people who once belonged to God. If they were once God's people according to the statement of Jesus found in John 14:2; at some time or another a preparation was being made in heaven for that people.

4. The text also infers that people will land in hell, who not only thought they were going to heaven, but Satan thought they were going there too. For he knows when people get saved and start for heaven; or he would not put the Christians to so much trouble.

5. The text suggests furthermore, that people will be in hell, whom angels once rejoiced over and thought were coming to heaven. (Luke 15:10)

Let us now notice some of the unexpected guests that the Bible infers will be in hell.

(a). Those who once made a start to heaven, but found the cost too great. We read of such a person in the tenth chapter of Mark's gospel, verses 17-22. This man was only faulty in one point; or in other words there was only one thing he lacked. With him, the one thing was giving up his money but with hundreds of other folks who start for heaven it may be one of the following things: tobacco, strong drink, uncleanness, cherished idols, fashion, unscriptural marriage or something of the kind. Remember reader, it was one thing that put Adam out of the garden of Eden, one thing that turned Lot's wife to a pillar of salt; one thing that dethroned king Saul, one thing that ruined Judas and one thing that landed Ananias and Sapphira in a lake of fire.

(b). The next class of unexpected guests the Bible infers will be in hell, are those who fell little by little and finally died out of touch with God.

Reader, listen to the testimony of a man who was once clearly converted, but like many today he got on the back ground and was found there on his dying day. "I am sore distressed for the Philistines make war against me, and God is departed from me and answereth me no more, neither by prophets nor by dreams." (I Sam. 28:15.)

(c). Still another class of unexpected guests the Bible infers will be those who allowed false teachers and leaders to turn them from the true light and true way which God started them on at the beginning. (I Kings 13:1-30.)

(d). Those who neglected and opposed sanctification; who were at one time on their way to heaven will also be among the unexpected guests in the regions of the lost. (Heb. 12:14.)

(e). That class of Christians who died harboring hate and bitterness will also swell the number of unexpected guests who land in hell. "Let all bitterness, and wrath and anger and clamor and evil speaking be put away from you with all malice." (Eph. 4:31.) "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3:15.)

(f). That class of Christians who lost God's favor by committing adultery in heart, through a look, thought or desire; and died unforgiven; will also be among the unexpected guests in that world of penal fire.

(g). There will also be a large number of Christians there who yielded to the temptation of committing prenatal murder and thus lost God's favor. (Gen. 38:9-10.)

Reader, will fifty years from today find you among the unexpected guests in Gehennah's lake of fire?

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Chapter 34 DISOBEDIENT CHILDREN

"And he took three darts in his hand and thrust them through the heart of Absalom while he was yet alive in the tree." (I Sam. 19:14.)

In this chapter and text, we have a brief account of the sad ending of a disobedient young man. It is true, he was the son of a king and had every advantage of making good, but like many today he commenced trifling with sin.

We once read of a condemned murderer who one gloomy day in his cell was reflecting back over his past life. In doing so, he seemed to call to mind the sins of his boyhood days. He then realized that it was those very sins that paved the way to his downfall. He at once took out his pencil and drew on his cell wall the picture of the gallows with five steps leading to the deadfall. On these five steps he wrote the following words:

1. Disobedience to parents.
2. Sabbath desecration.
3. Gambling and drinking.
4. Murder.
5. The Black Cap, Dead-fall and Eternity.

These were the five steps that led to his sad end.

Should the condemned convict have been a woman, she would have written the following words on the steps:

1. Flirting.
2. Entertaining company at too early an age.
3. Dancing.
4. Going into public half nude.
5. Leaving Home and Parents too soon-thus landing in a harlot's den, harlot's grave, and a harlot's hell.

We shall now consider the five fatal steps that led to Absalom's ruin.

1. Ingratitude: This young man did not seem to appreciate any thing that God or his parents had done for him; but was set on having his own way despite of the midnight tears and broken heart of his parents. The earthly career of that young man or woman is exceedingly brief who is ungrateful to their parents. Reader remember this, also think how your parents have suffered and

sacrificed to rear and educate you. They no doubt were deprived of the comforts of life many times to bring this about. There is surely some appreciation due them on your part.

2. The next sinward, wayward, hellward step seen in Absalom's life was lying and stealing in a mild form. He told his father a lie concerning a vow he had made (II Kings 15:7). He was also found stealing the hearts of the men of Israel (II Sam. 15:6). Reader, the greatest bank robber or hold-up man in the country can no doubt trace the beginning of his wicked course to the stealing of an apple or a penny when a boy. Some time ago, a woman who was a professional shop-lifter told a minister in her prison cell that her wicked career began from stealing a doll dress from a playmate when she was a child. The best, safest and only way is to avoid the first dishonest act. The boy or girl who will steal a penny, will later on in life steal hundreds of dollars if the opportunity presents itself.

3. The next step that led Absalom from innocence to guilt, from purity to rank defilement, and from hope to despair was that of trifling with people's affection. (II Sam. 15:6.) Would to God that Absalom had been the only young person who yielded to this sin, and lost their life. There is hardly a more dangerous evil that one could engage in than trifling with the affection of some man or woman. So many beautiful young ladies have been shot to death by a jealous rival as a result of -this very thing. We have known young men too, who were guilty of trifling with the affection of half dozen women at the same time. There can no good end befall any such person. It is not only wicked but dangerous for a man or woman to try to keep company with more than one person at the same time. To do so can have but an evil affect and an ill ending.

4. Getting into bad company was the next step that this young man took toward the world where hope and mercy are strangers. It would certainly have been a blessed thing if Absalom would have accepted the following good advice from his brother Solomon -- "My son if sinners entice thee consent thou not. If they say, Come I with us, let us lay wait for blood, let us lurk privily for the innocent without cause." For one to place an innocent boy or girl in bad company is like placing a sound apple in a barrel of decayed ones. Young reader, if you desire to retain your honor, your good name, your virtue, your health and even your life, "Shun evil companions."

5. The disastrous step that landed this young man among the lost millions in the bottomless hell was placing honor, fame, wealth and notoriety ahead of the welfare of the soul.

Some years ago a New York society belle did a similar thing; but when death came for her, she went out of the world screaming, "Papa, save me, I cant' die! Papa, save me, I can't die!"

Young reader, why not take the advice of the wise man of old, and "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no more pleasure in them (Eccles. 12:1.)

We notice Absalom's chief idol caused his ruin. He was favored with a finer suit of hair than any man of his day. When he went to the barber shop to get it trimmed, the barber cut off six pounds and still there was plenty left. (II Kings 14:26.)

One day when Absalom was riding through the forest on a mule his hair caught in a thick bough of a tree and held him suspended between heaven and earth, and a man by the name of Joab came along and drove a dart through him and killed him. (II Sam. 18:9-14.)

Young reader, your chief idol may be cigarettes, the dance, the cards, the "movies", the pool and billiards, and the social glass, but it will only be a matter of time until it will cause you to be slain.

The following lines are supposed to be the testimony of a young man in hell.

"My little span of mortal life, inured and stereotyped, is branded on the tablet of my soul. Each year, each month, each week, each day, each hour."

As drowning men have lived their bygone life
Again in one brief minute, so to me,
Each minute of these ages without end,
My past is always present. Now I see
Myself. 'Twas not apostasy alone
Damned me: this seal'd my ruin; but my life
Was one rebellion, one ingratitude.
God would but could not save me 'gainst my will,
Moved, drawn, besought, persuaded, striven with
But yet inviolate or else no will
And I no man-for man by birth is free.
Angel, he would, I would not, Further space
Would have loaded me with deeper guilt.
Yea, now I fear that if the eye of flame
Which rests upon me everlastingly,
Softened its terrors, sin would yet revive
In me, and bear again disastrous fruit,
And this entail more torturing remorse.
Better enforce subjection. I have ceased,
Or almost ceased to struggle 'gainst the Hand
That made me. For I madly choose to die:
I sold my immortality for death;
And death eternal distance from His love,
Eternal nearness to His righteous wrath,
Death now is my immortal recompense.
I know it, I confess it, I submit."

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Chapter 35
BETWEEN THE CHERUBIMS
(For Seekers)

"And I will meet with thee and I will commune with thee from above the mercy seat from between the two cherubims." (Ex. 25:22.)

God here informed Moses of the place He could meet and commune with him.

Now, in order that we may avoid a waste of time by waiting for the Lord at the wrong place, I want to acquaint the seeker with the place God not only promised to meet Moses, but every honest soul. It is between the cherubims.

To obtain a correct view of God's thought here it will be first necessary for us to acquaint ourselves with the cherubims and their offices.

1. We notice in Ezekiel (28:14) that the cherubims were the covering angels; that is, it was their office and duty to see that Jehovah's throne was neither insulted or violated. "Thou art the anointed cherub that covereth."

2. We notice at Eden's gate, the cherubims were sentinels of mercy; that is, they in mercy kept man from partaking of the tree of life, after getting into sin, and living forever. (Gen. 4:24.)

These symbolic figures over the mercy seat doubtless represented Justice and Mercy, Law and Love.

Jewish Rabbis tell us that these cherubims looking on, had to be satisfied with the sacrifice brought and the blood sprinkled on the mercy seat before God would grant the sinner pardon. It was only between the cherubims that He would meet man.

Now seeker, let us run the keyboard of your sacrifice, from every angle and see if the cherubims are pleased with what you have brought.

1. As they look on with their scanning eyes are they satisfied with the way sin in its four forms have been put out of your life? Namely: All unbelief, all rebellion, all dishonesty and all idolatry? (Rev. 21:8.)

2. Are the cherubims satisfied with the way sin has been put out of the four courts or chambers of your' soul? Namely: your will, your affection, your motive and your thoughts?

3. Are they pleased with the sacrifice you are placing on the altar?

(a). Is it without blemish? "And whosoever offereth a sacrifice of peace offering unto the Lord to accomplish his vow, or a free will offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein." (Lev. 22:21.)

(b). Is your sacrifice dead and passive? Imagine the priest trying to offer a live sheep or ox on the altar. See it kicking, pawing and pulling back! Hear it lowing and bleating and snorting? What is the matter with it?

It is neither dead nor passive; it must be killed so that it can be handled without struggle or resistance.

Reader, are you dead or at least, are you willing to be slain? If not, you might as well lead your sacrifice back home. (Ex. 12:5-6.)

(c). Is your sacrifice skinned? (Ex. 29:14.) It must be skinned so as to remove all possible grounds for discrimination. After the skin is removed it cannot be determined whether the sacrifice is white, black, red, gray or brown. Reader, are you skinned and cleaned up from all of your prejudice and discriminations? If not, the cherubims will not endorse or O. K. your sacrifice. How about this?

(d). Allow us to make a still further investigation. Is your offering free from leaven and honey? "No meat offering, which ye shall bring unto the Lord; shall be made with leaven nor any honey in any offering of the Lord made by fire." (Lev. 2:11.)

The thought expressed here is that our offering must be perfectly free from all sin and self righteousness. How about this seeker?

(e). The offering was to be salted, before the cherubims would endorse it, or God would not accept it. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." Salt was not only an emblem of eternity, but also one of an everlasting covenant. No meat offering was complete without salt. (Lev. 2:13.)

Seeker, as you kneel at the altar, do you mean business forever?

Do you give yourself to God unreservedly for all eternity?

Nothing less than this will receive the O. K. of the cherubims or obtain Jehovah's favor.

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Chapter 36

THE JUDGMENTS OF 'GOD

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8:11.)

The text is a clue to several secrets in the dealings of God and conduct of men.

Through improper usage on the part of the sinners, four features of the goodness of God have become a snare to them.

Let us notice these four features of His good that have been so abused.

1. God's silence, i. e. -- He keeps so quiet about things. No matter how He is abused or His laws ignored and broken by sinners. He keeps perfectly quiet and has nothing to say. This of course has caused the sinner to doubt the existence of a God. The sinner does not seem to realize that it is God's great love, compassion and patience that, causes Him to act thus.

2. The second feature in the goodness of God that has become a stumbling block to sinners. Namely, God's modesty in keeping out of sight and living in the background. If man was in God's place, he would build a jasper mansion and place it in the most conspicuous place in the universe, where angels, devils and men could see it, and also see him every time he went out for a walk or drive. But God, even though He is so great that heaven cannot contain Him, He condescended to dwell in the bosom. of a dewdrop.

The sinner in his pride and unbelief cries out, "If there be a God let Him show Himself!" Therefore, because God does not show Himself the sinner and fool concludes that there is no God.

3. The peculiar methods God uses in His attempt to save sinners have also become a stumbling stone to carnal minded man. Notwithstanding the fact that God is great, mighty, wise and powerful. He uses such simple methods in His effort to save men. He did not send philosophers with a million submarines to save the antediluvians but sent the most ordinary man to construct the most ordinary craft, and to invite them aboard. Everyone was too proud to enter it but Noah's family and the animals, reptiles, and fowls. The method was too humble for proud men to accept. The Jews would have accepted the Saviour should His coming have been in line with their conceited ideas. Every thing that God gives us or does for us is characterized with humility. He gives us blessings without ever permitting us to see the hand that gave them. This is also done to keep us humble and dependent. He only gives us orders for one day at a time, so as to keep us humble and looking to Him continually. If He should give us blessings and leadings for a week or month ahead, we would get independent and go off with His blessings and would not return until we needed something else. O what miserable proud mortals we are! We are so proud that we are ashamed for our neighbors to see us upon our knees asking God for a favor. No wonder, the devil on receiving a few extra blessings from God ran off and attempted to erect a throne in the north and be god himself.

4. God's slowness in executing judgment is the next feature in His goodness that sinners cannot understand. It is true, that He makes his threats and sends out warnings, but he is so slow reproving the sinner and sending judgment that the sinner concludes that there will be no day of retribution. The sinner does not seem to realize that it is a great act of mercy on the part of God to bear with him so long.

I shall now proceed to call the reader's attention to a few facts about the judgments of God.

1. They are slow in maturing: God does not act hastily or rashly, but goes slowly. Should it have been man who was dealing with Pharaoh, he would have wiped him off of the earth after the second or third plague.

2. God's judgments are preceded with many reproofs and warnings. Before He turns a soul over to be punished He uses every method that infinite wisdom and boundless grace can devise to save them. Notice God's four ways of dealing with a soul seen in the following verses of scripture:

"Because I have called and ye refused I have stretched out my hand and no man regarded; But ye have set at naught all my counsel, and would none of my reproof." (Prov. 1:24-25.)

3. God's judgments are without partiality. This is clearly seen in His dealing with Lot's wife, Aaron's sons; yes, and with His own Son on the cross.

4. His judgments are also without recall. "He, that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy." (Prov. 29:1.) "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov. 1:27-28.)

5. Another noteworthy fact about the judgments of God is, that they come at an unexpected time. The flood came suddenly; the destruction of Sodom and the cities of the plain was sudden. Pharaoh's overthrow was sudden. Paul said, "When they shall say, peace and safety; then sudden destruction cometh upon them." (I Thes. 5:3.)

6. God's judgments are sure. They may tarry for a long time, but they are sure to come. "The wages of sin is death." (Rom. 6:23.) The sinner may wait a long time for his pay, but it is sure to come. "Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. 3:12.) "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.) "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12.) "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke 12:40.)

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Chapter 37 ACHAN

"Neither will I be with you any more, except ye destroy the accursed from among you." (Jos. 7:12.)

The story from which the text is taken is one of the most impressive narratives in the Bible. Here, the children of Israel were all harnessed up for battle; but lo, and behold, God, who is their only help, declares that He will not go with them or dwell with them any more unless they remove the accursed. Now in order to locate the trouble God put more than a million people in the sieve of "Omniscience". O what a rein-trying, heart-searching hour! Think how consternation and fear must have gripped the hearts of the people, as they passed by Jehovah's penetrating eye, one by one! It was no time for lightness nor displaying of apparel and talent. O, no! God was searching the camp

for sin! Let us observe this strange procession still more narrowly. It is no march of triumph and there are no blowing of bugles and beating of drum's. Oh, No! The heavens are mantled with an inky black cloud, the thunder's growling and the nimble lightning's ripping open the black bosom of the sky. Angels are looking on, devils are appalled and men quaking with fear.

Since the flight of time has not changed God's attitude toward sin and hypocrisy, I want to put each reader of this chapter in the sieve of infinite wisdom, and see if they are the Achan, and if the accursed thing is in their possession. Reader, the accursed thing that may be in your possession, may not be a wedge of gold or a Babylonish garment, but may be an ill feeling toward a brother, sister, neighbor; or it may be, an attitude that you maintain toward some person, thing or movement; or it may be a cherished idol. No matter what, it is insulting God, grieving angels, bringing defeat to the church and damning your own soul.

Now in order to successfully locate the present day Achan, it will be necessary to hurriedly describe the Achan of long ago.

1. He was a man who had been in blessed touch with God for many years and was until this thing happened. He had only been out of touch a few days. Reader, think, how wonderfully favored this man was.

(a). He had been an eyewitness of God's plagues in Egypt.

(b). He was led by a pillar of cloud and fed with manna from heaven for forty years.

(c). He had listened to the most wonderful sermon on Mount Sinai, that man, angel or devil ever heard.

(d). Achan not only had these advantages, but also got into Canaan. Think of it. After all of these wonderful blessings and manifestations of God's goodness, he got out of touch a few hours, and in so doing, lost his soul.

2. In describing the Achan of long ago, we must needs view him from another angle. He was no lag-behind, dwarfed, tale-end member of the church; but was up in the front rank. He was of the tribe of Judah, in the line of the Messiah. This thought reveals to us the fact that it is possible for deacons, class leaders, missionaries, and preachers to get out of touch and be lost. Notice the exhortation of the Apostle Peter at this point. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Pet. 3:17.)

The next discovery we have made concerning the Achan of long ago that may assist us in locating the present day Achan, is this: We notice that he kept up the same religious performances after he had broke with God and got out of touch, as he did when he had blessed fellowship. Even keen eyed Joshua did not detect anything wrong. It is too bad, that dear old brother Achan was not the last and only one who tried to deceive the brethren by going on professing after he had got into sin. It would have been so nice of him to have frankly owned up that he was backslidden and not

have caused his brethren so much trouble. Reader, are you in any way playing Achan's old game with your fellow workers in the cause of God?

4. We also notice that sin and dishonesty had so perverted Achan's judgment, seared his conscience, and blurred his vision, that personal conviction had no effect upon him. This accounts for why people can put on such a bold front and go on professing while they are indulging in secret sin.

5. The next discovery made concerning the Achan of long ago, which may be of service in locating the present day hypocrite is that he settled it before leaving home to not be convicted on the point of money and clothing; no matter who preached, or what they preached about, or how much of the help of the Holy Ghost they had while they preached. Achan had his mind made up at that point and did not want any light on the subject. How true is this, with many now days who attend gospel meetings. Before going to hear a sermon, they usually decide upon how much truth they will accept and how much they will throw overboard.

They will not accept any new light; and if the minister should expose some of their idols and bosom sins, they will get angry and leave the meeting never to return. What else can we expect but a generation of hypocrites and tame church members, under such conditions!

Still another class are willing to sanction and "Amen" the truth, but will not lay aside their jewelry, feathers, flowers, lodges, labor unions, unscriptural marriages, etc. But if the minister insists upon them lining up to the Bible on these lines, they, too, will leave the church, never to return again. I declare unto you, reader, it would be a God-sent blessing if this class of folks would leave the church or get right, and thus, stop deceiving the world. Either be a Bible Christian or else go back into the world and be an out and out sinner.

6. The baneful effect of Achan's influence was three-fold:

(a). It caused a million people to be shamefully and woefully defeated.

(b). It lifted its tiny hand above the clouds and stayed the Arm of Omnipotence and thus stopped Jehovah from working among that people.

(c). The next ruinous effect of his influence was to damn his family. There is a valuable lesson taught through the destruction of Achan's family. A desire may arise in the heart of the reader to know why Achan's wife and children had to bear his blame and suffer for what he did. The answer is this. From the fact that Achan hid some of these goods in the midst of his tent, (Joshua 7:21) reveals the secret that his family were not only aware of it, but that he had their co-operation in keeping the secret from Joshua. Therefore, this made them partakers of Achan's sin, and also equally as guilty. This should be a danger signal to that class of people in the church who take sides with their relatives, whether right or wrong. Notice how the record reads: "And Joshua, and all Israel with him, took Achan the son of Zerah and the silver; and the garment and the wedge of gold, and his sons and his daughters and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them into the valley of Achor. And Joshua said, Why hast

thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones." (Joshua 7:24-25.)

Even in the flaming declaration of the text: "Neither will I be with you any more, except ye destroy the accursed from among you", are found terms of peace and reconciliation. It is found in the expression except" ye put away. This causes a ray of hope to spring up in the heart of despair, and gives the most apostate hypocrite terms on which he may be reconciled to God.

O, the boundless compassion and love of God!

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Chapter 38 "LOST"

"But if our gospel be hid, it is hid to them that are lost." (II Cor. 4:3.)

I have selected the little word "l-o-s-t" for my text. It is one of the saddest words in the English language. We know what it means when a person is lost in the forest, at sea, in a coal mine or in the sky but when it comes to dying unsaved and losing their soul it is something far beyond our comprehension.

There are four facts associated with being lost that should cause every rational being to seriously, consider the matter at once. They are as follows:

1. God has made and is still making such a vigorous effort to prevent souls from being lost. For nearly six thousand years He has been working night and day to prevent it. He robbed heaven of its best jewel and sent Him to earth to die in the sinner's place, and thus permit him to escape sin's awful penalty. He sent the Holy Spirit to daily reprove, convict, persuade, woo, warn and draw men to Him. He gave man the Bible, blessed Book!

"Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely, only star which rose on time,
And, on its dark and troubled billows, still,
As generation, drifting, swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye!"

2. The next fact associated with being lost that makes the matter worth looking into is that the Christian people in all ages and of all denominations have labored so earnestly to prevent sinners being lost. They are like people who labor night and day to extinguish a forest fire. No night has been too dark or cold, no day too dreary, and no sacrifice has been too great to make if

they could but save a soul from being lost. Since this is true, there must be more to being lost than sinners are yet aware of.

3. The next thing that makes the matter well worth looking into, is the fact that being lost has been the dying regret of so many in every walk of life. Not only the vulgar herd of mankind, but the wealthy, the wise and the noble. No matter what their views of religion and God were during their lifetime, when they reached the river of death, they plunged in and disappeared into the blinding spray, crying "I'm lost! I'm lost!" "I've missed it forever!"

4. The next thought that should arouse our suspicion and cause us to want to look into the matter, is the fact that no one who crosses the river of death declaring they are lost, ever returns to tell us whether it is true or false. If they are not lost, we would like to know it, so that we will be relieved of our suspense, also our doubts and fears. So far the only information we have regarding the matter is, that they are sure enough lost, and cannot get back to inform us of the matter one way or another. (Luke 16:26.)

We obtained this information from Jesus Christ, the only one who went to hell and came back. (Ps. 16:10.)

In the following lines are mentioned a few things involved in being lost:

1. It means for a person to die without sending their sins to eternity ahead of them and thus getting them canceled. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (I Tim. 5:24.)

2. To die unacquainted with Jesus, the sinner's Friend, Jesus the sinner's Light, Jesus the sinner's way, Jesus the sinner's Mediator, Jesus the sinner's Judge and Jesus the door to heaven. (Matt. 7:23.)

3. The next thing implied in being lost, is to die unreconciled to God. "To wit, that God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:19-20.)

4. The next sad condition involved in being lost is to die unholy and unfit for Heaven. This is the saddest misfortune that could befall a human being. What must it mean for a human spirit to depart out of this life and apply for admittance at the gate of heaven and be denied. "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:14-15.)
The next point to be considered is; Lost where?

(a). Lost in a world that is unblest with a ray of light, drop of water, blade of grass, breath of air or gleam of hope.

(b). Lost in a shoreless, bottomless lake of fire and brimstone. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.)* "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

(c). Lost among howling demons, cursing fiends, sneering imps, drunkards, harlots, thieves, murderers, whoremongers, sorcerers, and idolaters. (Rev. 21:8.)

(d). Lost beyond recovery; Lost beyond reach of the long arm of Omnipotent, Omniscient, Omnipresent, Redeeming Love.

"Lost to the home where the holy shall dwell
Lost to the song the ransomed shall swell;
Lost to the city that hath no death knell,
Lost, the fond pleading is o'er.
"Lost where the billows of torment ever roll
Lost where God's wrath-flame envelops the soul;
Lost where no gleam of hope comes to console;
Lost in eternity's gloom."

* * * * *

Chapter 39 DIVIDED AFFECTION

"Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? (John 21:15.)

Peter is here facing his risen Lord. He has been away fishing for the things that perish.

In this picture, we have a soul at the fork of the roads. It is a life size picture of divided affection. Divided affection is a phase of idolatry which is the keynote to all spiritual decline.

The Saviour's scanning eye beheld a strife being waged in Peter's heart that no mortal eye beheld.

(a). The strife was between the love of God and the love of the world.

(b). Between the call of God and his net. (c). Between a life of ease and one of warfare and trust. "A disciple of Christ is sent not forth to temporal joys but to great conflicts; not to ease but to toil; not to rest but to bring forth much fruit with patience."

The Saviour, in order to acquaint Peter more fully with the condition of his heart, put the question to him three successive times.

Reader, let us imagine ourselves standing before the weeping Redeemer while He puts this

solemn question to us, viz: "Lovest thou me more than these?"

Shall we now notice some things included in the pronoun "these."

1. Our loved ones and friends.
2. All our earthly store.
3. Our self reputation with all of our powers.

Reader, kindly answer the following questions in your heart to the Lord:

- (a) Which of these is chief in your affection?
- (b) Which is chief in your mind, i e. which one do you think about the most?
- (c) Which do you sacrifice to the most freely?
- (d) Which is chief in your desires and longings?
- (e) Which do you enjoy the most? Now be honest, is it Christ or your loved ones, your possessions or yourself?

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Chapter 40 LYING TO THE HOLY GHOST

"Thou hast not lied unto men, but unto God." (Acts 5:4.)

This is a very instructive narrative for three reasons.

1. It reveals so clearly the boldness of the hypocrite.
2. It brings so clearly to light the true leader of real revival meetings. Not Peter, not the evangelist but the Holy Ghost.
3. It comes tremendously close to the unpardonable sin

The reader will notice that this grievous offense was committed at a revival meeting by those professing religion.

Let us notice some of the many ways souls can lie to the Holy Ghost, brought to light in this chapter.

1. For a person to take part in a meeting pretending to be right when they are wrong. (Acts 5:3.) That is, to pretend to be right while at the same time, under condemnation for sin.

2. To testify deceitfully: i e. To testify to being saved or sanctified, when we know the testimony is not true. (Acts 5:8.)

3. To take part in a religious meeting while entertaining wrong desires, wrong intentions and wrong motives, is also another way of lying to the Holy Ghost. (Ps. 66:18., Acts 5:4.)

4. Still another way of lying to the Holy Ghost, seen in the lesson, is for a person to evade a plain question about the welfare of their soul. This can be done by lifting the hand when a test is being put in meeting, if we are not clear in our experience. (Acts 5:8.)

5. The narrative here under consideration also reveals the fact that it is also lying to the Holy Ghost for one to worship at church while at the same time they are conscious of sin concealed at home. (Acts 5:1-2.)

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Chapter 41 "CLEAN"

For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:5.)

The word "clean," "cleanse" or "cleanseth" in the scripture has special reference to the justified life unless it is accompanied with the adverb "all" as in (I John 1:7.) "But if we walk in the light even as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Webster defines the word "clean" as follows:

1. That which is free from filth. (Lev. 10:14.)
2. That which may be lawfully done. (Heb. 13:4.)
3. One who is free from the guilt of sin. (Ps. 51:7.)

Since so many people entertain the idea that they can be clean and at the same time practice some acts of uncleanness, I want to speak of what it means to be clean from a scriptural standpoint. We are told in (Isa. 52:11) "Be ye clean, that bear the vessels of the Lord." Jesus said of the disciples: "Ye are clean, but not all." (John 13:10.)

Reader, let us search behind the door and in the basement of your life and see if you are clean from a scriptural standpoint.

1. If you are clean your life is unrepachable beneath the gaze of three worlds. "He that saith he abideth in him, ought himself also to walk, even as he walked." (I John 2:6.)

2. No man and woman is clean who are living together as man and wife unmarried; neither are they clean, if unscripturally married. (Rom. 7:3.)

3. A person who is clean looks upon everyone except the husband or wife of their bosom, with the same degree of purity that they look upon their gray-headed father and mother. (Matt. 5:28.)

4. No person is clean who has the least degree of unnatural affection toward a person of the same sex. "For this cause God gave them unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves the recompence of their error which was meet." (Rom. 1:26-27.)

5. A woman who is clean from a scriptural standpoint would as soon burn a house or cut her mother's throat as to try to alter the course of nature and thwart becoming a mother. (Gen. 38:9-10.) Any person who does it is morally rotten to the core. (Rom. 1:29.)

6. No person is clean who uses vulgar or obscene language. A clean person's conversation is as clean and chaste as that of a three year old child. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. (Eph. 4:29.)

7. No person is clean who gazes on forbidden objects or entertains impure thoughts or hankers for forbidden indulgences.

"Let the words of my mouth and meditations of my heart, be acceptable in thy sight O Lord, my strength and my Redeemer. (Ps. 19:14.)

8. Neither can a person be clean from a scriptural standpoint and at the same time invite or encourage undue attachment or unlawful affinity. "Thou shalt not covet thy neighbor's wife." (Ex. 20:17.)

9. No housekeeper is clean from a scriptural standpoint, who rents a furnished room to questionable characters. God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." (Gen. 18:19.)

10. No person is considered clean who kisses anyone whom their husband or wife would disapprove of if they should know it. (Matt.)

Reader, when your spirit has left this world, and is nearing heaven's gate, will the angels cry out, "Unclean!" "Unclean!"

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Chapter 42
THE WICKED BURIED

"And I saw the wicked buried, who had come and gone from the place of the holy." (Eccl. 8:10.)

This is one of the verses of holy writ that makes one's heart heavy to read it. It has special reference to that class of people who associate with the people of God from time to time, attend their meetings and wish them well, but will not turn from sin and go with them to heaven

Someone has made the following striking remarks:

1. The saddest road leading to hell is that which runs under the pulpit, past the Bible, and invitation and warning.
2. The roughest road to hell is that which is paved with conviction.
3. The darkest road to hell is that which is lit up with rejected light.
4. The blackest and hottest region in hell will be occupied by those who got the nearest to heaven.

Let us notice some classes of the wicked who in a few brief weeks, months or years will be gone from among the holy and will take their places in everlasting burnings."

(a). Those young people who were reared and instructed by godly parents who despite of their religious training chose to live in sin and make their beds in hell.

(b). The person who was once saved and on their way to heaven, but allowed themselves to be led away by evil companions. Yes, it will only be a little while until they will be missing from the earth, and their spirits will be where Hope and Mercy are strangers.

(c). The next class of the wicked who will soon vacate from among the holy, will be those men and women who were favored with a Christian husband or wife to pray and instruct them in the way of righteousness. But despite of their prayers, tears, good example and good advice, they chose to travel the downward road to Gehennah's fiery lake.

(d). The next class of wicked who will soon have played their part in the drama of life and vacated the stage will be that class who professed religion and joined the church, but would not break with every doubtful thing and live in the clear.

The three verbs, "Come," "Gone" and "Buried" in the text, sound like the trumpet of doom. Each one weighs a ton (so to speak).

They suggest three solemn facts:

1. "Come," suggests that like a flower they have had their brief stay on earth. It was full of pleasure and mirth, but it was so brief-hence it ended.

2. "Gone." Gone from where may we ask? "From the place of the holy." The thought set forth by this expression is that they have gone from the only place and people where spiritual help could be found. No other place, and among no other people can the sinner be helped to God.

3. "Buried." This word carries the idea that the race is run, the die cast and hope is dead.

"Pass down to the eternal dark, Yet not for rest nor sleep;
Thine is the everlasting tomb, Thine the inexorable doom,
The moonless, mornless, sunless gloom, Where souls forever weep.

Depart, lost soul, thy tears to weep, Thy never-dying tears;
To sigh the never-ending sigh, To send up the unheeded cry,
Into the unresponding sky, Whose silence mocks thy fears."

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Chapter 43 HOME TALK

"Nevertheless let everyone of you in particular love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5:33.)

God's original plan was for man not only to be happy in the field and forest but also at home with his family. There is hardly a greater hindrance in the world to godliness than an unhappy home.

In this chapter I want to point out the things that give rise to unhappiness and embitter the home life.

Now that each sex may receive the proper instruction, I shall divide this message into three classes.

I. The things that chill wife's love for her husband.

II. Things that chill husband's love for his wife.

III. Things which husband and wife should both avoid.

1. Keeping late hours and being absent from home so much at night. It is the husband's duty to spend the greater part of his evenings home with his wife. He must remember that his wife has renounced all of her former company and given her life to him; therefore, he should spend some time at home entertaining her. Otherwise, she gets lonesome, downhearted and discouraged. And

many times becomes easy prey for the home-breaker. All rational and normal human beings like entertainment and must have it. If the husband wishes his wife to retain her virtue and integrity, he must assist her, by spending his evening making her and the children happy. Or else take them out for a walk or ride. The lodge hall, barber-shop and pool-room have caused many a good woman to go wrong, owing to her husband hanging around them so late and so frequently. Reader, give your wife the same attention that you gave her before you were married, and you will have no trouble about getting a divorce.

2. The next defect in a man's conduct that frequently chills his wife's love, is not bringing his money home and giving his wife a goodly share of it. If she stays home and looks after the home affairs, she has a right to an equal share of your wages. It is not fair for you to keep all of the money, aside from what you leave for the grocery bills. You should give her a share of it to get the things she may need individually. In many a home, the poor wife hardly ever gets a new dress or hat. And as for spending change, her husband never thinks of giving her that. Can you blame your wife from losing interest in you when you treat her in such a manner. You must remember that every one likes to have a little spending change, sometimes even the children.

3. Another feature in the conduct of men that has chilled many a wife's love, is oftentimes husband is not open and frank about his business affairs. He keeps it all to himself and does not let wife know head or tail of the affairs, and many times when a man dies, outsiders know more about his business than his wife. I declare unto you reader, such conduct is downright wicked. A man should let his wife know just how his affairs stand, so if anything should happen, his heartbroken wife would not be at sea, as to how his affairs stood. A man should not wait until he is down sick before making his will, or telling wife of his affairs. These things should be attended to while he is in the best of health.

4. Undue familiarity with other women on the husband's part has also caused many a good wife's love to grow cold. If the husband expects his wife to keep true to the marriage vow, he should do the same thing. He must remember, it is no one sided game, but equal fair play.

5. The next defect on the part of husbands that has caused the wife's love to grow cold is that of having to go out to work. It is perfectly all right for the wife to work out a little to help out of a tight place, but as a whole a man's wife should not have to do anything but look after her home. If he could not support her, he should have left her at home with her parents. What else can he expect, but for her love to grow chill? It requires the same stimulant to keep love's fires burning that it did when he used to call to see her in the home of her parent's carrying her boxes of candy, ice-cream and flowers. All love has to be fed or else it dies.

II. We shall now proceed to mention some of the things that chill husband's love for wife.

1. Wife, becoming untidy and yielding to slackness and slovenliness. So many women after getting married are faulty at this point. Reader, it was your neatness, tidiness and lady likeness that attracted your husband in the first place, therefore, it has to be kept up or he will lose interest in you and be led away by that woman who is so neat and attractive down the street. Men soon lose interest and respect for a slovenly untidy woman.

2. Neglecting the home, and running the street is the next thing in a woman's conduct that will cause her husband to lose interest in her. When he comes home from his place of employment he likes to find wife home to welcome him and make things pleasant. But if he fails to find her there a few times, he will lose interest in his home and commence to pay attention to some other woman. The wife should be home and have everything in order when husband comes from his place of business. It is doing him a piece of injustice to do otherwise. It is perfectly all right to go to church and attend religious meetings, but when it comes time to go home and attend to the duties there, God expects her to do so.

3. Still another feature in the conduct of wom-en that cause their husbands to lose interest in them, is being spendthrifts and trying to keep up with the fashions. When a woman gets married she should settle it in her mind that she cannot be a fashion fiend and a married woman at the same time. Therefore, if she continues to spend every dollar of her husband's money for "smart" clothing, it will only be a little time until she will be a grass widow. This is one reason why there are so many second handed women on the market. The reason is this, they don't know how to appreciate a good husband when they get one. They try to be a married woman and a society butterfly at the same time, and it will not work.

4. A still further reason why so many men's love grows chill for their wives is, because they are everlastingly nagging and hen-pecking them. The man hardly gets in the house, many a time, before the wife commences to quarrel about this and that. Therefore, the poor man has to go to the barbershop or lodge-hall or some other place to get a little peace. And it is not many months before he is seen standing on the corner or sitting in the park talking to some other woman. Why was this?

It was all due to the fact that his wife made home hell instead of making it a paradise.

III. Notice some things they both should avoid.

1. They should avoid going to outside people; especially the opposite sex, with home affairs. The man should not talk of his wife's faults to other women neither should a woman speak of her husband's faults to other men.

2. Both the husband and wife should avoid growing familiar with those who may room or board with them. This has caused any amount of trouble throughout the country.

3. Neither the husband or wife should interfere when the other is correcting the children. This has spoiled many a child.

4. Neither husband or wife should tell of each other's faults before visitors. They should find something else to tease each other about. Such conduct often causes the largest kind of a family fuss after the visitors have gone home.

5. Father and mother-in-laws should not meddle into husband and wife's affairs. There are but few homes in the world that are large enough for father-in-law, mother-in-law, son-in-law and daughter-in-law. Therefore, trying to live together should be avoided as far as possible.

The head of every family should begin the day with prayer and scripture reading.

Reader, if you comply with the advice here given, your home will be a little paradise on earth, but if you fail it will be a bottomless, topless, sideless and almost endless hell on earth.

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Chapter 44 THE ELEVENTH HOUR

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20:6-7.)

Eleven o'clock in the forenoon is not the hour spoken about here, but the hour preceding the close of the day. The spiritual meaning is the last hour of life.

Now since so many unsaved people are taking for examples this eleventh "hour man", and the thief on the cross; expecting to get saved the last hour of life, I want to describe first: the physical, mental and spiritual condition of the Sinner during his last hour.

Second: I want to inform the sinner of the amount of important work to be done.

Unsaved reader, behold yourself in a sick room stranded upon a bed with health, beauty, strength, ambition and hope gone.

Your mind is flighty and delirious: therefore, you are in no condition to repent and pray intelligently to God.

Furthermore, there is not a promise in the Bible upon which you can lean in the eleventh hour. They are all against you. Notice just two, and see how they read: "Because I have called, and ye refused: I have stretched out my hand, and no man regarded; But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me!" (Prov. 1:24-28.)

The sinner's next misfortune at the eleventh hour is all religious people are barred from the room and forbidden to see him. The physician leaves orders with the nurse, or with those who may attend him; to not admit anyone into the room to disturb or excite him. Hence, within a stone's throw of the church, the minister and a body of praying people, he slips into a lake of fire. What a pity! What else could be expected, when salvation was put off until the last hour!

Let us notice the work of tremendous importance that the sinner defers to crowd into one hour.

1. The sins of a life time to be faced and confessed. Think of it! The sinner is faint, frail and fever-scorched; nevertheless, he is confronted with a long line of sins, extending back to his childhood days. They must be faced as squarely and confessed as thoroughly as if the sinner was at a church altar in the best of health. It is no easier to get saved on a death-bed than it is' at church or camp-meeting altar.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) It is a delusion of the devil, that people can refuse to face their sins, fairly and squarely at a religious altar, when hale and hearty; but can wait until they get on their death-bed and there and then can slip into heaven without drinking the bitter cup of repentance. Jesus said, "Except ye repent, ye shall all likewise perish." (Luke' 13:3.)

2. The next duty of tremendous importance that the sinner leaves to be attended to in the eleventh hour is to get rid of his unbelief and prejudice that has been accumulating in his heart for a life time. Think of it! We have heard of sinners' struggling at a church altar for a whole afternoon to get rid of one old grudge, or ill feeling, that they had harbored against a neighbor for a few years. However, after several hours of weeping and praying and struggling they overcame it and got the blessing. But what will it mean for a person to overcome prejudice, unbelief and grudges that have infested their souls for years. O what a tremendous job to be crowded into one hour!

3. In the last hour the sinner also plans to break away from the filthy and sinful habits that he has been forming for years. They must be broken away from, because they cannot live in heaven. Men find it a tremendous job to break away from the tobacco habit in six months. If this be true, how will the sinner succeed in breaking away from the tobacco habit, the drink habit, the lying habit and the stealing habit, the swearing habit, the gambling habit, in one hour? Think, what a deception of the devil!

4. Still another duty of infinite importance, the sinner is leaving to be crowded into the eleventh hour, is that of conquering and yielding a sturdy will to God, which has withstood and resisted the Holy Ghost for years. It took a holy woman in Pennsylvania twenty-four hours to break the will of a three year old boy. If this is true, what will it mean for a sinner of forty years to yield his will to God in the last hour of life. It will be like one trying to bend a sturdy oak that has grown for three hundred years.

5. Satan's fiercest and final attack will require all of the sinner's attention. He will have no time or attention to devote to anything else. No time to flirt, joke, criticize or find fault. O, NO! He will be busy dying:

"One short, sharp cry, one strong convulsive throe,
And in a moment his unhappy spirit
Was from its quivering tabernacle loosed."

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Chapter 45 THE GOSPEL SHIP

"Which hope we have as an anchor of the soul, both sure and steadfast." (Heb. 6:19.)
"Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck." (I Tim. 1:19.)

The Apostle Paul in his writing used two expressions which lead us to believe that he indirectly compared Salvation to a great ship, en route for eternity. The same thought may be gathered from the following expression found in Isaiah 43:2. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee."

My object in this chapter is to give a Bible description of the gospel ship. (I am indebted to some one else for a few of the thoughts here advanced.)

1. Its hulk is built not of oak or steel, but the hollow "rock of ages." "upon this rock (said Jesus) I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.)

2. Its sails are made of canvas of faith. "For we walk by faith not by sight." (II Cor. 5:7.)
"Fight the good fight of faith." We are daily swept through the fogs, darkness and storms heavenward by the stiff gale of faith.

3. Hope is the anchor which holds her steady in the storm when the sea of trial is too rough to go forward. The crew is not to lose heart and go back, but cast anchor. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19.)

4. This great ship has a compass by which to sail. This compass is the Bible. Its needle always points to Christ, "the Morning Star." No one can lose their way who sails according to its directions.

5. The gang plank is God's promises on which all classes and nationalities may enter and find shelter. It is wide as the world, strong as Gibraltar, and long as time. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22.) "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

6. Christ is the Captain and the Holy Ghost is the Pilot. They are perfectly familiar with every shoal, reef, maelstrom, typhoon and tidal wave along the homeward course. "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye." The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27.) "Howbeit when He, the Spirit of Truth is come, he will guide you into all truth." (John 16:13.)

7. All ships sail under colors, i e., an ensign. All Americans, English, French, Spanish boats are known by the ensign they carry. Some have an eagle, some a lion and some a crown. The

flag on the Gospel Ship is red representing the blood. Our ensign is composed of three emblems-the cross to encourage us to patience; a dove to remind us to be gentle; a crown to remind us of the reward on the other side. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

8. Before reaching port, ships pass through different climates, longitudes and latitudes. So it is with the child of God aboard the Gospel ship. He does not always have the same amount of feeling, power or courage. Nevertheless, he is homeward and heavenward bound. "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12-13.)

9. All ocean steamers have a whistle to let their sister boats know where they are and also how they are faring. The Gospel Ship's whistle is the testimony of the saints. "And they overcame him by the blood of the Lamb, and by the word of their testimony." (Rev. 12:11.)

10. All ocean liners have a wireless telegraph system; so they can communicate with headquarters from every latitude and longitude. Jonah talked to headquarters from the bottom of the sea; Daniel from the lion's den; the Hebrew boys from the fiery furnace. Paul from a fourteen days blinding storm in mid-ocean, and John from Patmos' barren isle. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65:24.)

11. Large ocean steamers are usually met by a tug on the other side to steer them into the harbor.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." (Luke 16:22.)

"But he, being full of the Holy Ghost, looked up steadfastly into the heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

John Wesley when nearing the glory-lit harbor said "The best of all, God is with us." Ellen Carlson, when nearing the everlasting shore, said, "My trials are all over and my triumph has begun."

"When my frail and sinking spirit
From its mortal house is freed,

And I'm facing unknown regions
Christ will be my Guide to lead."

* * * * *

"And as it is appointed unto men once to die, but after this the judgment."

We are living in an age when the tendency is to forget God and the things pertaining to our eternal welfare. It is said of the king of Macedon, that fearing he might be allured by the things of time and sense and forget his soul, he ordered one of his subjects to come to his door every morning and cry aloud -- "Philip, remember thou art mortal!"

My purpose in this chapter is to call the reader's serious attention to two facts of tremendous importance, viz. -- Death and Judgment. The text naturally divides itself into two parts

I. Death or dying.

II. The Judgment.

Let us first fix our serious attention upon "Death". There is something solemn in the very name. O who can tell what Death is! None of our relatives, friends or neighbors have returned from their graves to inform us. Let us notice three stubborn facts about Death, the king of terror.

1. He is the great separator: "We have brought nothing into this world, and it is certain we can carry nothing out." (I Tim. 6:7.) Death shuts our eyes to all of earth's beauty, pomp and show. He removes us instantly, and without notice, from all our nearest relations and dearest friends. His adamant heart is untouched by the widow's tears or helpless orphan's cry. He puts a sudden end to all of our projects good or bad. The busy merchant, the clerk in the counting room, the farmer at the plow and the maid at the mill. Death with his iron pen dipped in blood, writes the word "silence" in Congress halls, boards of trade and places of mirth. He steps out in front of the regalia procession and waves his red flag and resistless spear; and cries "Halt."

He has written the word "Decay" on every human face, every animal, every feathered fowl, every insect, every fish in the waters; and all the flowers of the field. Yes, on all the timber of the forest, all the ore of the rock-ribbed hill, and on all the granite that crowns the mountain may be seen in glaring letters the word "Decay".

Reader, remember you are but mortal and on a hurried trip from the cradle to the grave.

2. Death is awful: This is first seen in the fear, pain, agony, and dying groans of his victims. This is also seen in the ghastly appearance of the dead. The sad change that takes place in the body, that makes it offensive, the casket, the shroud, the cold grave and crawling worms.

Death, vile-worm, that gnaws the root of all man's happiness serene, the gall

Of all his sweets, the thorn of every rose
Of earthly bloom, cloud of his noon-day sky,
Frost of his spring, sigh of his loudest laugh,
Dark spot on every form of loveliness,
Rank smell amidst his rarest spices,

Harsh discord of all his harmony,
Reserve of every promise, and the if
Of all tomorrow!

a. Death is sudden. The healthiest person on earth is within one heart's beat of heaven or hell.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." "But God said unto him, Thou fool, this night thy soul shall be required of thee:" (Luke 12:20.)

Death is God's resistless detective: There are three in all, viz., Conscience, the Holy Spirit and Death. Conscience may be silenced and the Holy Ghost resisted, but Death is an evasiveless resistless foe. He never misses his man.

II. We now come to the second part of the text, "After death, the judgment."

We learn the following facts from this part of the text:

(a). Death does not terminate the existence of the soul. Jesus said to the thief on the cross, "Verily, I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43.) His body was not in paradise but his soul was there. Stephen prayed, when dying, "Lord Jesus receive my spirit, and fell asleep." (Acts 7:59-60.)

(b). We also learn here, that the final trial of man (in the supreme court of the universe) is to take place after his short stay on earth. (Matt. 25:31-46.)

(c). Furthermore, we learn here that as death leaves man the judgment will find him. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still." (Rev. 22:11.)

(d). The time for receiving eternal reward or punishment, we learn is also "after death". (Matt. 25:31-46.) The preparation for these two greatest events in the history of man, will be found in the following four passages of God's Word.

1. "Except ye repent, ye shall all likewise perish." (Luke 13:3.)
2. "Except a man be born again, he cannot see the kingdom of God." (John 3:3.)
3. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)
4. "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.)

Lastly, He who is to be the Judge that day, now offers Himself to you, unsaved reader, to be your Saviour and Friend. How can you afford to reject and turn him down? "For why will ye

die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye." (Ezek. 18:31-32.)

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Chapter 47 "SIN"

"For if God spared not the angels that sinned." (II Pet. 2:4.)

Since so many people are contenting themselves over the fact that they are not great sinners and will not be punished for committing "small sins" as they call them, in this chapter I want to first give the scriptural definitions for the word "sin" and secondly, call the attention of the reader to how impartially God dealt with sin in the past.

1. The word says, "All unrighteousness is sin."

2. "Sin is the transgression of the law." (I John 3:4.)

3. To neglect duty is sin: "Therefore to him that knoweth to do good, and doeth it not, to' him it is sin." (Jas. 4:17.)

4. All doubtful conduct is Sin. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14:23.)

To have respect of persons is sin. "But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." (Jas. 2:9.)

5. To get lazy and cease to intercede with God for the lost of earth is Sin. "God forbid that I should sin against the Lord in ceasing to pray for you." (I Sam. 12:23.)

Shall we notice now, how impartially God dealt with those who committed sin in the misty days of the past.

(a). He cast the angels out of heaven for sinning. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. (II Pet. 2:4.)

(b). One sin put Adam out of Eden: "Therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Gen. 19:24.)

(c) God. on account of sin drowned the old world. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his

heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (Gen. 6:5-7.)

(d). It was sin that caused God to rain fire and brimstone from heaven upon Sodom and Gormorrah. "Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the LORD out of heaven. (Gen. 19:24.)

Sin slew a million Israelites in the wilderness: struck Ananias and Sapphira dead in the church and crucified the Son of God. Reader take heed and "fear to sin."

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Chapter 48

A SCRIPTURAL CHRISTIAN

"He that saith he abideth in him ought himself also so to walk, even as he walked." (I John 2:6.)

Our associations and environments have swerved us to such an extent from the path of ancient piety that it will take nothing less than the unmitigated light of the judgment to fully reveal it. The church, like a boat at sea, has been gradually drifting each succeeding generation.

My purpose in this chapter is to give a brief description of a scriptural Christian.

1. He lives no longer to his own will or the ways of the world, but considers God in everything; eyes Him in every place and serves Him in every thing. (I Cor. 10:3.)

2. With him, it has become second nature to pray: Therefore, he prays without ceasing, and is rarely ever void of the spirit of prayer. (I Thes. 5:17.) The stream of devotion goes up from his soul to God in an unbroken stream, like flowing water, rising mist and the sweet odor from the holy incense. No creature or circumstance can quench the glowing fire of inward devotion.

3. He makes the Word of God the rule and measure for all his actions. All must stand or fall by a "Thus saith the Lord." He waits for no private revelation or interpretation. Whatever the Word condemns he refrains from, and whatever it enjoins he does heartily. (Ps. 119:105.)

4. Love regulates his heart and keeps the door of his lips. He can no more speak harshly or unkindly than he can curse and swear. (I John 4:16.)

5. He is so subdued and conquered in spirit that he never murmurs nor chafes when under pressure; but settles down and rests in God's will "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

6. His senses are so operated by the checks and promptings of the HOLY SPIRIT that (in a sense) he never hears or sees anything that he does not care to look upon. He has learned the art of

quickly pulling down the window shades of his eyes and ears, and thereby keeping out impure thoughts. (Ps. 119:37; II Cor. 10:5.)

In the following lines will be seen a cluster of virtues that characterize the life of every holy soul:

- (a). Contempt of the world. I John 2:15.
- (b). Heavenly affection. Col. 3:2.
- (c). Heavenly mindedness. Phil. 2:5.
- (d). Humility. I Pet. 5:5.
- (e). Meekness. Tit. 3:2.
- (f). Poverty of spirit. Matt. 5:3.
- (g). Patience that has no bottom or shore. I Thes. 5:14.
- (h). A spirit of ceaseless praise and prayer. Ps. 34:1.
- (i). A spirit of limitless forgiveness. Matt. 18:22.
- (j). A love that will lay down its life for the brethren. I John 3:16.

Reader, have you this cluster of virtues in your life?

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Chapter 49

EARMARKS OF A FALSE PROPHET

"BEWARE of false prophets, which come to you in sheep's clothing but inwardly they are ravening wolves." (Matt. 7:15-16.) "Ye shall know them by their fruits."

Just as everything in nature has its opposite viz: light and darkness, hot and cold, wet and dry, etc., so is it in spiritual things. Virtue has its opposite which is vice, truth has its opposite which is falsehood.

As God sends true ambassadors to proclaim the word of life, and lead men from darkness to light, Satan also sends false prophets to confuse, deceive and mislead them.

Be it known to every son and daughter of Adam.

A false prophet is far more dangerous than a highwayman or a cut throat. For where the highwayman only destroys the natural life, the false prophet misleads and destroys men's immortal souls. O, who will appear more hideous beneath the glare of judgment light, on that final day, than the man whose hands are stained and his garment bespattered with the blood of souls.

Now, since false prophets are the most dangerous of all men; and the country is infested with them, I want to mention a few ear-marks by which they may be known; so that the reader may beware of them.

1. The first ear-mark by which he may be known is: He openly, and boldly contradicts the Word of God. He argues that it is impossible to live without sin or be holy in this life: But the Word of God says plainly, speaking of Jesus: "And she shall bring forth a son, and thou shalt call his name JESUS for He shall save his people from their sins." (Matt. 1:21.) "Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness." (Rom. 6:11-22.)

2. A second ear-mark by which the false prophet may be known is that of reasoning people out of their convictions and former light. The false prophet has no regard whatever for people's personal convictions. (I Kings 13:1-30.)

3. The false prophet does not believe in people making restitutions and confessions; neither does he believe in separating from the world and dying out to carnality. He is so liberal that he passes sin by the wholesale.

4. The false prophet has more of a mercenary spirit than burden for souls. He is after the fleece and not the sheep. He like Judas, believes in things being "sold". He also demands a stipulated amount of money for his services. He has an "itching palm" and must have money, even though it has to be obtained by selling concert tickets and raffling off cakes and quilts.

5. The false prophet is not at all humble but has a resentful ravenous spirit, therefore, he is everlastingly in a wrangle with his deacons, trustees and officials. He is also dictatorial, overbearing and tyrannical. Why? Because he is a wolf!

6. Still another ear-mark by which the false prophet may be known is in the fact that he sees no wrong in modern sports; such as baseball, tennis, checkers, horse races, football, "the movies, etc., etc. He heartily takes part in such things. It is too bad the poor fellow is so ignorant of the scriptures and has not read the following passages:

"Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with Unrighteousness? and what communion hath light with darkness?... Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you." (II Cor. 6:14-17.)

"Love not the world, neither the things that are in the world. If a-ny man love the world, the love of the Father is not in him." (I John 2:15.)

7. The false prophet has a form of godliness but denies the purity and power of the gospel to save and keep from sin in this present world. I notice in (II Tim. 3:5.) God does not tell us to support and keep these sin-pleaders in food, raiment, tobacco and whiskey, but emphatically says "From such turn away."

Notwithstanding the prosperity, popularity, prestige, ability and apparent success of the false prophet, Revelations (20:10) tells us where they will finally end. Notice how it reads: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and 'shall be tormented day and night forever and ever."

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Chapter 50 SELF INDULGENCE

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.)

The Lord Jesus considered Self such a rank foe to piety that He ordered it denounced at the very threshold of the kingdom of grace.

Self-indulgence is no more and no less than a rival to the God of heaven and earth. It was this, that put Adam out of Eden. It was also self-indulgence that cause Esau to sell his birth-right, Belshazzar to lose a kingdom, and Peter to deny his Lord with an oath. The question may arise at this point-What is self-indulgence?

1. For one to be influenced by the natural rather than the spiritual. (Gal. 5:17.)

2. To foster or encourage the self life. "This I say then walk in the spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.) If we could see as God sees, we would see numbers of professing Christians whose lives are being dwarfed by the worm of self-indulgence.

Let the reader notice some ways this is being done in a mild form every day.

1. It is a phase of self-indulgence to spend more time in gossiping and useless visiting than in prayer and meditation.

2. To insist on having ones own way and the last word, is a mild form of self-indulgence. (Eph. 5:21.)

3. To purchase an article simply because we desire it but do not need it is self-indulgence. Paul said, "Whatsoever ye do, do all to the glory of God."

4. It is indulging self when a person yields to false modesty and suffers it to intimidate them in performing the work and will of God. In other words, whatever you cannot do to God's glory is

self-indulgence. A few pointed questions that may determine whether or not you are being dwarfed by the worm of self-indulgence.

Are you up to your highest water-mark of freedom and blessing? Has any creature or thing any control over your spirit, soul and body, to the extent that it causes you in any way to grieve the Holy Spirit and thus hinder your usefulness?

Can you say "this far and no farther" to any and every thing with which you have to do?

What is the first forbidden object you would return to, if it could be proved that there was no hell? That very thing is hindering and dwarfing your spiritual life.

Do you indulge even in lawful things until you are reproved of the Spirit? If so, it is because you are gradually letting down and yielding to the flesh.

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Chapter 51

OUR CONVERSATION

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." (Ps. 50:23.)

There is hardly a more destructive weapon on earth than the tongue. And among the scarce articles to be found on earth is a person who is strictly conscientious in their conversation. It is true, as one has said, "Every Christian should order their conversation as though they were reared by an apostle."

In this chapter I hope to give in brief the scriptural rule for the conversation for the child of God.

1. It should be free from evil-speaking, backbiting, slandering, tattling and talebearing. "Whoso privily slandereth his neighbor, him will I cut off." (Ps. 10,1:5.) "To speak evil of no man..." (Titus 3:2.)

2. The conversation of a holy person should also be free from jokes, jesting, lightness, vulgarity. "Neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks." (Eph. 5:4.)

3. His conversation is also to be free from harshness and scolding. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.)

4. Still again, it should be free from hypocrisy, deception and pretense. "Keep thy tongue from evil and thy lips from speaking guile." (Ps. 34:13.)

5. A Christian's conversation should also be free from exaggeration and extravagance. He should not overstep the truth in his statements. He should speak that which is strictly true at all times, and not overrate things. "And to him that ordereth his conversation aright will I shew the salvation of God." (Ps. 50:23.)

6. A godly person should avoid taking the name of the Lord in vain. This is often done in prayer. We sometimes hear people mention the Lord's name thirty or forty times in one prayer. They pray after the following manner: "O Lord, bless us, bless the meeting, Lord! Yes Lord, have thy way, Lord! O Lord! Lord, bless us!" etc., etc. I do not know what you think about it, but it appears to the writer to be "vain repetition." (Ex. 20:7.)

7. One's conversation should also be free from flattery. It is better to keep still than it is to misrepresent matters. Do not tell a person they look well or did nicely, unless you honestly believe it to be true. "He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips." (Prov. 20:19.)

"A man that flattereth his neighbor spreadeth a net for his feet." (Prov. 29:5.)

"Finally, one's conversation should be sparing; for the word says: "In the multitude of words there wanteth not sin." (Prov. 10:19.)

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord my strength, and my redeemer." (Ps. 19:14.)

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Chapter 52

THE PREMIUM AND THE PRACTICAL SAINT

"And Elijah the Tishbite, who was of the inhabitants of Gilead, saith unto Ahab." (I Kings 17:1.)

"So he departed thence, and found Elisha the son of Shaphat." (I Kings 19:19.)

Many of the characters in the Bible represent different phases of the Christian's life: Enoch represented the devotional life; Jacob, the prevailing prayer life; and Job, the suffering side of the sanctified.

Elijah and Elisha strikingly represented the premium and practical saints. Ignorance at this point among God's people has caused much confusion and vain seeking. So many of his dear children have gone to the altar trying to be the other fellow; and trying to obtain identically the same blessing or gift, which, of course, they failed to do and thus had to leave the altar in confusion and darkness. People seem to forget that there are grades among the saints, as well as there are among the angels. Among the angels, there are Seraphims, Cherubims, Archangels and Angels. Paul said there were diversities of gifts, but the same Spirit. It is entirely out of place for

one person to go to the altar seeking the gifts and talents of another. They should seek to get saved from sin and sanctified God's way and not the way the other person received it.

Let the reader carefully notice some ways these two men represent the two sides of the sanctified life.

1. Elijah was a recluse; which represented the extreme devotional life. He spent the greater part of his time alone, communing with God. The Lord Jesus lived a similar life, so did John the Baptist, Kempis, Madam Guyon and others.

2. Elisha, though Spirit-filled was the opposite. We find him making social visits, healing a spring, helping to chop some wood; helping with the pot and dinner of herbs. We also find him helping an old woman out of debt; also helping the famine-stricken people to get something to eat. He was as much in divine order in his personal and house to house work as was Elijah the "premium saint."

3. Elijah was a whole-sale prayer, burdenbearer, and world-wide intercessor. His faith did things on a large "Wall Street" scale. For instance: He dropped on his knees and locked heaven for three years and six months, so that there was no dew or rain during that time. He is also seen on Mount Carmel among the people, like a great heavenly meteor shining among the most dim stars. His faith there grappled with backslidden Israel and four hundred and fifty prophets of Baal until the sky split and poured down fire like rain. Then he had a wholesale slaughtering of false prophets as well as a wholesale turning of Israel to God. He believed for big things, extraordinary things and they came to pass. Hallelujah!

4. Elisha was not so sublime, but went around doing personal work and gathering some hand-picked fruit. In II Kings 4:9, we find him leading a great woman to God through his house to house visiting.

Reader, if God has given you a little place in His vineyard go forth and do what He has bidden you to do, and stop praying to be made like the other fellow.

5. We notice Elijah was serious in his deportment, perhaps never indulging a smile; but striking terror and consternation upon all with whom he came in contact. Eternity flashed out of his eyes; beamed out of his countenance and thundered out of his voice. Men trembled when he came on the scene; Why was it? It was this, that he was a premium saint, and earthly seraphim; and in a class by himself. So was Paul, John Wesley, Fletcher, and Kempis. They resembled the seraphims in Isaiah's vision. Each one having six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. No other angels spoken of in the Bible are said to have so many wings. Why? Because these were "premium" beings, i e., God's highest gifted beings. O, glory to God!

We err greatly by expecting each Christian to have gifts similar to the other. Samuel, Elijah, Elisha, Jeremiah, Ezekiel and Daniel, were all holy men and yet, there were no two of them alike.

People also get into confusion at the following point. They think if they have the Holy Ghost, they should feel Him working and operating in them all the time. And if He should lie dormant for an hour or so, they commence to doubt-thinking they have lost Him. What is meant by being filled with the Holy Ghost is this: His fullness abides continually in the soul. All inbred sin is eradicated and the Holy Ghost comes in, in His fullness. This does not necessarily mean that He will be manifesting Himself the live-long day; neither does it mean that He will make us feel happy all the time. Nevertheless, He is making His abode in our soul. He also watches and takes in the situation around, and when it is necessary to make us happy He will do so; and when it is necessary to burden us He will do so; and when it is necessary to give out a fiery and thrilling message, through us, He will do so, and afterward take His seat, and be just as quiet in our souls as if He was not there. We sometimes load a revolver or gun and lay it on the shelf or place it in the corner until we have an occasion to use it. We do not fire away with it all day long, but, wait until some game is in sight. Let us give the Holy Spirit credit for having as much common sense as we. What would be the sense of pouring out a whole lot of glory and unction upon you the livelong day, to do your housework, nurse the baby, feed the cattle, sell goods, operate the typewriter, etc., etc., When you get in a street meeting or at church or in some circumstances where you need unction and power from the Spirit, He will give you all you need. But to give it to you daily during your routine of work, would be like a person turning on the water and letting it run all day, when there would be no cause or use for it. God is too economical to waste unction and glory in any such way. The Holy Spirit will give you a sufficiency of grace and power to keep clean, holy and victorious every day; but if you want more than this you will have to get busy for God and souls.

We also notice that Elijah had an ecstatic departure out of the world, while Elisha fell sick and died an ordinary death.

God does not even give all of His children a glowing sky-scraping dying testimony.

There are some who die without saying anything. But their salvation does not depend upon that. Their lives are their testimonies. We notice too, in II Kings 13:14, that Elisha fell sick and died, did not get healed. Some people try to make us believe that if we are sanctified we should never get sick. Or on the other hand, we should heal every one who gets sick around us. Also ought to be able to heal ourselves. But Elisha was a holy man possessing a double portion of Elijah's spirit, and yet he fell sick and died.

The question may be asked: When should we believe that we are sanctified wholly and desist from further seeking?

1. When a clear witness to the work has been received. Mr. Wesley said, "None therefore, ought to believe that the work is done till there is added

the testimony of the Spirit, witnessing his entire sanctification as clearly as justification."

2. When we no longer detect any traces of carnality in our heart, even under the most severe provocation.

3. When we are walking in all known light. For the Word says: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7.)

When we are clear at these three points we are to rest in God and be satisfied with our own experience, and cease from teasing God to make us just like the other fellow.

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Chapter 53

FINE LINES OF CARNALITY

"Are ye not carnal?" (I Cor. 3:3.)

We are told of a microscope that is so strong that it reveals a thousand insects upon a blackberry; and eight million living creatures in a drop of water. This little glass will give the reader some idea of the penetrating gaze of the Omnipotent, Omniscient, Omnipresent eye of Jehovah.

In this chapter, I want to hurriedly describe some of the fine lines of carnality; that are overlooked now-a-days by superficial holiness teachers. Nevertheless, they are naked and open to the gaze of the Almighty.

1. A disposition that does not patiently and quietly and evenly endure all that comes from God, man or the devil, is surely tintured with carnality.

2. A disposition that is sensitive, suspicious and quick to feel hurt, or take offense, surely has something in it that belongs to love's opposite. "For love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (I Cor. 13:7-8.)

3. A disposition that likes to evade and cover up things, yes, beat around the bush, and is not open and frank, is also an unmistakable sign of a carnal heart.

4. An inward tendency that leans more to the wealthy, popular and influential, rather than to the ordinary people is the same old thing that the apostle James called "Respect of Persons," and is as much from the pit as the sin of treason.

5. Still another fine line of carnality that is not detected by many is a disposition that prefers and seeks that type of preaching that magnifies the love side of the gospel, and leaves carnality, pride and worldliness untouched. This type of religion looks and sounds good but it is rotten to the core and smells of brimstone.

6. A disposition that holds rabidly and rigidly to its own opinion, without charitably considering the opinion of others is self-will personified. Even a judge in a civil court will patiently hear and consider the other side of the case.

7. That person who is more easily moved to indignation than compassion; more easily moved to wrath than pity; more easily moved to resentment than weeping is also carnal and greatly in need of Bible holiness.

8. A disposition that takes notice more quickly of people's faults, failures, and short-comings rather than their good qualities is also carnal and related to the vulture family, who looks for carrion only.

9. That person who is oppressive, obtrusive, and argumentative in the home-life surely has a bad case of "inbred sin," and needs to be prayed for.

10. When a person is inconsiderate and doesn't have the proper regard for a weak brother; but insists on wearing or doing something that is a stumbling block, they too, are carnal and void of that degree of love which lays down its life for the brethren.

11. A secret feeling of superiority and worth also reveals the fact that an individual is proud and possesses carnality a mile thick, so to speak.

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Chapter 54 TO GOSPEL WORKERS

"The elders which are among you I exhort." (I Pet. 5:1.)

I am simply using this text for a starting point. My purpose in this chapter is to exhort that class of Gospel Workers who are fully given up to the work of the Lord.

To exhort, means to "urge strongly to good deeds by words of advice." This, of course, gives me license to branch out on several subjects. The first fact I want to remind you about is that you have been set apart from secular labor for the specific work of the ministry. First, to lead souls to Christ. Second, to feed the flock of Christ, and instruct them in the way of the Lord. This is the highest calling under the sun.

In being set free from secular labor and not having your mind contaminated therein, you are expected of God to live a far more devout life than your brethren in the ordinary walk of life.

"You are not only to live an ordinary holy life, but strive to attain to the highest pinnacle of Christian perfection, and imitate God in all of your actions to the uttermost of your ability." You are also expected of God to devote yourself to every kind of virtue; to aspire after everything holy and pious and to please God in the highest and most perfect manner.

Since you are fully set apart from secular labor, there is no excuse for you not imitating the most eminent saint that ever lived; for God has set you free and given you time to pray fast, search the scriptures and meditate in holy books. You are not a whit behind the chief apostle for long seasons of prayer, long fasts, much time in searching the Word and seeking after souls."

You should do everything as the servant of God, and live everywhere as in his presence, remembering that it is never allowable to throw any time away. "Idleness is the parent of all vice." It paved the way for King David's downfall.

"You must also remember at all times, in all places, at all occasions, and in the use of all things, you are to act like a holy man, the mouth-piece of God, and the watchman on Zion's holy hill."

You should study God's word and aim to be as well equipped therein as the attorney does in law, the physician in medicine, and the musician in music.

The astronomer gazes upon the stars of heaven until he drops dim-eyed into the grave. The miser spends all of his energy grasping for another mite.

The physician and the attorney grow gray-headed pondering their books and briefs, striving to excel. But the man of God goes into the pulpit to face immortal souls, and combat with all of the powers of hell, with but little prayer and preparation. Is there any wonder that sinners and hypocrites are not awakened, convicted and brought to God?

Let us take a brief retrospect and see the Holy fathers getting ready for the fray. See the Son of God in the mountain praying all night. See John Wesley pleading with God in prayer for immortal souls until his face shone like an angel. Behold Fletcher praying and groaning until the walls of his study are damp with the moisture from his breath. Remember John Welch the holy Scotch preacher who counted the day ill spent if he did not spend eight or nine hours in prayer. Hear him exclaiming to his wife: "Oh, woman, I have the souls of three thousand to answer for and I know not how it is with many of them!"

Reader, "Sigh and grieve that you are so ready for laughter and dissipation and so unready for weeping and so inconsiderate in speech, so unable to keep silent, so undisciplined in manner, so impetuous in action, so greedy for food, so deaf to the word of God, so unwilling to suffer and so eager for consolation, so anxious to finish devotion, so wandering in attention, so often making good resolutions, so seldom bringing them to good effect. "Think what it may mean to some soul for you to give the wrong advice, set the wrong example or leave the wrong impression for a single hour." "Think how holily departed souls would live if they had your chance on earth again."

Think what degree of holiness you will wish for at the river of death.

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Chapter 55 PROMPTINGS OF THE SPIRIT

"And after the earthquake a fire, and after the fire a still small voice." (I Kings 19:12.)

The two adjectives "still" and "small" reveal so clearly, the soft touch and gentle leadings of the Blessed Holy Ghost. Disobedience at this point has caused so many to get confused; also get lean in their souls.

What the block light, and switching system are to the railroad trains, the soft touches and gentle leading of the Holy Spirit are to the saint of God. We will never lose our way or get confused if we always obey His gentle voice, when He says, "This is the way, walk ye in it."

Many years of experience have taught the writer that there are five ways in which the Holy Ghost thus speaks to His children. They are as follows:

1. He causes them to feel a mild check and soft restraint in the heart. They are not severe or shocking; neither do they distress or burden; but are soft as a touch of an angel. Nevertheless they are sufficiently distinct for the individual to know that God is speaking. O praise the Lord!

2. The second way we are spoken to by the still, small voice is through a faint, lingering impression. We don't know why we feel impressed to write that letter, make that call, speak to that soul or pray for that certain person. Yet, it lingers with us and will not be chased away.

We may think it is the enemy speaking, and try to ignore and cast it aside; but still it lingers in our mind. The Holy Spirit once used this method to remind a good brother to speak to an unsaved man, who was spending his last day upon earth; but the brother was so slow, dull and disobedient that he let the day pass, and the man leave the store without being spoken to. This was the last opportunity he ever had to speak to him, for the unsaved man went home to commit suicide. The brother who failed to obey the still, small voice had to repent and seek God's forgiveness for letting a soul slip through his fingers into the pit of everlasting burning.

Reader do you obey the lingering impress, to write that letter, send that money to the foreign field, give a piece of money to the beggar on the street, speak to that certain person about their soul, etc., etc.?

3. A faint whisper in the ear of our souls is the next way in which the Spirit speaks. The voice is usually so soft and faint that nobody hears it speaking to us but ourselves. And yet, we distinctly understand it. Many times when leaving home we hear it saying "Don't forget to lock the door." "You had better see if the upstairs windows are down." "You had better take your wrap, rubbers or umbrella," etc. It is true many times we do not heed the gentle voice.

Nevertheless, when it begins to rain, or grow colder we have to admit that the Spirit spoke to us about them. We hear people sometimes make the remark, that "Something told me to lock the door, carry my wrap or umbrella."

No it was not "something", it was the Blessed Holy Spirit.

4. A mild depressing feeling is the next way in which the "Still small 'voice'" speaks to us. It may be that we are, on the eve of going some place that we should not, or closing some deal that we should not, or making some promise that we should not. At such times the Holy Spirit puts a

mild form of pressure upon our spirits. Just enough to let us know that something is going wrong some way. We may not always be able to decide what it is, nevertheless we are caused to stop, reflect and weigh matters, more carefully. People have gone out of divine order and into almost any amount of trouble by ignoring this check, and rushing on.

5. Lying perfectly dormant in our souls, and leaving us dry and under pressure is yet another way His gentle voice may be heard. People never fast and pray and dig to get into a new place in their experience as long as God keeps them happy and blest. The only way the Spirit has to start them digging and praying to get into a new place is to shut off their present joy, and peace, and then He, Himself, lie perfectly dormant in their souls. This condition, of course, starts them to praying, fasting and digging to get "in the clear," again. Praise the Lord!

Quite often, what we call "dry places" is only God, indirectly ordering us to dig our wells deeper.

Nearly every revival or camp meeting the writer attends, he has to dig his well deeper, in order to be the God intended blessing at that meeting. The blessing he had at the previous meeting will not suffice for the present one. Many people after attending a camp meeting four or five days after it starts, cast away their confidence and go to the altar to get reclaimed or sanctified when there is no need of it, whatever.

The thing they need to do is to go to their tents or to the woods, and pray down and catch up with the tension of the meeting. How can a fellow who has just come from hoeing corn, expect to be at the same "concert pitch" in the same spirit, with the saints who have been praying, tarrying, and digging for four or five days on the camp ground? Such a holy atmosphere would almost make a bishop feel like going to the mourner's bench.

I shall now mention some of the times we need to be especially careful lest we ignore the still, small voice.

(a). When we are busy and in a hurry: Saul the pioneer king of Israel got into a sea of trouble which he was never able to swim out of, by getting in a hurry and rushing ahead of the Spirit. Reader, never allow yourself to get so rushed for time that you cannot wait or be regulated by the "Still, small voice."

The writer was impressed with the following expression he saw in a street car in St. Paul, Minn. "Always have time to be careful." How necessary this is, when spiritually applied!

(b). Visiting and entertaining are also times when it is easy to disregard the mild checks, gentle whispers and promptings.

(c). One needs to be extremely careful when they are overly anxious that a certain thing should go this or that way, until we find out God's will in the matter. For our anxiety, many times hinders us from hearing the "Still, small voice." This is where Balaam got into trouble. He allowed himself to get too anxious about going with the princes of Balak before he found out God's will in the matter.

What to do when doubtful about what course to pursue:

1. Ask God, in faith, to close up every door before you but the one He desires you to enter.
2. You should remain in your present, God ordered path or calling until you get a clear leading to do otherwise.
3. If God remains perfectly quiet about the matter and does not give you any promptings; you should abide where you are and make no changes whatever.

You should receive as clear and distinct leading, out of one path into another as you received to enter the former one.

Remember, the Holy Spirit will by no means take the advantage of you; neither will He be unreasonable. But all of His leadings and His promptings will bear testings. He gives us the privilege to first try the Spirits and see whether they be of God or not.

"And thine ear shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21.)

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Chapter 56 "NOW"

"Behold, now is the accepted time." (II Cor. 6:2.)

Unsaved reader, I come to you with a text composed of three letter -- namely, N-O-W. It is said that speaking from one point of view the largest word in the Bible is "God" the sweetest is "love" the most musical is "come" the longest is "eternity" and the shortest is "Now. The word means-At the present moment.

The merchant watches the market for the most opportune time to buy or sell his goods. The farmer watches the weather for the most favorable time to plant his seed, and the mariners watch the wind and tide for the most favorable time to set sail. Why should not the sinner do a similar thing and leave the harbor of sin and set sail for heaven?

In this chapter I want to call the sinner's attention to some blessings that "Now" holds out to him, that he may never have access to again.

1. "Now" finds you on time's side of the grave, and enjoying a reasonable portion of health; also with strength, intelligence and the presence of mind to pray and get right with God; whereas, to-morrow may find you unconscious upon a bed of affliction, racked with pain and scorched with fever, and with but a few hours to live.

2. "Now," this very moment holds in its grasp an abundant pardon for every sinner on earth (who has not crossed the deadline.) Reader, how can you afford to defer the matter of making peace with God until some other time, when you do not know what a day may bring forth? "Now," may be the last and only chance you will ever have to get right with your Creator. Why not settle the matter today? The Word says "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." (Prov. 27:1.)

3. "Now" with her golden sun, silver moon, balmy air, singing birds, rippling brooks, and blushing flowers finds every gospel worker throwing to you the lifeline of salvation; trying to rescue you from the whirl-pool of sin and death. In a little while you may be beyond the reach of preaching, praying and persuasion. O, do lay hold of the life-line to-day! It may also be well for you to ask yourself the following questions:

"O where am I drifting!
O who can foretell me my doom!
O where am I drifting
Out, into eternity's gloom!"

4. "Now," finds you also blest with more than three thousand golden promises in the Bible, all, upon which you may build your hope for eternity. Remember, there are but two foundations upon which you can build. One is the solid rock of God's Word, and the other is the quick-sand of sin and worldly pleasure. Listen to the words of the Lord Jesus on this subject: "Every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:26-27.)

"Now" also finds you blessed with an interceding Mediator before the throne in heaven. He is daily and hourly pleading with God to stay the sword of justice and spare you upon earth a little longer, that you may repent and get saved. Nevertheless, He may cease pleading after today. O Reader, how can you take such a desperate chance and run such a narrow risk! Think what a great loss it would be to you if Jesus should cease to intercede with His Father for you!

5. The next inestimable blessing that "Now" holds out to you is in the fact that the Blessed Holy Ghost is still shedding His Holy influence around you, and is also entreating, drawing and persuading you to leave sin's haunts and come to God. He too, may cease to plead with your rebellious heart after today. Remember, proud Felix resisted and sent Him away too, but we have no record of him ever returning. Reader, don't let the following words be the eternal wail of your soul:

"He answers me no more,
My pride has closed the door;
O, I've trifled with God and conviction,
'Till He answers me no more!"

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Chapter 57
"ICHABOD"

"And she named the child Ichabod, saying the glory is departed from, Israel." (I Sam. 4:21.)

These are the dying words of a woman of God, when three dreadful misfortunes had taken place. They were as follows: Israel was defeated in battle, the priest slain and the ark of God taken.

This woman seeing nothing more to live for gave birth to a child with her dying strength, and with her parting breath named it, "Ichabod" i e., "the glory is departed."

The glory here referred to was God's blessing and favor which rested upon the children of Israel. In viewing the text in the light of the present day, it is so self-evident, that it scarcely needs any comment.

"Ichabod", seems to be written upon nearly every church, mission and camp ground in the country. The old time blessing is gone from the pew. Soul travel from "Amen corner", and the old fashioned unction and cyclone power from the pulpit. "How are the mighty fallen? O, tell it not in Gath, publish it not in the streets of Askelon!"

The seven letters comprising the word "Ichabod", are the first letters spelling the names of the seven sins which lead to all spiritual decline. Let us briefly paraphrase them, and also apply them to our own lives.

"I", stands for idleness, and settling down. So many of God's old time fire-brands have "located" and settled down to ordinary lives. The snap, the stir, the burden, the vision, the zeal, of by-gone days is gone.

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters." (Ezek. 16:49.)

"C" stands for compromise. This is one of Satan's most successful ways of capturing God's fire-brands. He does not tempt them to commit sin, but to compromise their convictions, their testimonies, their preaching, their dress, and radical views. Many of them have compromised with their unsaved husband or wife or children. Others have compromised with tame sinning religion, while still others have compromised the truth and are now preaching a lie. Truly "Ephraim, hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not." (Hos. 7:8-9.) It was compromise that caused Balaam to lose his soul.

"H" stands for "Hypocrisy". Job said, "The triumph of the wicked is short and the joy of the hypocrite but for a moment." (Job 20:5.) What is a hypocrite, may we ask? It is a person who pretends to be what he is not. Pretends to feel what he does not. Pretends to enjoy what he does not. And Pretends to stand for what he does not. Reader, be honest; are you a hypocrite?

"A" stands for "Adultery", and unlawful affinity. It is sad and yet true, when we enter the churches today nearly twenty per cent of the people we meet there have been divorced and remarried two, three and four times. How can we expect God to work amid such a tidal wave of uncleanness? (Mark 10:11-12. Luke 16:18; Rom. 7:3; I Cor. 7:11.)

"B" stands for "Biting" and "devouring". There is so much wrangling and confusion among Christian people now days that sinners are at a standstill, wondering who is right and who is wrong. Every denomination is trying to build up itself at the expense of tearing down a sister church. "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15.)

"O" stands for "Overcharged hearts". Jesus said, "And take heed, to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." So many of God's holy men and women have allowed the thorns of worldly cares, business, investments and love of money to dwarf and choke out the heavenly grain. "He also that received seed among thorns, is he that heareth the Word and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." (Matt. 13:22.)

"D" stands for "Disobedience". Disobedience has caused the downfall of more people than any other sin. Through disobedience Adam lost Eden, Moses lost Canaan, Solomon lost a kingdom and Saul and Lot's wife lost their souls.

Reader, no matter how many good deeds you may be performing, or how religious you may appear; if you are willfully disobeying God's word at any point, you are as sure on the way to a lake of fire and brimstone as two and two make four. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Note the testimony of a man who thought he was dying: "Some months ago it seemed that my soul had waked to consciousness in eternity. I could look back on my past life as forever closed. I saw plainly that I had carelessly ventured on, in what had been forbidden by the Holy Ghost. I also saw that the absence of a sense of danger had resulted from not calmly pausing to listen to the secret whisperings of that Spirit. I could not feel that it was possible for Jesus to say "Well done". And presently my agonizing soul began to hear the language of Jesus Himself, saying, in substance, "You have not done your duty. You have been an unfaithful servant. You did not serve me earnestly. You refused to deny yourself mere trifles, which I asked you to surrender; and then because they were mere trifles you hoped to escape condemnation." I exclaimed with intense agony, "If I were only back in that world of privileges, I would do anything and make any effort to serve thee." Instantly, I awoke and found myself back in this world.

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Away in the country beneath the blue sky,
I saw a quaint city that ravished the eye;
Its beauty and grandeur I never can tell,
It welcomed all nations by tolling a bell.

Its cedars were stately, its flowers were gay,
Its thousands, not transient, but all there to stay;
Distinction had vanished, that vain earthly thing,
And all men were equal, the slave and the king.

The weary, worn toiler, had long left the mill
And down in his clay bed, was restful and still;
The miser no longer was hoarding up gold,
But shut in a casket, all lifeless and cold.

The lord who had sumptuously fared ev'ry day
Himself, was now food for the worms in the clay;
And men, too encumbered, for mercy to cry,
At last amid business had found time to die.

The man who was hounded and slandered to death
And misunderstood till his last, lab'ring breath,
No longer was shocked by the foe's dread alarm
But found a retreat from the pitiless storm.

The dame who had daily made fashion her god
Was there on the hillside returning to sod;
The widow and orphan, who knew not a friend
Had found for their trouble and sorrow an end.

Quite peacefully slumbered the friend and the foe;
They'd lain down their weapons to quarrel no more;
The lark and the swallow did chant them to sleep,
And tall, sighing willows stood 'round them to weep.

The sunbeams were mellow, the zephyrs were sweet,
And silence presided in each narrow street;
No watchman was needed with "star-spangled" head,
For that lonely spot was the Home of the Dead.

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Chapter 59
HOPE'S VISION

After pursuing the foe,
After the conflict is o'er,
After the trumpet shall blow;
O what a glad happy day!
O what a glad happy day!

After the labor is done,
After the long setting sun
And the great treasure is won;
O what rejoicing 'twill be!
O what rejoicing 'twill be!

After the danger is pass'd
After the anchor is cast,
And we are all home at last;
Then our Redeemer we'll see!
Then our Redeemer we'll see!

After Time's long stormy night,
After Death's damp, chilling blight,
Hope will be turned into sight;
Up in the beautiful land!
Up in the beautiful land!

* * * * *

THE END