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ORTHODOX PSYCHOLOGY
or
VITAL CHRISTIANITY

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Deeper Things
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FOREWORD

We are sending forth this book with a sincere prayer and trust that it will fill a needy place in the religious world We have named it, "Orthodox Psychology," because there are so many dangerous books in these latter days put out under the name of Psychology, which is nothing more nor less than Modernism dressed in a different garb.

They attack the Bible as being inspired and treat sin as a mere trifle, calling it a mistake or a kink in the mind. "Man fell upward," they say, "and of course he is divine." They use such expressions as, "You are one with the great Universal Mind." They make man his own Savior. Therefore there is no room in their teaching for the new birth and the mighty regenerating power of the Holy Ghost.

Since there are such a few orthodox books on psychology, we feel Divinely impressed to send forth this volume, praying that the Holy Spirit shall be pleased to put His Divine seal upon it, and to all the good that may come from it, God shall have the glory.

Yours sincerely,
J. M. Hames.
Greer, South Carolina
May 1, 1929.

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ACKNOWLEDGMENT

I wish to express my thanks and acknowledgment to the following authors to whom I am indebted for thoughts, suggestions, and quotations.

Instead of giving every author credit for short quotations, I have just used quotation marks, but where I have quoted at length I have given the author credit.

The following are among the authors to whom I am indebted: Dr. S. A. Keen, Dr. W. B. Godbey, Dr. Edwin House, David V. Bush, Newton Riddell, Thomas Nelson, -- and especially am I indebted to Henry Knight Miller and the sainted Dr. A. B. Simpson.

THE AUTHOR

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INTRODUCTION

The study of psychology has received a great impetus in the last two decades. Many volumes have been and are being written in this particular field, some of which have a great deal of merit, and some very little value. A large number of the volumes on the subject of psychology do not only fail to possess merit, but are decidedly destructive and dangerous.

Materialistic psychology, which makes the physical the cause and psychical action the effect, completely reverses the facts, and is a part of the propaganda in favor of the evolutionary hypothesis, and cannot be too strongly condemned.

Man is a trinity. He is composed of body, soul and spirit. The body is the physical man, while the spirit is the mortal man. The soul is the life of man, resulting from the relation of the spirit to the body.

The physical man is the least important. The human body is the instrument which the human spirit uses as its medium of communication in this world. There are three great powers of the human spirit: intellect, or the power of knowing; sensibility, or the power of feeling; will, or the power of choosing. It is through these great powers that the spirit of man functions. It is the spirit of man that bore the divine image in the creation, and to which the process of salvation restores the divine image.

The author of this volume professes two reasons because of which he has been led to write. He has been gripped by a conviction that a volume of this character would assist in combating the heresies which are appearing in the name of psychology. It was his desire to write for the common people, and not for the critic or scholar.

I have known the author for a number of years, and while he may not use the same terms in psychology which are generally accepted by psychologists and the schools, I know him to be strictly orthodox in relation to the great fundamentals of the Christian faith.

This book will prove a blessing to those who read it, ministry and laity, and I bespeak for it a large and fruitful ministry.

J. A. Huffman,
Dean of Theology,
Marion College.

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Chapter 1 THE VISION THAT TRANSFORMS

I. "And your young men shall see visions." Acts 2-17. The great characters of the past who have cut new channels, blazed new trails, opened up hidden secrets and led humanity onward to better days have been men of vision. Without a vision and the power to soar on the wings of imagination there would be no progress of the race.

Back of every great movement with its upward march of man is the vision of some one who caught a glimpse of a better day. What is it that has opened up new territories, built the great cities, tunneled the mountains, plowed the mighty deep, connected continents, conquered the air and hurled messages through it, but the power of vision? Life would be dull indeed without vision of a better coming tomorrow.

The wise men tells us, "Where there is no vision the people perish." That is, where there are no fresh, vital thoughts there can be no progress toward the higher and greater things. The Old Testament worthies were called seers. They stood on the mountain peaks and looked down through

the ages and caught visions of the coming glory hundreds of years ahead of the time in which they lived.

The Bible itself is a book of visions. It starts in with Abraham. As one puts it: "When God first called Abraham He inundated his soul with a sea of promises. He spoke to him from the starry heavens, from the soil of Canaan on which he walked, by the visit of angels, and by the Holy Ghost in his deep nature. Abraham saw great fields of light, great possibilities of things for himself and his posterity. His soul drank in these promises until his faith became wide and powerful, even before any of them were fulfilled. God deals with souls in a similar way. Yet when He calls any one to a great degree of perfection or usefulness He begins by opening up to them the promises of His Word and the possibilities which they may achieve even before there are any outward symptoms of their fulfillment. That heart anchors itself in the promises of God until those promises become as real as God himself."

Joseph began early in childhood having visions of the great life he was later to lead. No man, except the Savior Himself, ever suffered such wrongs, hatred and persecution as Joseph. Yet through it all he kept calm, sweet and even tempered because of the vision of the coming glory that awaited him.

The secret of the great life of Moses, the law-giver and leader of Israel, is that he lived "as seeing Him who is invisible." It was this that caused him to turn his back on a throne with its wealth, honor and glory and join an ignorant, down-trodden, half-naked company of slaves. A vision of the heavenly spoiled him for the cheap things of earth. Later God called Moses up into the Holy Mount to spend forty days with Him. While there God gave him a vision of the beautiful tabernacle; its size and shape and where every curtain was to hang; its golden altar and the Holy of holies. Moses had all this in his mind before it became a reality. God has a pattern and a plan for each individual life.

"The Bible is full of this thought, that for each one of us there is a course, a race, a work, an individual life to be lived, and to this end we have been created and redeemed, and for this purpose there is ample provision of grace and inspiration." Remember, you were born to be victorious and every one is born to achieve something great. "This is the inward vision that has driven all men of great achievement on to victory. They first saw in the unseen that which later they achieved in the seen. Painters, poets, inventors, statesmen, generals, leaders and inspirers of men, everywhere in every age, these have all seen with their inward eyes that which they afterward accomplished. This faculty is not the exclusive possession of the great, neither is it confined to the fortunate few. It is to be found within every man. All that it needs is developing. This can be done to an almost unbelievable extent."

There is much the eyes have seen, but there are truths and visions that are beyond the natural eye. This creative faculty, when rightly directed and developed, can lift one out of the ruts and above the common level of life. Here are two boys that go off to school. They use the same text books and are trained under the same professors, but in a few years one of them is the president and head of a rich firm, while the other one is doing common labor with a very poor income. What is the matter? Has nature or divine providence favored one son above the other? Never. All men are born on the same level. What is the difference? Only this, one believed in and

had confidence in himself and deposited in his sub-conscious mind thoughts of victory and success, while the other one gave way to distrust and fear which paved the way for failure. Picture yourself doing the great things in life. Develop and enrich your imagination by using your creative mind. Surely there is nothing in all life as sad as a dull mind with no vision. Such persons live on the animal plane and are controlled by their appetites and passions, following the lines of least resistance, being influenced and molded by other people's opinions. Oh, the sorrow of a stupid soul that never knows what it has lost.

Just as the scientist and the poet can look down on the lower animals and say, "Poor things, if you only knew the glory of this world of mind and intellect, harmony, beauty, how happy you would be," so the saint filled with the inner spirit, with light and presence of the Holy Ghost, can look down upon poor worldlings, philosophers, politicians, and say, "O poor things, if you only knew the purity, the tranquillity, the interior brightness, vastness, sweetness and divine personalities that I see and enjoy and respond to, how happy you would be!"

II. We need a vision of our own selves and the possibilities that lie locked up in a dormant state. There are wealth, power, gifts, talents, success and victory tied up in every human soul just waiting to be awakened. What a thrill comes to the youth when there is an awakening of the intellect, the unfolding of the understanding, the first impulse of culture and expansion, the discovery of new worlds in the wonderful development of modern thought and science. Perhaps it is the consciousness of strange, new intellectual forces in his own soul powers yet latent and fraught with the possibilities of stirring millions of fellow beings. Thousands of people are utterly ignorant of the great capabilities of the human mind.

When one of our leading astronomers was born his frail little body was so weak that, like a flickering candle, for weeks his life swung between life and death. Just thirty years later his little mind had developed into that of an intellectual giant. We find him reading the heavenly bodies, measuring the distance between stars and forecasting great events. No one knows the possibilities that lie in a human brain.

"More than half the men who have gone beyond you in your line of work are probably less gifted than you are. They merely found out where their greatest power lay, then learned how to develop, train and use it." First map out a plan and then follow it. This is the history of each new invention which has added comfort and happiness to mankind. It is said of Henry Ford, the greatest industrial genius and one of the wealthiest men in the world, that when he made his first buggy into an automobile, he asked the mayor for the privilege of bringing it up on the main street of Detroit to demonstrate it before the public. The mayor said, "If I were to allow you to bring that machine up on the main street every horse around here would break loose and runaway." Henry, with that long sighted vision, answered, "Unless you allow me to show my car on these streets I will park Ford cars so thick in Detroit that there won't be room for a horse and buggy." You too can make your dreams and visions come true if you only have some definite object in view and refuse to be discouraged and work to that end. Lift up your vision to aspiring heights and fasten your interest to a star.

III. Then there is the spiritual vision where our spiritual nature, with its inner senses, unfolds to the heavenly world. The Holy Ghost opens our inner eyes and reveals to us the vision of

our high calling This is the meaning of the Apostle's prayer in Ephesians one, where he prays that the saints might have "the spirit of wisdom and revelation," through "the eyes of (their) understanding being enlightened." Or a better translation is, "the eyes of our heart," which is the very core of our being and the fountain of our thoughts and conception of divine things. It is not through the cold intellect that God reveals Himself to us, but it is through our immortal spirit, the seat of our intuitive nature.

Beloved, it is not enough to be saved and sanctified. There is a life of Christ-likeness and heavenly mindedness and maturity. It is one thing to have love, but it is another thing to have love that suffereth long and is kind, that never faileth and is not provoked. It is one thing to have patience, but it is another thing to "let patience have her perfect work that we may be perfect and entire, wanting nothing." It is one thing to have forbearance and long suffering, but it is another thing. to be "strengthened with might unto all patience and long suffering with joyfulness." It is one thing to have the graces of the Holy Ghost in form, it is another thing to have them in maturity. The Holy Ghost is ever calling us anew; calling us on and up to higher aspirations and achievements.

Let us not rest contented with present attainments. There is a larger, fuller, higher, sweeter and deeper experience that awaits each one of us, where we can have all the mind that was in Christ Jesus, and be filled with all the fullness of God. Oh, to be true to the heavenly vision! Says the sainted Dr. A. B. Simpson, "If you could see all the fullness of His grace and love, all the rich provision of His great redemption, and all the possibilities of His indwelling life; if you could but get a glimpse of what it means to be a son of God, a temple of the Holy Ghost, and called to be very bride of the Lamb; if you could but fully realize what it means to have the peace of God which passeth all understanding, to have your sun no more go down in sorrow, but have the Lord for your everlasting light, and the days of your mourning forever ended; if you could for one moment taste the exquisite delight of the life of Jesus in your mortal flesh, as an antidote for infirmity and disease, and the very mind of Christ to quicken your weak and erring brain; in a word, if you could see, as Moses saw, the good land which the Lord hath given thee, you would quickly arise and, casting all else behind, you would go over this Jordan and let nothing hinder your entering into your full inheritance of grace." May God show us the vision and give us the courage to follow it up.

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Chapter 2

THE IMAGINATION, OR HOW TO MAKE YOUR DREAMS COME TRUE

Among the great powers of the mind is that of the imagination, the power to soar, that which gives the soul power of ignoring space, of bringing distance near, of creating a little world to its own fancy. The imagination is the soul of the genius. Without the power to imagine there could be no onward march, no improvement in the status of life. Imagination has given us all progress to build our cities.

Before the splendid sky scrapers were ever reared to the clouds they first existed in the souls of the architects. Art, painting, sculpture, music and literature are but the reality of some great imaginations. The great inventors were first inspired by the imagination when they

contemplated inventing a new machine. They first saw the whole thing complete in their vision and imagination before they began to construct it.

The great libraries, with their millions of volumes full of wealth, wisdom and knowledge, first teased great brains before they took form and became a reality. First the vision in the soul of some seer, then the long hard fight to materialize and make the dream come true.

If you want your dreams to come true by all means use your imagination; cultivate it, develop it and harness it up to reality. "The soul of the genius is to be found in the refinement of the imaginations. The master artist differs from the mere dauber, largely in his power to make the painting live through the power of his inspired imagination. Any one can write music, but only the genius born of exalted imaginative faculty composes great music. This is the power of the imagination. It is the faculty, which differentiates between the writings of the celebrated authors, poets and dramatists, and the dull, inert, uninspiring efforts of mere words, jugglers who lack the cultivated touch of mighty imagination." -- Henry Knight Miller.

The imagination supplies the pattern, the blue prints of our life ambition, and just as the architect takes the plans and blue prints and erects the building according to that pattern, so materialize your imagination, put it to weaving the golden threads of accomplishment in the web of your life. The imagination if rightly used will "bring realization of your dreams. fulfillment of your purpose and manifestation of your goal." In every adventure of life success depends largely upon a well trained imagination.

So wonderful was the imagination of the great designer of the great Brooklyn bridge, that after he drew the blue print for this structure, and the work had begun, he was taken sick and was bedfast. But the work went right on according to the blue print. When the bridge was completed, he wished to see the work. Tender hands gently lifted him from his bed, and he was conveyed to the bridge and finally lowered in a boat. He looked at the great structure a long time. A look of satisfaction and a smile played over his pale face and then he was heard to say, "Everything is according to the blue print and plan." But long before this he saw in his mind and imagination every spar, beam and wire before a single piece of timber was laid.

The imagination is a power for character building and forming holy habits, and also a power of breaking unholy habits. When the imagination and the will power conflict, the imagination generally wins out and leaves the will defeated. For instance, here is a man who wants to break the awful habit of smoking. He wills not to smoke, vows he will die before he will smoke again. But meanwhile, he lets his imagination play on the subject and pictures to himself how nice a fat cigar would taste and his imagination wins the day. If he only understood psychology, he would use the imagination to re-enforce the weak will and he would win out every time. He should picture the habit in negative aspect, so as to throttle the lure of the imaginative desire. In other words, he should say to himself, the habit is filthy, unclean, defiling, stinks and is offensive, therefore, I will not be brought under its powers. Of course the grace of God can and will break the habit, but even then we need to use our imagination to strengthen our will power. This is true in breaking any long established habit, whether it be an inordinate affection or weakness of any kind. A person may will and affirm every day, that he will not do certain things or be brought in bondage to some old habit or weakness, but if he allows his imagination to play on an unholy object until

the thing becomes fascinating, it is just a matter of time till he will be doing those things again. Here is where great characters have gone down. The imaginations preceded them to the place and lured them on. The only proper way to overcome any weakness is to fill the imagination with pure uplifting things. In the art gallery of the imagination the mind works out big things for life. It is in this room that all kinds of pictures are painted, developed and then hung on the walls of memory. You can make your visions come true if you only use this creative power of the mind.

We knew a young preacher who had great ambitions and high ideals for life. He often said that his greatest desire was to be the best preacher in the entire conference. (We see nothing wicked in this desire.) While some laughed and others said nothing would come of it, this young preacher kept climbing and picturing himself at the top. In a few years he was receiving calls to the very best places in the conference. His dreams came true. Why not aim high and hitch your wagon to a star? Even if you fail you can have the satisfaction of knowing you aimed high.

Our imagination may be either constructive or destructive according to the channel we let it run in. The pure girl that went down with a crash and threw herself into a life of sin, first paved the way for this downfall by allowing her thoughts and imagination to play on the corrupt and base things of life. "An evil imagination is the purveyor of morbid appetites, the willing servant that travels in advance to advertise and paste up the delusive pictures. Nor can the mischief of the imagination be entirely canceled. This faculty when vitiated sets the whole carnal nature on fire. It disfigures the face, putting illicitness in the eye, insincerity on the lips, incontinence into the features and tinges the whole countenance with a false, treacherous expression. The habits also tell a tale on the imagination." Oh, how we need to set a guard to see to it that nothing vile enters this room.

Says Dr. Asbury Lowrey: "The Gospel provides for control and sanctification of every power in our complex and mysterious being. It not only enlightens the understanding, regulates the judgment, disciplines the reason, moderates the emotions and rightly directs the affections, but it also puts the wild, erratic imagination under law and government." Paul writes, "Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." By this high Authority we are taught that all sinful imaginations must be deposed, and that every secret thought must go into captivity to Christ. There must be a complete subjugation of the invisible kingdom of heart and mind. It must be noted that neither the imagination nor any other natural faculty is to be destroyed, but cast down whenever it or they exalt themselves "against the knowledge of God." The doctrine of the text is that sin must be as fully eliminated from our imagination as from our more sordid and less hidden affections and lust.

"What avails then, sanctified exterior, or even sanctified principles, desires and purposes if the wild imagination is not bridled, broken and put under holy law? What avails a general discipline of our faculties and mortification of our members in the forefront of character if an enemy is left in the dark background to prowl at large? What avails a common superincumbence of purity in affection, feeling and thought if a subtle substratum of corruption is allowed to remain at the bottom in contact with the roots of our spiritual life? In a foul imagination is the doom of death. Her wrecks are on every sea. Satan has gloated over the destructive processes of an unclean imagination for ages, and laughed to see his own hell peopled with blackest ruins.... There is no

thorough holiness that does not arrest, subjugate, transform and cleanse the imagination. And, therefore, there is no safety for character and no protection for the soul life until there is absolute casting down of evil imaginations. When the imagination is thus subdued and cleansed it will serve as wings to the soul, snow-white and stainless as the lily."

When the Holy Ghost purifies this chamber room and brings our imagination into captivity to Him, it is then that we can paint thought pictures that will go to the making of holy character.

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Chapter 3 THE SECRET OF SUCCESS

That God wants His children to be happy and successful there can be no question or doubt. He takes no delight in our failures. He has provided all that humanity needs to enrich our vision and to develop us in our higher nature.

There are about as many theories of what constitutes success as there are individuals now living. A great many look upon wealth or the accumulation of vast fortunes as a sure sign of a successful life, but this is far from being an ideal life. There are tens of thousands of people with vast fortunes who are wretched, miserable and wrecks on the sea of time, because they have never contributed anything to humanity, nor is the world brighter and better by their living in it. After all there is nothing more pitiful than to see some old money fool that is now broken in health and with a hard, callused soul, about to go out into eternity with nothing to commend him to God. Such a life is far from being successful. A miser can have money, but no miser is happy. Money, if rightly used, can be a means to happiness and success, but it must be a means to that end and not an end in itself.

Neither are fame and earthly honor a sign of success. There are multitudes that will sell their very souls to the devil if by so doing they can get before the public. If fame could bring happiness then that Hollywood bunch and the movie stars would be a real success, but it is a known fact that there is more real domestic hell to the square inch in that place than on any other place on earth. The fickle crowds will laud and cheer their hero to the skies today and hurl him to the dust tomorrow at the slightest whim. Cheers today, hisses and stones tomorrow.

Look at Admiral Dewey who was accorded such a great welcome after sinking nearly a dozen Spanish vessels without losing a man. When the hero returned home cannons boomed, bands played, soldiers marched and tens of thousands of voices cheered. His name was on every lip and the great dailies lauded him to the skies. Never before had an American received such a welcome home. Yet in less than a year when his picture was thrown on the screen in New York City the crowds hissed and threatened to leave the building unless his picture be removed. The hero soon dropped out of sight. Honor lasts but a few days, yet men are losing their souls for a few earthly bubbles.

Remember success is not a good-luck kind of something that comes just to a certain class and passes another by. Neither is it the result of favorable circumstances. If that were true, then

those born in homes of wealth would always succeed. But history proves that the men and women who have written their names on the tables of fame (as a rule) came from the poor, humble walks of life, where they had to fight and struggle for an education and eat bread of toil and hardship. There are a lot of things worse than being born poor. It is not where you started from, but where you are going.

"There is but one abiding standard of success: the achievement of a full-orbed, harmonious personality in which power is exemplified, wisdom enshrined, poise keeps its possessor tranquil amid storms of life, self control makes life akin to the divine, sympathy tinges the days with the luster of kindness and love fills life with the warmth and fragrance of springtide and happiness where the blue bird so fragile and illusive fills our days with color and our nights with music.

"Those who succeed from the mystic and sacred group, their numbers are insignificant, but their influence is spread afar. They are a noble and exalted priesthood, a royal family, a super race -- God-men; they dignify life; they lead the race to loftier altitudes. Their presence is a benediction; their touch turns all to music, laughter, sunshine and gold. These are saviors of the world, the advance guard in quest of the good, frontiersmen on the far flung horizon of hope, benefactors who, to the struggling masses, are as the shadow of a great rock in a weary land." In order for one to succeed and have a harmonious life there must be certain fixed principles.

The first essential thing to success is a changed heart, being born again, a new spirit created within, which affects both inward and outward life.

"All right formation and true reformation begin in the heart. If your heart is regenerated and Spirit filled, then it will give rise to pure impulses, holy aspirations and the forces that make for righteousness. If your heart is unregenerate it will give rise to selfish impulses, so your first need in character building is a change of heart.

"As long as we retain the old Adam nature the issues of the heart come forth as evil impulses to become embodied in brain cells, thus creating for themselves instruments of expression. But when we experience a change of heart and a new spirit is created within us this new heart sends forth pure emotions, holy aspirations and the substance of higher virtues. Any system of reformation or ethical culture that omits a change of heart must ultimately fail. When Christ becomes the fountain of your life, then shall the sweet waters of virtue and holiness come forth."

No amount of soul growth or ethical culture can bring a man into the spiritual kingdom. Psychology will fail to transform men unless it begins in regeneration. Here is where, modern psychology has failed and will continue to fail, because they have left regeneration out of their teaching and substituted growth, development, will power and auto-suggestion for a change of heart.

We need to combine psychology with religion, brain building with regeneration. All our culture and development can never take the place of that radical change known as the new birth. If you desire to develop the higher virtues then seek and obtain a new heart and spirit, which will send forth pure emotions throughout spirit, soul and body.

The next essential thing to success and achievement is courage; that which dares to do; the spirit of heroism. God has no need of cowards. The crying need of the twentieth century is for men and women with vision and God-given courage to stick to their convictions regardless of the consequences.

We are not speaking of a brutal, blind courage, the kind that can face a cannon on the battlefield without even flinching, for often these same people can come home and when moral issues come up, like the prohibition question, they will whine and cry and try to dodge the question.

It is also true to a great extent in the church. Let the big church boss or bishop take a stand against certain fundamental truths, such as full salvation, Christian perfection or sanctification, then watch the poor little spineless preachers dodge the main issue. Oh, how the world and the church need a class of men and women with martyr blood flowing through their veins.

The kind of courage we have reference to is "spiritual manhood; courageous faith that dares to do all' that God has promised; courageous obedience that dares to do all that God commands; courageous patience that dares to suffer all that man imposes or God permits. Lack of courage will render futile almost every gift 'and blessing. The height of Christian achievement and reward comes to him that dares."

The third essential thing to success is a fixed purpose, a plan, a pattern in life. There is no such a thing as a well rounded life without some aim, goal or purpose. One must have a great purpose. A little purpose will not do. The making of money, the winning of a name, the applause of a few earthly friends, yea, the highest ambition that this world can offer is not big enough to draw forth the full strength and earnestness of an immortal soul.

Then there must be a single purpose. No person can be successful with a double motive and a divided life.

"A short time ago one of the world's most successful business men was waited upon by a group of young men who sought his counsel on how to succeed, and he gave them this laconic advice: 'Young gentlemen get all your eggs in one basket and then watch that basket.' It was his way of giving emphasis to the tremendous value of concentration."

Many a man has failed, not for the lack of ability, but from the lack of a single purpose and the power to concentrate upon one object until he succeeded.

Every star has a purpose and obeys the laws of nature. Every life should have a purpose. God never meant for any of us to fail. One of the great things in life is to find out your calling and what line you are gifted in and what is your hidden secret, then follow that line until you succeed or die.

L. H. Harriman, the son of an obscure country preacher, who rose to power and great fame, said: "Grasp an idea and work it out to a successful conclusion."

David V. Bush said: "What is the greatest cause of inefficiency in America? It is a lack of definite purpose. The best efficiency experts declare that only ten per cent of the people of this country have a definite object, an ultimate aim, a genuine motive for living. This is the great tragedy of American life. It is the lack of a definite object in life that causes so many people to drift. The man who has no definite object is going no where, he is just drifting and that is the reason he never arrives. He is sailing toward no port, and if he ever reaches a port it will be of pure accident. All great attainments are made by keeping in the line which we set out in. The waddler is never a man of purpose. The man who works at random gets random results."

We must not only have a great and single purpose, but a great purpose set on fire. A cold or mere lukewarm desire will never get us anywhere. A burning desire to succeed in the line that God has called us to must possess, absorb and consume us until we will refuse to be turned aside from the royal road of life.

A man in earnest will get some where. Put him in a log cabin in the wilderness and he will make his way to the White House. "Earnestness must have a great purpose that never fails, a goal that shines like the sun in the heavens or the pale star in the sky, undimmed through the passing years, that lifts the mind and heart above every allurements and every fear to the eternal where it cries, 'None of these things move me.'"

Another essential thing to success is belief, or faith, in yourself. No man ever succeeded who didn't believe he could make good. How can we expect others to have faith in us if we have no faith in ourselves?

"Millions are defeated in life's struggle, not so much by heredity or environment as by themselves. Doubting their own worth they create doubt in other minds. They place a low valuation upon their own ability and others accept their estimate. The inferiority complex holds millions in its deadly grasp. Mediocrity and failure are always invariable accompaniments of this complex. Faith is the immediate cure; faith in yourself, in your illimitable possibilities and your essential unity with the divine. Have faith in yourself, not egotism nor blindness to your faults, but a calm dispassionate conviction that you were put here with a task to perform and with certain capacities for performance of that task."

Another great aid to success is self control, divine poise, to keep calm and even tempered while under pressure, "the power to say no to ourselves and others; the power to reject our natural impulses and refuse our selfish passions and desires and stand self-conquerors on life's battlefield. 'We can not do this by virtue of our own will power. Self government is the gift of God. The hardest foe you have to fight is yourself. It is easier to resist the devil and deny your fellowmen than to say 'no' to the soft pleadings of your fond affections, your selfish passions or your long established habits. But God in you can conquer even you.

We are told in the inspired Word: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." We build great monuments to the war lords and heroes, but according to the Bible the great man, the big man, is he who has self-control. It is a sign of weakness and littleness for one to give away to temper and fly into a rage and do and say

unwise things, but it takes a big, magnanimous soul to rise above revenge and opposition, refuse to be discouraged, keep self possessed and never lose its equilibrium. Such a spirit is bound to win.

It is hardly necessary to say that sincerity is among the most essential things that go to make a well rounded character. Without this there is no foundation to build on. Sincerity puts a ring in the voice, an honest expression in the countenance and gives one a sense of dignity and integrity.

Sincerity gives weight to our words. "Words are chariots in which the quality of the heart and mind rides forth to other souls. The dominant heart-quality of a person will possess and accomplish his words with absolute precision." The very life of our spirit passes out through our speech. If one is deceitful, narrow and selfish it will show in the face and the tone of the voice. In other words, what we are in heart and life sounds louder than what we say. I don't care what one may have in the way of gifts, talents, eloquence, money or fame, without sincerity one will never reach the top round in the ladder of achievement. Honesty is the bed rock and cornerstone to all real lasting success.

Another great factor toward success is will power. A well developed will and a living faith in God places a man beyond failure.

Some one has said there are three classes of people: the "Wills", the "Won'ts", and the "Can'ts". The first class sets their faces like a flint and accomplishes their purpose. The second class opposes everything. And the third class fails in everything.

"The will is the keystone in the arch of human achievement. It is the culmination of our complex mental faculties. It is the power that rules the mind, men and nations. Man's noblest occupation is to bring all his powers into subjection to his own will until he attains self-mastery. Will power does not mean obstinacy or stubbornness, but such a direction of his own forces as to perfectly control them, and when he can do that he can also control others. Will power means the ability to grapple with the minds of those about one and those with whom he comes in contact and to influence and control them. The will holds your mind to its task until you see the vision of success and until the vision is made reality.

"Of all qualities entering into success in anything none can compare with patient, persistent determination to stop only with success. A man can do anything he believes he can do and is determined to do when he sets himself to the task. His will is the power that holds the undertaking so that he can meet criticism with silence, opposition with courtesy and defeat with the air of one who says, 'I haven't begun to fight yet,' and so makes that defeat seem like a victory. That will keep his eyes open and his mouth shut with the corners lifted, his face shining, defying the world to discern any discouragement. The genius of success is to keep people from finding out how discouraged you feel. 'I can and I will' puts a man in touch with forces that enable him to feed a flock or shake a kingdom, to vanish pain, heal a distempered mind, or soothe a wounded spirit. Let your cause be just, so that conscience can not raise a mutiny among your forces, and face your problem with the will of one who said, 'There shall be no Alps.' You can coin your dreams into reality; you can speak and it is done; and you command and it will stand steadfast." - (From "Will Power and Success.")

Some one may say, "I have no will power, I am weak," but Christian psychology goes to prove that one can strengthen a weak will. Say to your sub-conscious mind, "I will be strong, I will succeed, I will have victory." "The law of God and nature are with the person who will map out a plan of work and then resolutely set his or her mind to pursue it to its successful conclusion." You can if you will and will hard enough.

To sum up the whole: First of all we must have a change of heart; then a great purpose set on fire; then self control to keep us regulated and calm; sincerity that gives weight to one's life; then the king (the will) must get on the throne and drive ahead to success and achievement.

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Chapter 4

DESTRUCTIVE EMOTIONS AND THEIR EFFECT UPON THE BODY

One of the greatest blessings that could come to the twentieth century would be an awakened public mind that would cry out, "Man, know thyself!"

Christian psychology has done a wonderful work in that it has thrown light upon this neglected subject and helped us to study man in his three-fold nature, and especially the science of the mind and how the mind influences the body.

Generally speaking, all pure emotions, such as love, hope, cheerfulness and devotion are constructive, vitalizing and are health builders, while all negative, morbid emotions, such as anger, malice, jealousy, hatred, etc., are destructive and health destroyers. Science has thrown some wonderful light on the effect of wrong emotions.

"Several years ago a scientist discovered that when one is very angry the breath is poisonous. This discovery led to a number of experiments with all classes of people to ascertain the effect of different emotions upon the chemistry of the blood and the secretions of the body. The result of these experiments showed that every distinctive emotion modifies the chemistry of fluids. Thus it is said that chemistry of a tear will show whether it was caused by joy, love, grief or fear. Psychology classifies some forty-two emotions, each of which produces its peculiar chemistry."

Among the destructive emotions is anger. Anger is taking poison into the system. It quickens the circulation and intensifies the heat of the body, poisons the gastric juice and is often the main cause of indigestion, from which starts other ailments of the body, such as uric acid which brings on kidney trouble and Bright's disease. The doctors examined the blood that came from the wound of a man in a fit of anger and found thirty-two ingredients of poison in it.

"Let one breathe into a glass tube when he is angry and a deposit of brownish color will appear upon the glass. Scrape this off and give it to guinea pigs and it will kill them."

"There are all kinds of bacteria in the body, and when the thinking is true, high, pure and healthful they do not hurt us, but when it is the reverse, physical depression follows and may destroy the health."

Repeated spells of anger weaken the body almost equally as much as a spell of sickness. If we value our health and the body that God has given us, then let us keep anger out and guard against it the same as we would guard against fire from destroying our homes.

An uncontrolled temper has turned many a home into a real hell on earth, separated families and kept the divorce mills running. Reader, if you have this gun-powder-like nature in you, never rest until you know that you have had a complete cure in the all cleansing Blood. Perfect love can cast out this Mt. Vesuvius and sweeten the disposition until there will not be even an uprising of anger in the soul.

Worry is another foe that is sending its millions to an untimely grave. It has killed more than all the wars combined and is to be feared more than all the disease germs floating around. "Worry is the traitor in the camp. It is that which dampens our powder, weakens our aim, loses our goal." It freezes our fighting blood and puts us on the dark, gloomy side of life. Worry is not forethought planning the future, but it is reversing the wheels and going backward and digging up the troubles of the past.

One noted medical authority says: "Worry is to miss the purpose of one's being. It is to fail-to fail for self, to fail for others, and it is to fail gratuitously."

"Worry is waste also. It is the waste of the very powers and energies we require to displace it. Man has only so much nerve force, and if he allows it to leak out here and there he is soon bankrupt. Worry never kindled the bonfire of success; it never put the sky into the landscape pictures; it never brought the ship of life into the harbor of happiness."

Of all the people that can't afford to worry, they are those who are doing the most of it, for when one worries and frets it upsets the whole nervous system and clouds the brain, which unfits one for the real battles of life. Why worry over some past failure, blunder or mistake? The worrying and fretting of a life time would never atone for or undo one single sin or mistake. Let it go under the Blood. Christ can and will over-rule it and give us beauty for ashes. Make your mistakes stepping stones for something higher. Then why worry about the future? Has not a loving, compassionate heavenly Father promised to see the soul through that trusts him?

You would be surprised to know how many good people are worrying over the bread and butter question. The devil whispers to them that their health will fail and their friends will go back on them. They at once begin to see the poor-house in sight. One old man in his ninetieth year declared that the most of his troubles were troubles that never came. "This is true with the most of us. We fret and worry and wonder why we are sick." We live in fear and dread of some imaginary trouble and dwell on it so much that it becomes real.

Worry can be cured since it is mostly a mental disease. First, empty the mind of all unpleasant, discouraging, gloomy thoughts by substituting hopeful, cheerful, encouraging thoughts. Second, relax, let go, get quiet, rest some each day and when alone fill the mind with hopeful, encouraging thoughts. Repeat over and over, "God is loving and he is my Heavenly Father, and he loves me too well to forsake me." Remain in silent prayer and a spirit of worship until the

soothing, healing presence of the Holy Spirit comes in and quiets all your fears and tones up your nervous system.

Another destructive emotion is fear. Fear is father to many ills of mind and body. Sudden fright has been known to cause instant death.

A girl accidentally punctured her skin with a pin which drew a few drops of blood and stained her dress. She did not even notice it, but when she sat down to partake of the evening meal her mother, saw the blood mark and cried out with an excited voice, "What is the matter with you, daughter !" The girl looked down and saw the blood not over half an inch long, on her waist. She sprang to her feet, gave a shrill cry and dropped dead. Now the pin prick did not kill her, neither did the blood stain on the dress do it, but an excited imagination and sudden fear did it.

A man was standing in the yard talking to a friend some time ago and a bee stung him. He took it so seriously that in twenty minutes he was dead.

We doubt not but that thousands of people have been hastened to their graves by reading in the papers about some awful disease in some parts of the country. Let any one begin to talk and fear they will have a certain disease and if they keep this up long enough it will start negative emotions working that will be as destructive as the disease itself. Talk health and encouraging things and see how it will affect your body.

To live in constant dread seems to benumb and paralyze all the higher powers of the soul. The effect on the body is something dreadful. The medical authorities experimented on a kitten in order to ascertain the effect of fear on the digestive organs. They fed it all the rich sweet milk it would take. After partaking of this rich diet the kitten lay down peacefully to take a nap. An X-ray picture was made of its internal organs. The milk was digesting and being turned to nourishment for all parts of the body. Just then a vicious dog was let in on purpose to see the result of fright. Another picture was made. They found the intestinal organs were all tied up into a knot. The rich milk it had taken a few minutes before was now turned into a poison.

Fright and fear have the same effect on the human body. The Bible says fear has torment. Yes, all kinds of torment, spiritual, mental and physical. Some people live in a dread all their lives. Fear brings bondage. If we fear a thing it will master us. "We live in fear of some calamity, real or imaginary, until the fear chemicalizes into a disease." "If we fear we will fail we will be sure to fail. Fear enfeebles all the soul faculties. Some people are to be pitied; their heredity is against them; they were born with the spirit of fear within and drank it in with their mother's milk. Still others have cultivated it until it has become their second nature.

It is wicked and sinful to frighten children. A lady of superior intelligence told the writer of a mother who punished her child by locking it out in the dark. She left him too long and when she went to look for him she found him raving mad. His little mind had reeled and tottered. The shock was too great on the nervous system. How wicked and foolish to try to correct a child in such a cruel way. Why not appeal to a child's confidence and love nature?

When it comes to the religious world you will find two classes of Christians. There are those who serve God from the standpoint of fear. They are always in bondage. Their religion is more or less a burden to them. The other class renders service from the standpoint of love. Their lives are fruitful, spontaneous, free and happy, because love oils the chariot wheels.

The antidote for fear, says the Bible, is love. "Perfect love casteth out fear," just as the light coming in drives out the darkness. Throw open the windows of the soul and let the light of his love shine in and fear will go.

Another awful, destructive emotion is malice, unforgiveness, holding grudges, brooding over some injury. There is nothing that hardens the soul like malice.

"Malice puts the light out of the soul. it perverts judgment and blinds the understanding. It has a ruinous effect upon the body, withers the heart, kindles a fire that burns up the best feelings."

Malice is anger cooled off and hardened. It will dry up the fountain of tears and put a hardened, callous feeling over all the soul faculties. It kindles the fires of hell in the heart, and causes the eyes to blaze in an unearthly light.

The Scripture says that Saul eyed David, from which we gather this thought: the raging volcano in his breast put a cutting, tiger look in his eyes. When we harbor a grudge or unkind feeling against any one it is like taking poison into our system. We have eaten just so much carrion.

Malice in the heart is like a scorpion; after stinging others to death it then turns and stings itself to death. Remember, we can not hate or hold ill will without its leaving a blighting effect on our own spirit. Nothing will put the light of the soul out more quickly than carrying malice in the heart. If you find this deadly poison in your breast get rid of it before you sleep.

A leading psychologist says: "It is a known fact that such thoughts as hatred, anger, jealousy, worry, fear, despondency -- the blues, cause the secretion of. poisonous substance in the body which wreck the nerves and upset the health. Hurry and worry burn up the nerve energy without achieving the desired end. Just as each poison has an antidote, so each thought poison has its antidote.

"Every discordant thought 'wars against the soul,' poisons the imagination, weakens the will and brings havoc where order, beauty and peace ought to reign. The discordant thoughts can be routed and can be set right by the application of spiritual chemistry, right thinking.

"Anger, fear and anxiety are among the emotions or sentiments which literally poison the blood. It has often been said that evil thoughts are poisonous, the meaning being that they corrupt other people, but the real fact is they poison our own blood by causing us to lose control of ourselves and indulge in anger. By yielding to anxiety, fear and unwholesome thoughts we cause an irritation or disturbance which, according to the latest dictum of scientists, has the effect of producing poison in the blood that may have serious consequences.

If hatred is extreme, amounting to anger, the secretion of gastric juice is stopped. The muscles of the stomach and intestines likewise slacken or cease their movements entirely."

Is it any wonder that some people are sick half their time? They grumble, complain, find fault, hold grudges, worry and fret and then wonder why they feel so badly. The wonder is that they are alive at all. It has been proven time and again that when a person allows hatred to enter his heart a certain disease is set up in their body which can be dated to the very time they had a fuss with some one and began to nurse an old sore. All the medical treatment in the world would fail to reach their case as long as they harbored an unforgiving spirit.

Later, when these same people were converted and forgave every body and changed their way of thinking, at once they began to get well, proving that hatred poisons the blood stream and undermines the health.

Surely with these facts before us no sane person should think of living one moment without forgiving every one and cultivating a loving spirit toward every other human being on the face of the earth. Such a spirit is found to have a stimulating, invigorating effect on both soul and body.

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Chapter 5 CONSTRUCTIVE EMOTIONS HEALTH BUILDERS

If all negative, morbid emotions are health destroyers then all constructive, positive thoughts and emotions are health builders.

What is more healthful and invigorating than love, that pure, radiant flame, sweetening the disposition and even changing the expression of the face? Love can transform any condition of life. When the heart is filled with pure love it sends its health waves throughout our being, purifying, uplifting and elevating both soul and body and driving out the gloom, sorrow and sadness. It then starts holy emotions to working and vibrating that will be felt through the whole being. Love is not a changeable emotion, but like a steady flame it burns on the altar of the soul, illuminating the face, putting a sparkle in the eyes and a ring in the voice.

Love is beautifying. It is impossible to nurse the holy fires of love without its having a refining effect on the life. Love is winning. Love gives one a strong personality so that people are naturally drawn to a person who has a loving disposition. But who cares to warm up to an iceberg or embrace a statue? Be a spendthrift in love; bestow it on both friends and enemies. There is nothing that will cure life's ills like pure, warm love.

Another constructive emotion is joy. Pure, holy joy sends the warm blood through our veins and does more to aid digestion than all the medicines that have ever been discovered. The doctors advise us to save all our humor until we come to the table and laugh while we eat. They declare it will go a long way in correcting a case of dyspepsia. It is a well known fact that if one eats while very sad or when worrying over something the food sours in the stomach.

The wise man said long ago, "A merry heart doeth good like a medicine." Look and live on the bright side of life and, above all, never carry your troubles to bed with you. Sam P. Jones used to say, "Never take on more in the day than you can kick over the foot board at one kick at night."

There are emotions that build up the body in health and beauty. Those who wish to have perfect health must not only abstain from all thoughts of pessimism, sickness and disease, but cease to indulge in those negative emotions such as hate, anger, fear and worry.

Peace is another healthful emotion. It rests the nerves and takes the kink out of the mind and keeps one from wearing out. Peace acts like a lubricating oil on all the faculties. It is only as we are in a state of peace that our faculties are at their best. Peaceful emotions are healing and build up the nervous system.

Still another healthful emotion is faith. Faith turns defeat into glorious victory, and darkness into light, and causes one to laugh at the hard things in life and cry, "It shall be done."

Faith is soul health. It can cure disease if rightly directed and will bring health and strength to soul and body. Faith in a great God keeps the soul calm and serene.

"Through faith and knowledge we unlock the gates to these rehabilitative forces. Faith speaks and it is done. Without faith life would be blank and unbearable. With faith it is different. Life is transformed and transfigured. Our days thrill with purpose, our nights are pregnant with deep insight, life victorious and death triumphant."

Close akin to faith is hope. Hope has to do with the future. It is that power that sustains us when life is strewn with thorns and the fire burns low.

Every successful doctor knows the power of hope over a sick patient, and the best physicians are those that administer hope and cheer as well as drugs. It was hope that hung a lantern on the ship of Columbus amid the darkness and raging storms. It illuminated his path through the sea. It was this that caused him to utter those words that will live forever when the crew wanted to turn back. With that set face and determined look he said, "Sail on! Sail on! Sail on and on!" It was hope that supported the pilgrims who pushed out over the dangerous Atlantic in order to blaze the way for a higher civilization and cheer the coming generations.

A soul full of hope is buoyant, cheerful, and has a bright outlook and anticipation of good things to come. Such a person can not be discouraged.

Another essential power to health is kindness. Kindness has a reaction on our own hearts and lives. It is impossible to be kind to another without feeling repaid a thousand times. It is a scientific fact that love and kindness so powerfully affect the heart, brain and entire nervous system that many a person in being converted experiences a marvelous change in their health that could be attributed to nothing but the grace of God which started vibrations of constructive emotions which chemicalized the blood and reconstructed the whole physical man.

One more thing we would like to mention that is very essential to good health, -- that is cheerfulness. Cheer up, brother, things are not as bad as they look; cheer up, you have more friends than enemies; cheer up, "there are numbers of families in worse condition than yours; cheer up, the biggest part of your troubles are imaginary. What a different world we would have if we had more people living on the bright, sunrise, cheerful side of life.

We should make it a point to constantly encourage people. It is a sin for any one to be a grumbler and a miserable discourager. Men and women are fighting big battles and they do not need weights put on them by discouragement.

A cheerful disposition in the home is like an oasis in the desert with its cool refreshing stream and waving palms.

Thus by harmonious thinking and rejecting all negative thoughts and controlling our emotions we open the flood gates, as it were, to radiant health, which no doubt will prolong our lives.

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Chapter 6 MAN, GOD'S GREAT MASTERPIECE

"The Pneuma (spirit), Psuchee (soul) and Soma (body) constitute the trinity of humanity. The Pneuma being the man himself, while the Psuchee and Soma, mind and body, his important enduements. The Pneuma (spirit) is the immortal essence on which the Holy Ghost operates, coming in direct contact with the Pneuma (spirit) and through it reaching the Psuchee and Soma."

The spirit is the higher part or the throne room. It is the inner man of the soul which is endowed with fine senses the same as the body. In the case of an unconverted man, this inner man of the spirit is dormant, or dead, unconscious of the things of God though the body and his sensibilities of mind are awake. In regeneration this inner man of the spirit, with his fine senses, is mightily quickened and opened up to divine things.

The spirit is the region of intuitive knowledge, that form of knowledge which prevails among the angels and spiritually enlightened beings. This is the highest form of knowledge, that which intuitively knows things, oblivious to others, without being told. No one can describe the subtle, ethereal, rapid movements of the inner senses while under the influence of the Holy Ghost. There are worlds of hidden truths and heavenly experiences that the masses are utterly ignorant of. Nothing short of a spiritual miracle can reveal these things to them. The soul is greater than the body, but the spirit is greater than the soul. Hence our inner man, with all his powers and faculties, is the greatest part of our compound being.

The inner man can be quickened by the mighty inflow of the Holy Spirit until the senses will be so keen and accurate he can detect the presence of good or evil where others do not. He can sense an evil spirit, error or false doctrine, in a meeting where others would be dull and not

perceive any thing wrong. There is no end to the strengthening and developing of these inner powers.

The spirit is the region of the conscience, that which distinguishes between right and wrong. It is the region of the will, the power to choose that which shapes destiny. The physical is the other extreme. It is the material organism indwelt by soul and spirit. Intermediate between these two is the *Psuchee* (soul), the natural mind, the seat of the affection, the understanding, the taste; that which can be cultivated and which has together the lower passions and the finer tastes.

"The soul represents the intellectual and emotional elements that constitute man. The spirit represents the higher and divine life which links us directly to God and enables us to know and come into relationship with divine things." The only way to convey the true difference between soul and spirit, as one noted Greek scholar says, is to "anglicize the Greek word and call it 'psychical.' It is derived from the Greek word *psyche*, meaning soul. It describes the intermediate part of human nature." To say that soul and mind are all there is to man would be to reduce our holy religion to mere psychology.

Here is a truth that should be known, especially in the religious world. The emotional, soul life nature of man can be worked upon by sensational preaching until there is great danger of One professing to be converted without repentance or having been regenerated.

Dr. A. B. Simpson says: "What is much of our modern preaching? What is religion of culture? It can weep under the pathos or the eloquence of the preacher; it can even preach under the impulse of impassionate eloquence until the people weep, but both preacher and people may be but psychical men after all. Perhaps they weep today in the church and will weep tomorrow in the theater. When the French were shedding streams of human blood in the terrible revolution of a hundred years ago they were spending their evenings in the theaters of Paris shedding floods of tears over sentimental plays. There is a great deal of counterfeit feeling in even modern religion. Thus poetry, art, music and eloquence in every age have charmed and thrilled the human mind. But it is but the human feeling after all and has nothing to do with the work of the Holy Ghost. The power of the Spirit reaches the conscience and convicts it of sin, enlightens the understanding, reveals the difference between right and wrong and the beauty and authority of the will of God, touches the will and crucifies it to its own selfish choice and then conforms it in glad surrender to the will of God."

Much of the so-called conversions we hear about in the big tabernacle meetings, with a nicely flowered gospel, sentimental stories, card-signing, hand-clapping revivals, are nothing more than mere psychology stirring the emotional man without quickening the dead spiritual nature to God. We have to guard against the counterfeit and not mistake the psychical for the spiritual.

When God makes a saint he always starts working in the higher part, the spirit. The spirit is the region of the conscience which judges between right and wrong, or rather it approves the right and condemns the wrong. The ancient philosophers defined conscience as the voice of God in the soul. The writer accepts this view. If the conscience of man had been completely ruined in the fall we would have been like devils, irredeemable. "The survival of conscience left the Holy Spirit a fulcrum on which to rest his mighty lever of faith by which he raises humanity out of the yawning

abyss of sin and ruin into the light, life, peace, victory, and glory of God's mediatorial kingdom in Christ. The conscience of the sinner takes God's side and meets the devil in the interest of truth and righteousness"

There is great danger of so willfully and heinously sinning against the heavenly voice in the soul as to lull this monitor to sleep, "sear it as 'with a hot iron" until one becomes past feeling, thus crossing the dead line only to awaken later in hell. Of all sins, God save you and me from sinning willfully against conscience The Bible speaks of a good conscience, one that has been purged from dead works and is so quickened by the power of the Holy Ghost that the least unkind word spoken will burn upon one's soul sensibilities like a live coal upon one's flesh.

A good conscience would no more allow a person to stab a brother's reputation, good name and influence, and get by with it, than it would allow him to commit murder or adultery without feeling condemned. A live conscience will not allow one to go into bankruptcy in order to keep from paying one's honest debts. The country is over run with business men that are boarding with their wives to keep from paying their bills. An honest man would not think of taking advantage of the Homestead law to hide behind it. Every year large sums of money are sent to the Conscience Fund in Washington, D. C. Oh, how money would quickly change hands if this country could only have a revival that would arouse the slumbering consciences of sinners and professing Christians.

Again, a good conscience would not let one wire pull or scheme for a place, nor secretly plot to pull some one else down. A live, quickened conscience brings a sense of refinement that lifts a man millions of leagues above the mere fleshly animal life. One living in good conscience would not for one moment think of trying to make a better impression on the public than they really deserve. It saws one from stooping to do a little, mean, underhanded trick. A good conscience gives an open face, an honest look to the eye and a clean ring to the voice. It gives one a sense of dignity and courage because such a person has a clear record. Therefore it brings a sense of rest and confidence. A good conscience reigns like a heavenly queen over all the soul faculties.

"Another faculty of the Pneuma (spirit) is the will which is the king sitting upon the throne, ruling spirit, soul and body." The will is the rudder of the ship that shapes eternal destinies. There are two great departments to the will, choice and execution, or the elective and preserving acts.

In the fall the will, to a great extent, passed over to Satan, so that all sinners are in bondage to him. They are full of stubbornness and rebellion. In conversion the Holy Ghost wrests the will from the devil, and breaks down the stubborn, rebellious heart. And after conversion, under added light and newly discovered needs, the soul again chooses holiness with a depth and completeness of choice it never had the capacity for until it was born of God.

"Just as all God's character is embodied in the expression of his will, so God looks at every thing in us as it is expressed through our deliberate choices and perseverance Personality is the crown of all existence, and personality is clothed in the will. The Holy Spirit responds to our deliberate choices. We may feel utterly weak and poor and wretched, but if from the depth of our being we intelligently and deliberately choose God, God responds to that choice and honors

it. It is with the will we touch God, as it is by the will, he sanctifies us. Every time we choose to please God it is like the blossoming of another flower in the spiritual world, and every time we persevere in a God-like choice it is like the ripening of the fruit of that flower."

If we had more Christians that would enter into a covenant with God to serve him with their wills as well as with their emotions we would not have so much of this everlasting backsliding and getting warmed over every year, but a class of converts that would stick from January to January. If a purged conscience is the heavenly queen of the soul then the will is the king upon the throne.

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Chapter 7 MAN GOD'S GREAT MASTERPIECE (Continued)

In the previous chapter we noticed that man is a spirit, which is the immortal and the higher part. In this chapter we want to study man as a soul, the second story of our being.

There are four faculties which constitute the psychic (soul): viz, the intellect, affection, emotion and taste. There are four words that are rendered as mind. One signifies the apprehending faculty, another the reasoning faculty, another the judging faculty, and still another the imaginative faculty. The mind is like a mansion with many rooms in it, or it is like a union depot with five great lines (the senses) running out into the world gathering information through the natural senses and bringing in great train loads of riches to deposit and store away in memory or the sub-conscious mind. Remember-life, happiness and heaven itself may depend upon what you allow to enter your natural mind and be finally deposited in your sub-conscious mind.

Says Newton Riddle: "Thoughts are things, and when often repeated or persisted in take permanent form in the soul and become embodied in nerve cells. Thus established as living organisms they form an integral part of the man. Right willing, right desiring and right thinking in youth tend to establish the physical basis of a righteous character. . . Habit is largely the expression of established brain paths. Mental images, thoughts or acts that are first voluntary become involuntary through repetition, because the repetition gives them fixed form in the soul and embodies them in nerve cells and connecting fibrils.

"Nerve forces like all other forces follow the lines of least resistance, or its best conductor. Nerve paths established by right thinking cause nerve stimuli to proceed along those lines which result in right conduct. Unfortunately the same is true of nerve paths established by wrong thoughts and desires. They become the medium of impulses that result in evil. A minister in Oregon persisted in reading dime novels until he became mentally deranged and attempted to rob the east side bank of Portland. Believing himself to be a fearless gunman, he walked into the bank, revolver in hand, and commanded the teller to go into the vault, place all the money in a sack and hand it out. The teller stepped into the vault, covered the would-be robber with a Winchester and told him to hold up his hands. He obeyed like a frightened child. A passing officer disarmed him and pulled the mask from his face. The poor man stood trembling and dazed like one suddenly awakened from a horrible dream. He was not responsible that morning for his act, but he was

responsible for the choice made at the beginning of his wrong course of reading which eventually produced criminal insanity." Pure thinking, if persisted in, will leave its imprint on the face and finally affect the whole nervous system.

There is another faculty of the soul or mind we do not want to overlook. That is the storehouse of memory. Marvelous indeed is this power. With it we can retrace life, bring up the past and visit the old home where we spent our childhood days; take a trip back to the meadows, the brook, the valley, the mountain, the old log cabin school house, and recall all the playmates of youth.

"Memory is the library holding wisdom for tomorrow's emergencies; it is a granary holding bread for the morrow's hunger; it is an arsenal holding weapons for tomorrow's battle; it is a medicine chest holding balm for tomorrow's hurts." Storing away precious truths in the memory is like the surplus money in the bank that is drawing interest for us to be used in old age.

"Another faculty of the psychic is the sensibilities. These constitute the emotionalism of immortal being; i. e., the pathos which burns in oratory, the vehemence which arouses the multitudes and the sympathy which brings gushing tears from the speaker and hearer. These elements are exceedingly conspicuous and important in the great work of preaching the gospel and saving souls. In their absence the most learned and able efforts will be dry and signally fail to move the people." If we would speak burning words that will melt and stir the hearts of the hearers we must have our whole being broken up, melted and dissolved in the furnace of divine love. A fire-baptized heart and intellect are powerful forces in preaching or public speaking. The words which come from such persons seem to be loaded with an inexpressible warmth and magnetism. "They seem to quiver with a heavenly electricity, they vitalize the mind, they penetrate the understanding There is a love quality in them like the pungent, penetrating heat of sweet spices and aromatic oil. There is a hot, burning flavor in words which come from minds aflame with divine love."

"It often happens that persons devoid of interior flame of the Holy Ghost try to put a pathos or an unction into their prayers or sermons or conversations, but in spite of all their effort, their words are insipid milk and water, chilly and powerless, because they have not come from the interior furnace."

The secret of Charles G. Finney's success was not only the fact that he was baptized with the Holy Ghost, but his emotional nature was on fire, his burning words were shot like red hot bullets from a divine magazine. Nothing apparently could stand before this pulpit giant. At times men fell from their seats and were mowed down like men in battle. That is why some evangelists are more successful and more in demand the year around than others who have just as much piety. A weak voice, a weary brain and overwrought nerves make an evangelist incompetent to preach the Sinai Gospel efficiently, because the fiery pathos is lacking.

A minister of the Gospel asked a movie actor why it was that when he preached the truth it did not move the people, yet when the actor acted fiction on the stage the people were moved to tears. The actor said, "That is very plain. You preach the truth as though it were fiction but I act fiction out as though it were the truth." If it were not for the emotional nature in man all the acts and

plays in the world would be dry and dull. While the Gospel deals with the emotions yet we must not stop at merely stirring the sensibilities. This faculty is a power for right when controlled and kept in the right channel.

Still another faculty of the soul that is very important is the affection, that which loves and hates. Where goes the affection, goes the whole man. When the affection is sweetened and cultivated there is nothing more refining and uplifting to human nature. Any one with a strong affectional nature is very winning. This power adds to one's personality and gives one a forceful character. Some people seem to be lacking in affection. They are as a rule cold and unattractive.

Pure affection puts a charm in one's life. It puts a sparkle in the eye and sweetens the whole disposition. Human love is "the secret of every romance, the theme of every poem and the center of every play that has ever touched the heart of humanity, or charmed the ears of men. It lies back of all that is heroic in national history. It gilds every record of patriotism, and glorifies every home and altar and fireside." Be that home ever so humble, if love reigns supremely it makes it a paradise and a heaven on earth.

Another faculty of the soul which is of no small import is the taste, the power to fancy, that which enjoys the beautiful in paintings and other forms of art. It gives glory to the sunset. Just as the taste of one's mouth decides what kind of food is eaten so the inner taste of the soul decides what kind of food is taken into the moral life.

A perverted and sinful taste will prove an easy channel through which the tempter can lead a soul and blight the whole man. A wrong or sinful taste will call for the low and vulgar things of life. Take music which has always appealed to the heart and mind. A musical lover with a perverted taste will have a longing for the jazz and cheap rag-time music. It is so in the choice of reading matter and here is where a great danger lies, because the magazine tables are covered with a cheap, low class of blood curdling, sexual stories that are more dangerous to our youth than all the floating germs in the air.

This is a fallen, depraved age in which we are living. It seems that most of the reading and pictures are something to appeal to the low and sensual nature of humanity. That is why the moving picture shows are so blighting and ruinous. They are controlled by people with a fallen, perverted nature. Remember, the great difference between the dove and the vulture is after all in the taste. Heaven or hell will be decided to a great extent by the power of taste.

"Nothing is normal in the soul until it is brought in union with God. Hence when our taste is restored to the pure taste of God it acts with an energy and zeal surpassing its former relish for sin." It is only as our faculties are cleansed and filled with the love of God that they fulfill the purpose for which they were created. When the taste and all the faculties are holy, the soul will be spoiled for the cheap things and will desire only that which is pure and holy.

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Chapter 8 MAN GOD'S GREAT MASTERPIECE

(Concluded)

When the sweet singer of Israel looked up at the starry heavens, and then compared those heavenly bodies to man, he was made to exclaim: "What is man that Thou art mindful of him?"

Man ranks higher than any created being touching this earth. He is God's great masterpiece. He is the crown and climax of Creation. We are told that he is just a little lower than the angels, and when redeemed he has faculties like those of an angel. He is capable of communion and fellowship with Deity.

There is an impassable gulf between the highest developed animal and the very poorest developed human body. In the story of creation as recorded in Genesis, there is a marked distinction made between the creation of man and that of the animals. "At the creative word they immediately sprang into existence and all into their places in the great economy of nature without further note or comment. But when man's creation is about to begin every thing is different. There is a significant pause, and our attention is at once called to the most important crisis, and then step by step the great transaction is accomplished, and we see the first human being coming forth from his Creator's direct touch in all completeness of his manifold nature, the wonderful handiwork of God. There is no evolution here, but the immediate act of creation, succeeded by another act of animation, inspiration, and the divine quickening of the soulless matter into immortal life.

"The Great Artist fashioned his outward form from the finest clay and perfected every feature and every function, and then, like a fond mother, kissed the cold lips with his own warm breath of life, and there flashed into lifeless form the spark of eternal life, and lo! the beautiful form sprang into his arms, and man became the living more attention to man than He does to all child of his loving Creator." God gives the revolving worlds and blazing suns.

We have just been studying man as a spirit and soul. Let us look at this great machine called body. There are enough mysteries about the human body to spike the guns of every atheist and every evolutionist and convince the most incredulous mind of the existence of a great Designer.

The tendency has been, and is still, to depreciate man's body and call it vile and sinful names. God has no fight with the body. It is His own pure creation. The old, dark age of theology has been handed down to generation after generation, believing that sin was in matter, and the only way to get rid of it was to punish the body. Let us see how men have tried and are trying to get rid of sin.

"One method is seclusion. Men and women retired to monasteries and convents, to dens and caves of the earth, to find deliverance from sin. But history tells us that the church was never more corrupt than when it went into retirement." We can have purity and holiness that are not of the world and yet still be in the world.

"Another method was flagellation. The whip was plaited and faithfully applied to the body. Every species of physical torture was resorted to compel the lurking principle of evil to vacate the heart. The flesh might be riven by cruel scourging into ghastly seams and the very bones be

exposed, but no leather touched sin." Sin is not in the flesh, bones or blood, therefore, we will have to find something different from physical suffering in order to get rid of sin.

Another error of that age was that matter is not real, that the human body is not real, but a fiction or, as they pleased to phrase it, "a wrong belief." The aim of this erroneous doctrine was to try to reduce man to mere mental faculties. Sin was looked on as a mere accident Or wrong belief. Hence there is no need of regeneration or the atoning work of Calvary. This is just Christian Science (so called) dressed up in a different garb.

"A still grosser form of delusion taught, was that the true way to purify the body was to indulge its grossest passions to the utmost abuse, thus wearing them out by their own excessive abuse, and making their theory prove its extreme folly in that while professing sanctity it really led to every kind of sin." One reason there is so much false theory concerning the body is because the religious teachers fail to understand the term "flesh". Whenever the word "flesh" is used in the New Testament in the bad sense of the word, in the original it is always sarx.

The noted Bible expositor and Greek scholar, Rev. D. F. Brooks, says: "Sarx means flesh. Sarkikos or Sarkinos means fleshly. Soma means the physical body. The noun sarx occurs in the New Testament one hundred forty-four times and has three principal meanings. The abstract meaning is flesh, as separated from the skin and bones, that which is situated between the outward skin and the inner bones. Hence it is not the whole body. It is essential to keep this in mind as we proceed in our investigation.

"I do not mean by this that the carnal mind is any necessary part of our being. By figure, therefore, when the spiritual life is in view, it refers to the animal, physical as opposed to the higher, spiritual. In eighteen passages. out of one hundred forty-four places where the word sarx occurs it means by figure the carnal mind, and is translated in the King James version by the word flesh. I will give only a few representative passages of each.

"First then, where it means carnal. Romans 7:5. 'For when we were in the flesh the motions of sin.' Sometime and somewhere whoever is referred to here was dominated by carnality, sarx, flesh. Romans 8:7. 'Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' This passage proves the use of the term sarx when the character of depravity is referred to.

"There are also a number of places where the noun sarx refers to the abstract flesh of the body, absolutely free from carnal principle, a morally spotless being with a human physical structure."

Please notice in I Corinthians 9:27, the passage of which the Apostle says, "I keep my body under," is neither sarx nor sarkinos, but soma, bodily functions or body, or personal self.

W. M. Taylor has said on instincts and passions: "The simple instincts are not under the direct control of the will, and hence not essentially changed by the work of the Holy Sanctifier in the heart. The appetites and passions growing out of those instincts do come within the power of

the will, and hence must be controlled and kept in harmony with one conscientious standard of righteousness.

"When an appeal is made by Satan or by any other agency to any instinct of my nature, the first conscious instinctive emotion is not a moral action, it is outside the providence of the will. The appeal is indeed made to the will through the persuasive medium of the instinct, and now I must meet it promptly at the very threshold of the citadel of my moral nature and inquire, 'Is it right?' If I conscientiously settle the question in the affirmative, then I thank God for affording me this source and means of enjoyment. Second, how far may this right for lawful gratification be carried to an unlawful extent and hence become sinful?"

So you see while the sarx is to be put off, crucified, and separated from us, the soma, body, is to be kept under. If we only get rid of the sarx (carnality) the soma (body) will be all right.

Let us notice some things that the Apostle had reference to that are to be kept under.

(1) We need to keep the appetites under. While they are innocent within themselves, yet they can become an easy channel to fleshly lust if not restrained

"Gluttony is the most common of sins and the most destructive of vices. The whole system of modern dietetics is based upon the demand of a perverted palate rather than upon nutrition. Appetite, unregenerate appetite, is the Christian's foe. Excess of food, unwholesome food, unhygienic cooking and lack of proper mastication are the chief causes of dyspepsia. Indigestion is not only the mother of many diseases, but it has a pronounced influence upon the mind and character. It produces irritability, nervousness, fretfulness and a tendency to worry. Many that are constantly unhappy, uncompanionable, or discouraged, might greatly improve their disposition by correcting their dietary habits. When the stomach is out of order the whole body becomes deranged and the psychology morbid.

"When an excess of carbon is used, the liver, the furnace of the body, gets out of order. Soon the man becomes gloomy, melancholy and pessimistic. Sunny days are weather-breeders. The few joys of life are sure signs of trouble to come. Discouragement must haunt his steps. Even his religious life is influenced. He not infrequently mistakes his melancholiness for piety. Many professed Christians never enjoy the sunshine of God's love, mainly because of a disordered liver."

(2) We need to keep our passion under. A real Christian is saved from all gross sensual indulgence. No amount of holiness destroys those God-given desires of the body, but they are to be kept under by subjection to the higher and spiritual nature. Many Christian workers often wonder why they don't have the old time power and unction on their souls. How could they expect God to use them when they fail to keep their bodies under and fail to practice self-denial? Remember, more than one great character has gone down on this line.

(3) We need to keep our eyes under. No one can take in the unclean pictures and scenes of the present day and keep a clean heart. The downfall of many a person started by a simple look. David looked until the animal nature was set on fire and he went down with an awful crash. Some

of the darkest as well as the most hideous sins started by just a look. One cannot take in the unclean pictures of this age and keep pure. Oh, to close the shutters and keep out the impure objects from our minds.

(4) We need to keep our ears under as well as our eyes. If we expect these bodies to be temples of the indwelling Holy Ghost we must not only refuse to see the vile and unclean things, but refuse to hear them as well. We can close our ears to the voice of gossip and slander, and give all the tale bearers a rebuke that will be felt.

(5) We need to keep our tongue under. First, by refusing to repeat any bad news. Second, by not speaking evil of any absent brother. Say nothing we would not want to say in the presence of Jesus. There is nothing that will bring God's judgment on an individual any quicker than a slandering tongue. Then there is the evil speaking which thousands of Christians are indulging in to the hurt of their own souls. So common has this become that it is not looked upon any longer as a sin. The devil has used this more than any other sin to blight and to work havoc in the church, and to separate chief friends, and hinder God's cause by grieving the Spirit. If this were practiced by the ungodly only it would not look so hideous, but when it gets among ministers and holiness professors, surely it is enough to make angels weep.

Some may ask: "When have we refrained from 'evil speaking?'" "When we have stopped making unkind remarks and telling the things that are not beautiful to hear or to think upon; when we will treat our brother's character and reputation as sacredly as we treat our own and those of our own loved ones."

The tongue can be so seasoned with the law of kindness that our words will have weight and power in them,. and shall be like a healing oil to the weary and discouraged. In the twelfth chapter of Romans the Apostle exhorts us to present our bodies a living sacrifice, which means every member dedicated to God, to be possessed by the indwelling Holy Ghost.

As one puts it: "Consecrated ears will be very attentive to all He would have us to hear, as well as dead to all other voices. Consecrated eyes will see a thousand opportunities which others pass by unheeded, a thousand beauties and meanings in things which others miss. Consecrated feet will find the path of duty always easy, the highest stairs, the most lonely walks, the most repulsive journeys, the most self-denying task, a willing service for their Lord. Beloved, are your bodies thus consecrated with all their powers to work and walk and speak, to see and, hear, to give of all your means and to use your whole external life as a glad and sacred ministry for Christ?"

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Chapter 9 WHAT IS VITAL CHRISTIANITY?

"The disciples were called Christians first in Antioch." Acts 11:26.

The word "Christian," with its sacred meaning, was attached to the disciples at Antioch as a nickname. We are told that Antioch was noted for giving nicknames to people and things. As the

.outside world looked on their worship and listened to their testimonies and praise, there was one person whose name they were always repeating, -- Christ -- so they called them "Christones," from which we get the word "Christian," meaning, one like Christ.

This brings us up to our subject: "What is a Christian? Or rather, let us notice what is not.

(1) Christianity is not mere ecclesiasticism. "When a church or a denomination loses its primitive piety and supernatural power, it must have a substitute for the loss of these things. Church machinery and ritualism have in all ages been substituted for holiness when the power of God has been lost. Churches that never have any thorough revivals, and want nothing to do with holiness, must resort to Psalm chanting, and alternate 'verse reading and then to printed prayers."

Hundreds of things are being substituted for the Holy Ghost, such as culture, orators and gloating over great statistics of unconverted members. All of these things combined can never form a substitute for personal, heart holiness and the power of the Holy Ghost without which any church system is a hollow mockery to God.

(2) Christianity is not a creed or a set of church doctrines, nor is it submitting to certain rules of 'conduct. Any one can go through the routine of the whole thing without even being converted. If we were a mere thing of rites, ceremonies and creeds we would not need the Holy Ghost nor the supernatural to perform these external duties. But our holy religion consists of virtues, tempers, dispositions, Christ-likeness and heavenly mindedness. The natural heart can not produce these any more than we can make a star or create a world.

(3) Christianity is not morality, nor reforming and quitting certain sins. All of this can be done without the grace of God. Mr. Wesley says that God writes all these things on an awakened heart. The rich young ruler that came to Jesus desiring eternal life had lived a clean, moral life from his youth up, yet he lacked only one thing, -- life -- a generated heart.

(4) Christianity is not good works. All these may spring from selfish motives. We may give all our goods to feed the poor and our bodies to be burned, and without the right motive and the controlling principle of love it all counts for naught. The cry from the modern pulpit is work, work, work for your church. When a church or people lose experimental religion they must try ritualism, or machinery, or lyceums, or concerts, or festivals, or "sacred dramas," or oyster suppers, or something else for a miserable substitute for primitive power.

(5) Christianity is not prayer and devotion merely. They also accompany false religions. One can not be a decent heathen without being very devoted to a religion. The wicked, cruel, bloody Turk and Mohammedan are devoted to their false system and religion. The old Pharisees were noted for the fact that they prayed often and fasted twice each week, yet Jesus tells us plainly that except our righteousness exceed 'the righteousness of the scribes and Pharisees we shall in no wise enter the Kingdom of Heaven.'

Some of the latter day religionists would put us to shame when it comes to work and devotion. They will be up mornings scattering their false literature on the streets and front porches

of homes before the average Christian ever awakes. We will have to go deeper than works and devotion to find the heart of Jesus.

(6) Christianity is not emotional feeling. Other things beside the Holy Spirit can stir our feelings and are often substituted for Holy Ghost religion.

"The sublime oratorio may lift your soul to raptures of delight; the perfect harmonies of the classic hymn may charm your cultivated taste, but this is not religious feeling. Nay, you may bow" beneath the magnificent arch of yonder Cathedral, and in its dim religious light you may feel a kind of awe that you think is worship, but it is pure sentiment and you can go from this place to live a life of sin. It is mere psychology. It is only the kindling of the human mind. Thus the heathen's 'idolatry rouses its votaries' intensest feeling and overpowering enthusiasm."

What is Christianity? It is a thing of the spirit. It is a new spirit created ,within us. When God makes a saint He begins y in the spirit, the region of the conscience and will. The Holy Ghost makes a direct appeal to our conscience and will. The Spirit is not the emotional and intellectual part of our being. This belongs to the soul.

"There is about as much difference between our spirits and our souls as there is, between our souls and bodies. Our soul or natural mind is that which opens up through the five senses to the external world, but the spirit is that part where lies the God-consciousness, or its inner feeling and intuition which open up to the things of God, heaven, eternity and holiness.

"There are myriads of people in civilized countries educated, attending the church, reading books, taking active part in affairs of the world and intelligent about things of time and sense, but who know nothing whatever of the great spiritual world and of that deep, hidden world of God's truth, the divine feelings, sympathies, intuitions, discriminations, compassions, harmonies, truths, moral beauties and Scriptural thoughts, which are just as real as, and far more rich and satisfactory than, all the world of matter, or physical science, or political power and glory. This vast spiritual world is never opened to any human being except by the great miracle of grace, awaking, purging and illuminating the spiritual part of our being."

Thus then, to be a real Christian is to know Him, to be in vital union and fellowship with Jesus. It is to be born again, begotten by the Holy Ghost; it is to be partakers of the divine nature; it is to have a new life, new desires, new affections, new thoughts and inspirations. This is the crying need of this age, for men and women so filled with the Spirit of Christ that their lives will be attractive.

It is not the imitation of Christ that is needed, it is the identification with Christ that constitutes vital -- is more than a code of ethics or morals. Christianity centers in the Divine personality of Christ. In Ezekiel we read of the new covenant that God was going to set up in the hearts of the New Testament saints. "A new heart also will I give you, and a new spirit will I put within you." Then in addition to that he says: "And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my commandments and do them." Ezek. 36:26, 27.

This is not just trying to do a little better and patching up the old Adam life, but a new spirit coming into us and the Holy Spirit entering into the new heart and spirit, causing us to do right, to be holy, prayerful, tender, kind and lamb-like in our whole being.

Reader, are you sure that you have this new spirit, regenerated spirit and the Holy Spirit dwelling within you? Remember, we are hastening toward another world, which is spiritual, and unless we have had our natures changed and have been quickened by the Holy Ghost, we can never enter such heavenly society.

In conclusion would it not be well to ask ourselves the question: "Are our life and spirit such today as would cause an unbelieving world to brand us as Christians?" May the Holy Spirit so reproduce the Christ within us that the glory will shine in our faces, and our lives shall be like a heavenly load-stone to draw men to Jesus.

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Chapter 10

THE FRUIT OF VITAL CHRISTIANITY

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, faith."

Christianity is a supernatural religion, and when we are in vital connection and union with Jesus, the fruit and graces of the Spirit will flow from our lives as freely and spontaneously as the buds of a tree shoot forth on a spring morning. All this struggling to live holy, and fighting to keep the flesh down is because we have never been fully cleansed from all inbred sin. The whole sum of Christian living is just loving and reproducing the tempers and dispositions of Jesus.

The fruit of the Spirit is love." Of course, this means Divine love. There are two words in the New Testament which are translated "love." One is "philos," which means human affection, that which has its seat in the soul or natural mind. The word "agape" is the word for Divine Love, which is imparted to the human heart by the supernatural action of the Holy Ghost in the new birth, and later is perfected in the sanctifying baptism of the Holy Ghost, making the whole soul a fountain of compassion.

Just as there must be a tree before there can be fruit so there must be a birth before one can experience the love of God. This heavenly love does not originate in the natural heart, nor is it produced by development or culture. It is truly supernatural. It is the kind of love that suffereth long and is kind, envieth not, is not puffed up. This love is so refining that one who is filled with it does not behave himself unseemly in the most cultured society. "It is the sum and substance of true religion, and every thing else that belongs to the Christian religion is a step to it, or else an effort that flows out from it. Faith would be useless if it did not lead us into a life of love, and all good works and zeal would be useless, and not acceptable to God, unless they were prompted and pervaded by his love." Love begets love. There is nothing more winning and divine than pure Christ-like love.

"The fruit of the Spirit is joy." That is only love in another form. Joy is love exulting. Peace is love reposing. Long-suffering is love being tested, or on trial. Gentleness is love refined, where all coarseness and harshness has been melted out. Meekness is love in humility with a bowed head. Goodness is love being manifested in society. Temperance is love in self control. Faith is love confiding and trusting. So it is love all the way, -- love at the top, love at the bottom. "The fruit of the Spirit is joy."

There are several grades of joy spoken of in the Bible. One is the joy that comes with pardon, when the burden of guilt is rolled away. This kind of joy is as far from worldly excitement and pleasure as heaven is from hell. There is no comparison to be made. One is from the heavenly and eternal world; the other is earthly and depends on outward circumstances. One is in the immortal Spirit, while the earthly is in the mind and emotions.

But the peculiar joy we are writing about is not so much the result of pardon as it is the indwelling Christ himself. One feature of this joy is that of conscious purity. The soul feels clean, knows it is clean, and walks in white purity every moment.

"There is a great joy springing up and running over in the sanctified heart, and it is an everlasting joy. The cause is abiding and so the joy remains. Just as when the great auger bores through the last strata of rock and gravel the artesian water springs and leaps up high in the air, thus instantly, when a perfect consecration has bored its way through everything and we step into the way of holiness, will joy burst forth and gush upward in the soul, and never cease its sweet, clear, beautiful upspringing forever." It is an inward gladness that comes to stay. No matter what the devil or the world may throw on us in the way of trials, trouble or opposition, there is a triumphant march and a welling up joy all through the hours of the day.

Then joy is the best and healthiest state for the soul. It seems to touch and arouse every dormant gift of the soul life and bring out the very best in us until one stands transfigured before his own eyes. But remember, this is one of the fruits of the Spirit, and the natural heart can not produce this any more than we could grow summer roses in the northern part of Greenland. It must be imparted by the Holy Ghost.

"The fruit of the Spirit is. . . peace." There is a two-fold peace spoken of in the Word of God. One is peace with God, which is the result of a changed relationship when the soul ceases its war and rebellion, and there comes the peace of reconciliation. Then there is the peace of God which is none other than the very indwelling God taking up His abode within us, which is the result of sanctification. Here the Heavenly dove broods over and nestles in the purified heart. This kind of peace is too deep for any earthly or satanic power to break into. This is what the Prophet had in mind when he said "Thou wilt keep him in perfect peace"

We are told, literally it should or could read "Thou wilt keep him in peace peace" "That is peace multiplied by two, the peace of pardon and the peace of purity. Our peace deepens and widens as we advance in the inner soul knowledge of God, of Christ and the Holy Spirit. There is peace with God when we know him as our Justifier; then different and deeper is the peace of God, that is, God's own peace. When we know him as our Purifier there is peace with ourselves. When we know Him as Abiding Comforter there is peace with all men. When we know His love to our

race there is peace with the virtuous universe -- when we know Him as God the Father of all. So this multiplication of peace goes on and on until we get out into the eternal tranquillities where dying beds and bursting tombs and burning worlds and groaning spirits and shouting seraphim and revolving eternity, are insufficient to break the soul's repose."

"Long-suffering" comes next. The beauty and sweetness of being sanctified is that the soul can suffer long and still be kind. There is something about suffering that brings out the sweetness and fragrance of the sanctified life that nothing else will do.

Says the sainted G. D. Watson concerning suffering: "Among great blessings resulting from sanctified suffering is that it gives a great wideness of heart and a universality of love. This uttermost crucifixion destroys the littleness and narrowness of mind. It gives an immensity to sympathies and an ocean-like Divine love which is beyond words.

"Another great benefit of perfect suffering is an inexpressible tenderness. It is the very tenderness of Jesus filling our thoughts, filling our manners and our words. The whole being is soaked in a sea of gentleness. Everything hard, bitter, severe, critical, flinty, has been crushed into powder. It is well worth the crushing of our hearts with an overwhelming sorrow if thereby God can bring us out into that beautiful tenderness and sweetness of spirit which is the very atmosphere of heaven."

Did you ever stop to think, the very same trials, sorrows and crosses which embitter and make one kind of life grow in fretting and open rebellion will make another kind of life grow in tenderness, sweetness and Christ-likeness? Everything depends on whether we have been crucified and cured to the core or not with the Christ life filling and possessing our whole being. Long suffering means to suffer patiently just as long as God may see fit for us to suffer.

"Gentleness." This is love refined; love with a cultured spirit, where all harshness and rashness have been completely burned out of us by the refining fire of the Holy Ghost. But real gentleness comes through a deeper death to self. If we would have this priceless jewel we must not shun the old rugged cross. Just as a grain of sand cutting its way into the oyster is enveloped with the life-juices of that creature and is turned into a pearl, so our daily cross, cutting its way into our life's core, by being folded around and around with many tears and loving prayers, becomes in our souls the very pearl of Christ-likeness.

"Goodness." This is love in action, love in the home, love on the battlefield, love with its tender hands ministering to the hungry and leaving little touches of kindness wherever we go. This is holiness being put in practice.

"Meekness." "This is perfect love with a bowed head, in humility before God; self abasement; not contending for our rights or our honor or our reputation," but leaving it all with God. Meekness of spirit never rushes into the presence of God like a mad horse rushing into battle. Such a spirit can be scolded, criticized, misunderstood, misrepresented and mistreated in a thousand ways without showing a trace of anger or a fighting spirit. Oh, how blessed to be absolutely conquered and subdued in every part of our being!

"Temperance." This is just love in self-control; love on the throne, subduing every passion and bringing the physical under control of the higher and spiritual nature. How important this is since many of our defeats come by yielding to the soft pleadings of the flesh with its appetites and passions.

Not only does temperance mean victory over all that is wrong, but it means the right use of the good things. For instance, a person may be very strict in observing the Sabbath and he noted for his plainness of dress, but be very slack when it comes to governing the tongue. Some may pass this class up as saints, but the Apostle James would doubt the genuineness of their piety. Temperance in the fullest sense of the word means a well rounded Christian character.

But the fruit of the Spirit is "faith." This is love reposing, love trusting, love at peace and rest. A life of faith is not one of darkness and shadows. Some say: "I have many doubts, much darkness, no joy, but I am walking by faith." By no means are they walking by faith. Faith's way is not such a walk. It is a cloudless way, a smooth way, a joyous way. The way that is cloud-cast and doubt-strewn is the way of sight. The fullness of faith anchors the soul in the "haven of rest" and causes the heart to sing:

"Not a cloud cloth arise
To darken my skies."

"I know not what it is to doubt,
My heart is always gay."

That prophet of faith, Dr. S. A. Keen, says: "The fullness of faith is a state of the soul in which it apprehends divine and spiritual things; it is a temper of mind, an entirely new frame of heart; it is faith shorn of none of its saving efficacy, graduated into the substance of things hoped for and the evidence of things not seen, by the baptism of the Holy Ghost in His indwelling presence received into the soul. Having the fullness of faith the soul continuously exclaims under all circumstances with the Psalmist: 'Wait thou only upon God, for my expectation is from Him.' It is such a vision and persuasion of God's almightiness, all lovingness and all faithfulness as that the soul is given a set God-ward. It will not look for help self-ward or man-ward or circumstance-ward or other-ward.

"The soul that is full of faith never becomes confounded by unconscious dependence upon apparent encouragements. Neither will discouragements dismay it. Opposition, adversities, difficulties, do not enter into its calculations. It believes fully that all things are possible to him that believeth. It anticipates revivals in the face of prevalent deadness; expects victory where opposition is most formidable; and keeps in heart where providences are the most disheartening. The fact is, a soul full of faith can not be discouraged."

The fullness of faith produces a state of heavenly mindedness, where the thoughts are constantly stayed on God. The heaven above becomes the heaven within the heart. Just think of a heart that once was filled with envy, malice and hatred, emptied, cleansed and filled with perfect love, perfect peace, perfect joy, perfect faith. The fragrance of such a life is bound to affect three worlds.

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Chapter 11

THE HOLY GHOST THE CONSERVATOR OF ORTHODOXY

The term Orthodox signifies right belief in regard to the fundamental doctrines in Christian experience, -- such as the Divinity of Jesus Christ, the power in His shed blood to clean the guilty conscience, His glorious resurrection, the threefold personality of the Godhead, the Judgment, endless punishment of the wicked and rewards for the righteous.

The Apostle plainly states in 1 Corinthians 12:3, "No man speaking in the Spirit of God saith Jesus is accursed; and no man can say Jesus is Lord, but in the Holy Ghost." That is, no matter how highly cultured and educated a man may be, without the quickening power of the Holy Spirit he can not know that Jesus is Divine. It is not for the lack of education that men do not know God, but it is for the lack of the inner intuition, or that God-sense which is lacking in every unregenerate person. The mere cold intellect can never know the things of God. It is too dull to grasp Divinity. This brings us up to our subject.

The Holy Ghost in the believer vitalizes and makes real to the inner consciousness all the great truths of the Bible. He takes the living Christ and reveals Him in all His beauty to the cleansed heart. It is the great work of the Holy Ghost to take events that took place nearly two thousand years ago, such as the Virgin Birth, death, resurrection and ascension of Jesus, and make them as real to us as if they happened just yesterday.

"There is abroad in the world, in the church today, the same God that made the Bible, the same Holy Ghost that made Calvary, the same Holy Ghost that made the incarnation, and that caused the birth of Jesus, and that filled Him at the baptism and in His life, and that inspired His words, and the same Holy Ghost through whom the Bible says he died-for Jesus died by the help of the Holy Ghost. It is said that He through the eternal Spirit offered Himself up unto God, and the same Holy Ghost that was with Him in life, and that walked with Him and was with Him on the cross, and the same Holy Ghost that raised Him from the dead, -- that same Personality is here today and in this earth and in all believers' hearts."

The great masses of church members, and some so called ministers, are as dead as a stone to these eternal realities. Christ is just a being that once lived and died, that is all, and he does not mean any more to them than Washington or Lincoln, but to the heart that has crowned Him as Lord of all, He is a warm, personal, living Christ. The world and the church are starving and dying for just such a Christ.

Then we are told that the Holy Ghost not only reveals Jesus to us, but He also protects His Divinity. Says the Apostle: "No man speaking by the Spirit of God calleth Jesus accursed." That is; no man or set of men can have the Holy Spirit abiding with them without honoring Jesus. That leads me to say that all those modern preachers, destructive critics, writers and professors that attack the inspired Word are void of the Spirit of God as a corpse in yonder cemetery. A heart in

which the Comforter dwells is too hot to allow heresy to take root. Whenever Christ is robbed of His Divinity it paves the way for other heresies.

"Deny the incarnation of God in man and you tear away from him potent nobility issued by heaven itself, and you leave Him a highly developed tadpole, an educated and trained monkey evolved into a man void of immortality. In the same way the Cross of Christ is the only correct measure of sin. If Jesus is God in human form, his death as the sin-bearer gives sin a tremendous significance. Otherwise it is a mere trifle, and its eternal punishment is offensive to reason and disgusting to the delicate moral sensibilities of our refined civilization. But what was the first step which led down from Puritanism to Atheism? It was the attempt to build up a church without the Holy Spirit."

Says Watson: "There is in the human soul a native darkness that no amount of learning can dispel, though he walk with Solomon or talk with the bodily Savior. Conversion can not fully remove it; conversation with the Lord for three years could not remove it. It is something that nothing but entire sanctification of our souls will ever remove. All things combined are inadequate in removing the native darkness of the soul without holiness. Hence we find the baptism of the Holy Ghost is the only safeguard against heresy. A man may be a heretic though he be as wise as Solomon."

Church history goes to prove that no church remains orthodox long after the Comforter is grieved away. Let any church cease to preach the doctrine of entire sanctification for a quarter of a century and it becomes a lost art, and is finally ignored and denied I point to Methodism for proof. What is the remedy? Let the church find an upper room and tarry until Pentecostal lightning with its tongues of Heavenly fire leap from the upper skies and burn out all uncertainties and doubt

"Pentecost proves that Jesus ascended and mounted His Father's throne a glorified man. All modern believers who have had a personal Pentecost are convinced by overwhelming proof. The Spirit takes the living, glorified Jesus and shows Him unto them." Had it not been for the Holy Ghost following up the work of the resurrected Christ, Calvary with its bleeding Lamb would only have been a dim outline of God-love, which we would never have understood. But the Holy Ghost can make Jesus as real and as sweet to us as a spring morning.

Just as the shining summer sun puts all darkness to flight, so the Holy Ghost illuminates our inmost being until spiritual things become as real to our inner senses as the outward world is to our outward senses. When this takes place you will know beyond a shadow of a doubt that He is the very eternal God.

"Anyone who has a doubt about the Divinity of Jesus should get sanctified and he will know that He is Divine if he does not see Him for a million years yet. The Holy Ghost takes the blood of Christ and applies it to the heart, for it is the baptism that sanctifies. At that instant you are fully sanctified, the Holy Ghost 'enters, but it may be some time before He reveals all the facts in the case. When He enters in He will take the blood of Christ and reveal it to your consciousness so that you may be conscious of the blood. That may sound extravagant, but it is in the Word. Previously you have believed in the blood and accepted it as meritorious ground of salvation, but in the indwelling Comforter He gives you the fulfillment of your faith with power. You may

believe in the blood without feeling it, but the Holy Ghost makes you conscious of it, so that you not only believe that the blood cleanseth, but in the Spirit indwelling He makes you feel and know it cleanses; and a soul can feel that it is clean."

Through His indwelling we come into the realm of certainties. A South Carolina minister at a National Camp Meeting, when sanctified, said: "The uncertainties of a life time are gone. What the world is dying for is ministers to preach what they absolutely know."

In conclusion we would say, in the language of the noted scholar, Dr. Daniel Steele "I wish I had the power to reach every Methodist on the round earth I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics and burning incense to the general minutes; down upon your knees, seek and find for yourself the secret and power of your fathers, a clean heart and the endowment of power from on high, salvation free and full and a common sense theology, the beauty of which, as Joseph Cook says, is that it can be preached. Then in double quick time charge upon the hosts of sin and conquer the world for Christ.'"

Come, Holy Spirit, and fill us till Christ has formed in us, the hope of glory.

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Chapter 12

WHAT TO DO WITH OUR BURDENS

"Cast thy burdens upon the Lord and He Shall sustain thee." Psalms 55:22. "Let not your heart be troubled." John 14:1.

How may a troubled heart be cured? That is the question of all ages. All kinds of cures and remedies have been offered to struggling humanity, only to disappoint by failing to answer their heart cries.

That God wants us to be free from heart crushing burdens there can be no question or doubt. Among the first words that Jesus spoke after the resurrection were those addressed to a broken hearted woman, when He said: "Woman, why weepest thou?" In other words, since the resurrection, the question might be asked to any child of God: "Why weepest thou over troubles, heart-aches and misunderstandings, when Christ will over rule them and work all things out for your good?"

Let us notice some of the false remedies that are offered to cure the troubled heart:

One is the doctrine of Epicureanism, which says: "Forget your troubles." In other words, plunge into all kinds of pleasure and drown out your troubles; take in everything that is exciting; drink deep from all the cups of worldly pleasure; forget your sorrows and troubles. But that will not cure a troubled, broken heart.

Lord Byron was sitting in his library one day lost in a deep study. Some one said to him: "Lord Byron, what are you studying so seriously about?"

He answered: "I was sitting here counting up the happy days I have had." "How many do you make them?" was then asked.

"Only eleven, and I was wondering if I would ever be able to make them twelve."

Lord Byron drank from cups of pleasure that you and I will never be able to drink from. He soared to heights that we will never be able to soar to. Yet in his last days he cried out that life was a failure to him.

A lady came home after attending an all night dance. She threw herself on the couch and cried "Oh, God! I wish I were dead!" The glitter of the world; the babble of voices, the laughter and music, all had failed to drown her trouble.

Still another class tries to get rid of trouble by denying it and trying to make themselves believe there is no such a thing as trouble. The only trouble with this theory is, it just won't work. We can't deny facts. We can't deny the fact that we are in the midst of a broken hearted, half damned world, with humanity staggering under heavy burdens. We cannot deny the fact of sin and sorrow. This class, try to hypnotize themselves by numbing their sensibilities and deadening their higher feelings, but this does not cure the heart of trouble.

There is another cure suggested for the troubled heart. That is the doctrine of the Stoics. The doctrine of the Stoics is to steel the heart against all feeling; to brace up, put all tears away and refuse to cry; to deaden the feelings and make the heart like a rock. This would take away all sympathy, tenderness, refinement, and dry up the fountains of the soul and leave one with a rigid face and a heart like a stone. Yet this will not cure troubled hearts. Men who followed this course confessed in their last days that the doctrine of the Stoics failed to cure a broken heart.

There is only one cure for a burden and a troubled heart, and that is found in the words of our text: "Cast thy burden upon the Lord." The original puts it: "Cast thy burden once and for all upon the Lord." The act can be performed once and for all.

Quit digging up the past if it has been forgiven and put under the blood; let it stay there. You have no more right to dig up your sins than you have to uncover the sacred dust of your loved ones. It is a reflection on Christ to bring up the forgiven past. Stop brooding over some mistake or human blunder. Remember, the greatest of souls have made grievous mistakes, yet have used them as stepping stones to something higher. Laugh imaginary troubles out of your countenance. Refuse to entertain negative, gloomy, discouraging thoughts. Scatter sunshine; be cheerful, hopeful, and, above all, practice the constant presence of God. Keep flooded with Divine love. Forgive all and love all, and you will find your fears and troubles will vanish like the mist before the blazing sun. Keep sweet; sour people are always sad. Spend some time each day in silent prayer, and breathe in the Divine nature. Before going to sleep each night, empty the mind of all unpleasant things, and then meditate upon the goodness, faithfulness and love of God; then relax and float out into the land of sweet dreams.

Cast thy financial burdens upon the Lord. It is really surprising, as well as amusing, to the angels to know how many people there are who have plenty and are worrying over financial problems. They remind me of a fellow who said that he had enough meat to run him this year, and enough of hogs to run him all next year, and enough of pigs to fill the smoke house the next year, but when that supply gave out he didn't know what on earth he would do. Here he had three years of rations in sight and was worrying about starving. God would rob the angels if it were necessary to see the soul through that fully trusts Him. He who feeds the little sparrow will take you through, if you only trust Him.

Then there is the burden of bereavement, the taking away of our loved ones. There is no sorrow that cuts so deeply as the sorrow of separation, or being left alone; to come back from the silent city of the dead to vacant rooms where silence seems to reign everywhere. Some go down with an awful crash before bereavement and end their lives in sorrow and sadness. This is wrong. There is no sorrow on earth but what heaven can heal.

A young lady lost her husband some time ago. The blow was so great that she went into a state of gloom and spent her days moping around in darkness of soul. Her health was fast failing her, and her mind was gradually being affected. She would sit for hours in perfect silence with that far-away look in her eyes, as though she were staring at something. A minister who knew something of psychology and the power of the mind over the body, visited her and tried to comfort her. At first she refused to talk to him. Finally, in order to awaken her out of her stupor he said: "Your husband didn't love you." She straightened up and with a voice of emotion and intense feeling replied: "He did love me." "Well, if your husband loved you and he is in a better and happier world, do you believe he would want you to spend your life grieving over him? Don't you think he would want you to be happy?" She saw the point and in three weeks was perfectly well and happy.

There is nothing that will crush the life out, of any one and destroy their health like carrying around some old, heavy burden. Why try to fight your own battles? Take Jesus into your perplexing problems. He will give you beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. He will turn your midnight darkness into day and start the heavenly choir singing in your soul.

Then there is the burden that comes through misunderstanding. Our enemies will naturally misunderstand us and take delight in it, but the hardest burden to bear is when our friends misjudge us, especially our religious friends. This is indeed hard to bear. Some people sour over this and give up the fight and allow it to embitter their spirits, but we might as well make up our minds we are going to be misunderstood. The old saying is: "They will knock you if you do and they will knock you if you don't." No matter how we live we will be knocked. The very best men and the most useful have been those who were knocked and hated the most. Thank God, we can cast even this upon Him who was the most misunderstood Being that ever lived, and He will sustain us.

That word "sustain" is a very precious word. No matter what your burden is, He will give the strength and grace to bear it or He will take the burden away. Here is a little row boat out in the ocean. A storm is coming on. The little boat is tossed to and fro; it looks like every moment will be the last one. Just then one of those great Atlantic steamers with her powerful engines pulls

up near the little boat and the captain cries out to them: "Cast your burden on us; we can carry you and your burden too, and never feel it."

Poor struggling humanity, quit fighting a losing battle; cast your burden of sin, or doubt, or disappointment, or regret, or past failures with yourself, upon Him, the great Burden Bearer, and do it right now.

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Chapter 13

THE SPIRIT-FILLED LIFE

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

The crying need of the twentieth century church is the baptism with the Holy Ghost and fire. The incoming of the Holy Ghost would solve all our church problems, fill our empty pews, pay off our church debts and burn our mortgages and fill our pulpits with holy fire and unction until the sermons would drip with sweetness and power. The pew would be fed, fired and filled; sinners would be converted by the hundreds and thousands; preachers would be raised up with a burning message that would bring upon the church an old-fashioned revival with its blood and fire spirit; a big swath would be cut in the devil's ranks that would cause hell to put on mourning, while angels would encamp around about God's armies.

Whenever a believer is filled with the Holy Ghost in the fullest sense of the word, he enters into the supernatural realm. The Apostle in describing the Spirit-filled life draws a similarity between being drunk with wine and being filled with the Spirit. Let us notice a few resemblances:

First. Any person who is drunk with wine is another person. He laughs, shouts, jumps and says and does things while under the influence of wine that he would never dream of doing in his sober moments. Wine produces a kind of reckless boldness. Just so a believer filled with the Spirit will do and say things and act in a way that is not in keeping with the old life. He is another person. The incoming Holy Spirit will quicken, resurrect and inflame all the dormant gifts of the soul until one stands transfigured before his own eyes.

Second. The next analogy we wish to notice between one drunk with wine and one filled with the Spirit is: They both like to talk. A person full of wine will jabber and run his tongue in foolish sayings. Pentecostal wine loosens up the tongue and gives one a glowing and burning message. It is good-by to dry testimonies, dry prayers and unctionless preaching. You don't have to beg and plead with Spirit-filled people to speak a few words for the Lord. They are like an artesian well, the streams of which rise of themselves. There is no need of priming or pumping to get a little feeling stirred up. The indwelling Spirit keeps the heart singing.

Third. A person filled with wine seems to be proof against injuries. We have seen them fall on ice covered streets, thrown out of cars, cut, bruised and bleeding in a manner that would have apparently killed an ordinary person, yet the intoxicated man hardly knew he was hurt. The

wine seemed to have deadened the pain or to have left him above noticing it. How true this is of the Spirit-filled life. You can hardly kill a true believer who is filled with holy fire and love. We have seen them flung at from the pulpit, their reputation hacked and mangled by cruel, unkind tongues, yet they seemed not to feel it; anyhow they never complained of being mistreated, but quietly left their case with God.

There is a class of religious professors that are always getting their feelings hurt. Every time you meet them they are nursing some imaginary injury or wound. They are touchy and easily offended. Oh, how they need a killing!

We knew of a sanctified preacher who was set down in a big annual conference. He was attacked from the conference floor, called cranky, and compared to the devil. The humble man of God never replied. A certain bishop who witnessed the whole scene never could get over it. He commented on it for years. We knew another lonely, misunderstood man of God who went to a so called popular holiness camp. He was even asked not to testify or pray in public. The reason the leader gave was that his experience was getting their best people under conviction and unsettling them. For five days he was preached at, criticized, shunned and given the cold shoulder. He took it so sweetly and quietly that on the fifth morning one of the leading preachers arose and said: "Brethren, I have awakened to the fact that I am not sanctified." "For," said he, "had you treated me like you have treated that lonely man of God I would have skinned you alive." This brought other confessions and a great altar service followed.

Oh, how we need a blessing that will save us from getting miffed and feeling sore and slighted at every little unkindness done us.

Fourth. Again, a man drunk on wine will attract attention. A Spirit-filled ministry and church will attract the attention of this mad, pleasure seeking, hell going world. A Spirit-filled minister will not have always to preach to empty pews. It was this very thing that brought the multitudes together on the day of Pentecost to see a people filled with heavenly wine.

We will never empty the worldly resorts and fill the vacant churches until we receive a blessing that will lift 'us out of our ruts and put a heavenly shine on our faces that will make us attractive. Lord, send the fire.

Fifth. One filled with wine has a feeling of being rich and spends his money freely. Some one watched an old miser at a drinking resort. He watched the others drinking until he couldn't stand it any longer. He looked at his money a long time before parting with a small piece. Then as the wine began to have its effect he took out another piece, but didn't hold to it quite so long. Then as he got warmed up he spent more money for drinks. Finally, as he began to feel the full effects of the intoxicating wine, he cried out to the whole crowd: "Come on, boys, every one of you, take one off me. I feel rich."

Let Pentecostal wine fill the church today and finances will come flowing in. All the tithes will be brought in; the empty treasury will be overflowing; missionaries will be sent to the ends of the earth; begging for a little help will be a thing of the past; all arms of the work will be

abundantly supplied; revivals will break out that will cause devils to fly back to hell in rage, while the gospel with its full salvation story will march like an army on to victory.

The very nature of demands that we be filled with the Spirit.

1. If consisted of mere forms, ceremonies and external duties we would not need much of the Holy Spirit to form outward duties. But our holy religion consists of tempers, graces, dispositions, Christ-likeness and heavenly-mindedness.

Then only think of the things we are commanded to be: "Be kind." "Be holy." "Be tenderhearted." "Be gentle." "Be patient."

"Be kind." Naturally, we are not kind. The natural heart is selfish, hard, crusty and anything but kind. We are exhorted: "In honor preferring one another." No one can live such a high and holy life except by being filled with the Spirit. How many earnest Christians fail right here. They vow that they are not going to get impatient again, nor be unkind; yet with all their effort and human struggling they fail to manifest these graces. But when we are filled with His fullness and the Spirit is put within us it is natural and easy to be kind, gentle, patient, tenderhearted and Christ-like in all our manners.

2. The work of the Christian life demands that we be filled with the Spirit. We are commanded to "rejoice evermore," "pray without ceasing," to be "always abounding in the work of the Lord."

It is only as we are filled with the Spirit that we can fulfill such heavenly commands. When the Comforter comes to abide He not only drives out all soul gloom, sorrow and sadness, but starts the artesian well to flowing and turns loose a heavenly choir in the soul. The Holy Spirit dwelling within makes the prayer life unceasing. We find it easier to pray without ceasing with His indwelling presence than it is to pray by spells and spasms.

"When the Spirit is put within us it takes the tug out of duty and service. It eliminates the 'must' and puts into us the 'want to.' Duty becomes delight; service is joy; crosses become wings of weights to the soul; love drives our chariot wheels; the yoke is lined with love and is worn with songs."

Let us repeat what we said in the beginning: "The crying need of the church today is the baptism of the Holy Ghost and fire." It would pay the pulpit and pew to stop their religious fuss and activities and find an upper room and tarry until Pentecost is fully come.

The incoming Holy Spirit would vitalize all' the fundamental truths of the Bible and make the things of God intensely real. Oh, what unction in preaching under the anointing! The sermon drips with sweetness and power; sinners are convicted; believers fed; salvation flows like a river. Who will pay the price for Pentecost to be repeated?

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Chapter 14 ANOTHER COMFORTER

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." St. John 14:1.

Another Comforter means one just like Jesus, that is he was to reproduce Jesus within His followers. After all, the great work of the Holy Ghost is to reveal Jesus and to make Him more precious to us than He could have been had we lived in the days of His earthly ministry and beheld His bodily presence.

There is an inward revelation of Jesus that we can not get out of books nor even the Bible. It is only as the Holy Ghost touches and quickens our inner senses that we can know that Jesus is Divine. In that marvelous discourse concerning the promised Comforter, Jesus said, "When He is come He shall glorify Me." John 16:13-14. The indwelling Holy Ghost magnifies the personality of Jesus to the Soul, until the beauty and sweetness of His countenance charms us, to such that He was exalted Lord of all and His personality and Godhead stands out like raised figures on a wall. "It is only when the anointing of the Holy Ghost is come that the soul believes in the fullest sense, rather sees, that Jesus is the Son of God." Then we know Him as Divine.

The Church itself never knows what a Christ it has until it has received the anointing of the Holy Ghost. Its creed, "I believe in Jesus Christ as the only begotten Son of the Father," remains cold intellectually until the vision of Jesus comes by the illumination of the indwelling Spirit. Then it exclaims, "My Lord and my God," then Christ is adored, worshipped, and enthroned as the name high over all and the fairest among ten thousand and the one altogether lovely.

A. Notice some advantages of the indwelling Comforter:

1. The indwelling Holy Ghost gives us a higher knowledge of Jesus than we could possibly have had, had we beheld Him with our natural eyes. The Disciples learned more about Jesus, the meaning of His life and atonement, the first three hours after the Comforter had come, than they had learned three years sitting at His feet with His bodily presence in their midst. Spiritual knowledge is a million times more accurate and higher than all the knowledge of Science or all the great brains of earth combined.

2. The indwelling Comforter gives us a sense of security that we could not have had without His abiding presence. Just as long as we live in a fallen world there is a danger of backsliding and losing our souls, but with His indwelling presence the soul feels secure. We are safer with Him within than we would be with Moses on yonder mountain with God all around us. Here is the beauty of being sanctified wholly. When the fiery baptism goes through the soul, He not only cleanses the heart of all indwelling sin, but so fortifies the soul against the world and all Satanic temptation, that the liability to falling and backsliding are lessened every day. We find it easier to go on than it is to go back because of the heavenly pull.

B. Let us notice the Mission of the Comforter:

1. The mode of His presence.

"He dwelleth with you and shall be in you." There is a world of difference between being "within" and being "without," the dispensation of the Holy Ghost. The great difference between the Old Dispensation and the New Dispensation, in respect to the Holy Spirit is, in the old the Spirit was with them and moved upon them and manifested Himself mostly in gifts, wisdom, and power for special occasions. The New Testament Apostles were filled with the Holy Ghost. It is a little hard to explain how one personality can enter that of another until we find ourselves thinking their thoughts and loving what they love, yet this is true. The Holy Ghost takes up His abode within and identifies Himself with the believer's personality, producing holy character and a heavenly frame of mind. In the New Covenant we have the promise of the Spirit put within us and causing us to walk in all His statutes and keep His commandments. (See Ezekiel 36:27.)

Says Dr. S. A. Keen, "The Spirit within the believer comprises the Pentecostal state. It is not enough to have Him with us, we must have Him within us. The causative force of the Spirit is here revealed, 'I will put my Spirit within you and cause you,' etc. "So much of the Christian life and service is self caused." It is carried forward or attempted by the dint of the will, strain of effort, and the enthusiasm of mere moment. This personal causativeness is very irksome, and for the most part ineffectual, for any considerable length of time. Now God has promised to put the Holy Spirit right in the center of our being, like a mighty spring in the center of the complicated machinery of the soul's impulses, sensibilities, and activities; controlling and guiding them so that we easily become, do, and feel just as God enjoins upon us, helping us as we have been unable to cause ourselves to will and to do.

The Spirit within is the Christian's secret of a happy life. If we have the indwelling Spirit, then the yoke is easy, the burden is light. We run and are not weary; walk, and are not faint. We mount as upon the wings of an eagle. All the ways of religion become ways of pleasantness, all its paths become paths of peace.

2. The Comforter is to Guide Us into All Truth.

The outstanding promise of the Bible is that of inward divine guidance, that upon certain conditions God promises to guide our inward and outward life. Before the Lord can guide us with His eyes and by the gentle impressions of the Holy Spirit, we must first be melted, broken, and subdued, in every part of our being, until we can hear the faintest whisper of the Holy Spirit, and the still small voice.

C. There are several ways in which the Spirit guides:

1. He may speak to our inner ears. There are several instances in and out of the Bible where the Lord spoke to the inner ear, as in the case of Samuel. But whenever the Spirit speaks or makes an impression on the mind or Spiritual faculties, it is always gentle and persuasive, generally an impression that is rash is of the devil.

Then again God guides His fully illuminated saints by His special Providence. I believe in the special Providence of God as much as I believe in the inspired word. There are two extreme

views held by religious people. in regard to the Providence of God. One is that we are not to act or do anything without first being impressed to do so, another is that God has nothing to do with special happenings or Providence.

2. To the child of God that believes in a special Providence it brings a sense of rest and quietness of Spirit, to know that Almighty God is weaving a special net work around the lives of His children. For instance, the writer had a very dear and special friend that was very deeply spiritual and spent hours every day in intercessory prayer. While in prayer one day this brother felt Divinely impressed and led to go to a certain city and help a minister in a City Mission For days this impression deepened He said nothing about it to anyone, but one day a dear friend came to him and said, "Brother, last night in a dream or vision I saw a large portly man in a certain city who was running a Mission and you are to go and help him in this work." A few weeks later Brother W. received a letter from one of the large cities in America from a City Mission worker saying, "I feel led to write you and ask you to come and help me in this work." And when he arrived he. found the Mission and the man just like the brother had described it. This may sound like Greek and Latin to some but to one who knows the leadings of the Spirit it is real. I could give a number of incidents like this.

Again we are guided by the checks of the Spirit. The writer is personally acquainted with three preachers that were saved from sudden death by obeying the checks of the Spirit. Sometimes while in prayer we have felt a pressure not to take a certain course or not to tell our heart's secret to certain persons. We may not be able to understand all of this but later it was revealed to us, if we had followed a certain course we would have been ruined. Oh, the heartaches and tears that we would be saved from if we only knew the Comforter as a divine guide.

3. He is to bring all things to our remembrance

Memory is the store-house of the soul It is the Mission of the Spirit, not only to quicken the mind, but to touch our memory so that we will have a quick, active mind to say the right thing at the right time But let us remember that the Spirit can not bring some things to our remembrance that we have never learned. It is only as we store away these truths that the Spirit can bring things to our remembrance. But it is really wonderful how the Spirit does quicken the dull mind and helps us to master spiritual truths that the great brains of the earth are strangers too. Rev. D. L. Moody was not highly educated as judged by worldly wisdom; yet after his mighty baptism and filling of the Spirit, the great preachers of Europe and America were only too. glad to sit at his feet and be taught the deep things of God. Some preachers seem to think they can't preach unless they carry some old dry manuscript to the pulpit with them. If they would only receive the Comforter, all the dormant powers of their soul would be resurrected and inflamed, until they would be an astonishment to earth and hell.

4. He will show us things to come.

"Things to come," has to do with the future. According to Hebrews 6:6 the fully illuminated believer can, be made partaker of the heavenly age while. still living in this age. God's plan is to give us such a divine pull toward the heavenly world that it will spoil us for all other worlds. The true believers in this age are like those men who go down in diving bells in dark waters in the

ocean. While there they draw their breath from another world. It is the Mission of the Holy Ghost to take the things of eternity and reveal them to the Bridehood saints. He will put a rainbow of promise beneath every dark cloud and sweeten every bitter cup in our coming tomorrows, and give us a divine pull toward the heavenly world.

5. He is to abide forever.

There is nothing in this old, sad, broken hearted world that really abides. Death robs us of our beloved ones. Friends may grow cold. Wealth often takes to itself wings and flies away. Youth changes to that of old age. And there is a continual march to the tomb. Yet He abides. The time is coming that the heaven is going to flee away, the sun turn black, the moon drip blood, the stars fall, the heavens be shaken, the earth reel, mountains will roll into the sea, sinners wail, and cry for the mountains to fall on them, graves open, and the Judge descend. But amidst a rolling heavens, reeling worlds, blown out suns, bleeding moons, falling stars, shouting angels, and the coming Judgment, the Comforter will abide forever.

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Chapter 15

SIGN OF DIVINE RIPENESS

There are two most interesting periods in the harvest fields. One is when the ground is broken, harrowed, and the seed deposited, and left to the warm spring sunshine and showers to do its work. Another interesting period is when the harvest hands go out to reap the golden grain. If an old field that was once given over to the briers and weeds, now converted, cleansed and waving with yellow grain, gladdens the heart of the owner, how must the Heavenly Gardener feel when He looks down and sees a heart that was once like a wilderness of thorns and briers and full of evil tempers now cleansed and filled with the golden graces, ripening for the heavenly world.

There are certain marks of a growing soul which show that the believer is reaching a state of maturity. Among the first we notice is that of a divine stillness or holy hush that settles down over the soul. It is not the stillness of death but of life, harmony, order, and unity to where all the faculties behave themselves like the Sea of Galilee, after Jesus spoke and said, "Peace be still."

It is a sure indication that the soul is ripening when it reaches a state to where the things of time and the happenings of men fail to disturb its deep settled peace. But before that can happen one must go through a deep crucifixion and death to the self life, and be conquered and subdued in every part of his being. It was this very thing that conquered the spirit of the old rugged Prophet Elijah, when he was discouraged and indignant over the sins of the people. God wanted to rest, calm and encourage His tired servant while he was praying on the Mountain Crags of Horeb near the cave. First He passed the cyclone of rendering rack, the earthquake with its great shaking, then came the storm with its forked tongue lightning and echoing thunders with their ten thousand voices. After nature had done its worst we see the old Prophet just as fiery, defiant, and unmoved as ever. Then came an awful stillness and out of that stillness came the still small voice, sweeter than the evening bells and softer than the falling dew from heaven. Here we see the old rugged Prophet all broken, melted, and subdued on his face before God. What the earthquake and fiery

storm had failed to do the still small voice had done. How true this is of all. After nature has spoken, and the wars have hushed their thunders, then God speaks and breaks our hearts by a touch of tenderness.

In this fast age of hurry and rush we need a Divine stillness to settle down over our whole being.

2. Another sign of a growing soul is the ability of seeing all things working together for our good. In our earlier experience we often broke down and cried out, "Lord, why is this, and why did that thing happen?" But just as the soul goes on to know the Lord it finally reaches a state to where it can see God in everything, and enters that experience spoken of by James where he says, "Count it all joy when you fall into divers temptations." Notice he didn't say, "Try to feel it all joy," but "Count it." Counting is not feeling. Put down sorrow, trouble, misfortunes, misunderstandings, being misrepresented, slandered. All right, draw a line, now add it up, what have you for an answer. "Joy."

This is enough to make one feel like shouting in the face of the most forbidding and dark circumstances. But some one may ask, "How can slander, cruel misunderstandings, and being misrepresented work together for our good. Strange to say, the God that made the Bible can blow His breath on all this and there will spring up some of the sweetest flowers that ever bloomed in the Christian experience.

Did you ever stop to think that the acid and gases that pass through the trunk of a peach tree are deadly poison in their raw state, but by the time the peach ripens nature converts those same acids into the sweetest juices one ever tasted. The same God can take all the poison that earth or hell may vomit out upon us and convert it into sweetness, and make it work for our good in both worlds

It is a sign of a growing soul when one can look ahead and see God in trouble, sorrow and disappointments working it out for our good.

3. Still another sign of ripeness is the ability to rise above injuries and refuse to get discouraged or even sore because of a wrong done us. Many saints are keeping at the foot of the ladder because they allow themselves to brood over some wrong done them. It not only poisons one's spirit but paralyzes and freezes all the religious powers of the soul to brood over an injury. It is a sign of magnanimous soul to rise above revenge.

Webster defines magnanimity as "greatness of mind, that elevation of dignity of soul which encounters danger and trouble with tranquillity and firmness, which raises the possessor above revenge." Such a soul is too great to do little, mean, underhanded things.

4. Another sign of a growing soul is to be able to manifest a lamb-like, Christ-like spirit toward those who oppose us. Nothing will test our piety like our attitude to those who wrong us. No matter how big a sermon we may be able to preach, unless we keep even tempered and calm while under pressure, it will go to show that our hearts have never been fully cleansed from all sin, or that we have allowed the tender, sweet Spirit of God to leak out of our hearts. When Mr.

Wesley was abused and had his clothes nearly torn from him by an angry mob, he only answered them in a mild voice saying, "Friends, what harm have I done any of you?"

The Holy Spirit is now getting a Bride ready for the rapture and the marriage of the Lamb. We must have all evil tempers taken out of us, if we are to be counted worthy to be among that throng which constitutes the Bridehood saints.

5. One more mark of maturity and a growing soul is an increase of faith, to where the soul refuses to doubt. No matter how dark or forbidding a circumstance may look, faith sees a silver lining beneath every dark cloud and a light in the darkest night. After many trials and testings of faith the heart finally anchors itself behind the second veil and enters the "full assurance of faith," and the realm of divine certainties to where you count upon God for everything. Every day the heart feels itself gripping the promises and faith tightening around the Cross more firmly. Such a soul can not be scared nor discouraged, since it knows that every thing in earth and heaven is working together for its eternal good. There is no end. to the strengthening and mellowing of the heavenly graces.

Let us see to it that we keep yielded and an open channel for the indwelling Holy Ghost, and the Heavenly Husbandman will see to it that the golden graces ripen and mature for eternity.

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Chapter 16 THE BUILDING OF CHRISTIAN CHARACTER

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity." II Peter 1:5-7.

The fiery message of the great Apostle Peter is addressed to those who had been made partakers of the Divine Nature and who had been cleansed from all inward corruption of their nature, which is a very advanced state of grace and, because of this very fact and what had been done in them, they were exhorted not to rest content with present attainments, but to press on to a state of maturity.

There are three stages in the life of a fruit tree: the blossoms, the young fruit, and the matured fruit. There are also three stages in the Christian experience: first, when the soul is converted to God and that marvelous change takes place, known as regeneration; where new life, new affections, tempers and dispositions are imparted; second, when the soul passeth through the fiery baptism of the Holy Ghost where all roots of bitterness are destroyed; third, the stage of maturity where the graces are matured, mellowed, and ripened for eternity, known as the warm gulf stream of the Holy Ghost.

The expression, "partakers of divine nature," "having escaped the corruption that is in the world through lust," denoted a very definite act that had already taken place, and because of this they are exhorted to add to their experience all the graces of the Spirit. Says a noted Greek scholar,

"The word 'add' is the same as the Greek term 'Epichorego'. From this old word our expression 'Chorus' and 'Chorus-Choir' are derived. 'Chorus' into your faith and life these beautiful graces. Bring them all in tune and work them out in harmony and praise, so that your life shall be a doxology of joy and thanksgiving."

First we are to add to our faith, virtue. We have the faith faculty already in us and all it needs is to be quickened and developed. The word "virtue" in the Apostles' days meant courage, and it still means that. Not a mad, blind, brutal courage but spiritual courage that dares to stand up for your God-given conviction, though it cost you suffering, separation, persecution, or even death itself, the kind that Martin Luther exhibited when he stood before the Emperor of Germany and answered for the books he wrote and the stand he took against the corruption of the Roman Catholic Church. He stood alone as his Master did in Pilate's Judgment Hall. The crowd was thirsting for his life blood, yet there he stood without a quiver and with a faith that astonished hell and put his enemies to shame, because of his God-given courage.

Remember God never uses a coward. First, know you are right and then with a conqueror's tread push ahead, and when the smoke of the battle is blown away you will find God and His angels hovering around the soul that is right and dares to do.

Add to your courage, knowledge. God wants us to have an intelligent holiness, so that we will not throw our lives away in an aimless purpose. The term knowledge used by Peter means more than intellectual knowledge, which we gather through our five outward senses. The term "knowledge" spoken of in this instance means exact, clear, full, perfect, satisfactory knowledge, of course not exhaustive knowledge of God and of spiritual things.

"The deepest part of our being is the interior immortal spirit, and there is where the Holy Spirit operates, and plants the knowledge of divine things at the very fountain of intuition and consciousness."

A great many people think that intellectual knowledge is the highest form of knowledge known to men, but spiritual knowledge is a million leagues beyond the mere head knowledge. There is a certainty about spiritual knowledge. When the Holy Ghost reveals something to you in your immortal spirit, it is just as clear as the blazing noonday sun which is too hot for fog clouds to live in. So the Holy Spirit shining through our spirit, forever does away with uncertainties and doubt. You can know beyond a shadow of a doubt that you are sanctified wholly and a temple of the Holy Ghost the same as you can after you have been in heaven hundreds of years.

Add to your knowledge, temperance. Temperance in the truest sense of the word will save us from being lopsided, that is stressing certain truths and virtues while slack and lacking in others. In other words it means a well rounded, regulated, and symmetrical life.

"Add to your temperance patience." What a heavenly grace patience is. It is the pearl of great price. It is a heavenly jewel worn only by the Bride of the Lamb. It is perfect love on the throne answering in a soft mellow voice. It means an evenness of temper when under pressure. A person possessed with the grace of patience will be saved from harsh and unkind words. Such a person never loses self-control nor answers anyone in a loud, excited voice. Oh, beloved, God has

a blessing for us that will not only sweeten our tempers but dissolve us in divine love and keep us calm and sweet-spirited when under all circumstances.

Add to your patience godliness, which means being like God in character. There is a law in the natural world that the longer two lovers live together. in holy love and matrimony the more like each other they become. This holds good in the spiritual realm. The longer the Comforter abides the more Christ-like the soul becomes, until there is a gentleness of speech, a mellowness in the voice, a tender look in the eye, and a sweetness in the countenance that reflects the indwelling Christ. No wonder people gazed at the holy Fletcher and cried out that they saw heaven in his face.

Add to your godliness brotherly kindness which is from the word (Kin) which really means (kin-ness). We are to have in our hearts a kindred feeling for all the household of faith but especially for God's holy people regardless of name or order. How this would save us from criticizing or in any way abusing a weak brother. It will cause us to make allowances for ignorance, weakness, and mistakes. Christian kinship is a million-fold stronger than earthly kindred ties. As divine love is stronger and deeper than earthly love, just so the heavenly ties are stronger than any earthly friendships. Brotherly kindness will cause us to protect our brother's reputation, good name, and character just as we would those of our nearest and best friends.

Add to your brotherly kindness divine love. There is nothing higher, deeper, and sweeter in the Christian experience than pure, humble love. Divine love is the very marrow of Christ-likeness. It is the sum and substance of Holy Ghost religion. I don't care what you have in the way of gifts, learning, or talents, education, or voice culture, without the tender, melting spirit of love you will be an utter failure as a soul winner. Without the warm tender spirit of love our word will lack that summer heat and piercing power. It is only as we are folded and melted with Divine love that our words and messages will have that Divine flavor, and heavenly fragrance in them. Words that come from a furnace of love will pierce the hearts of the people like red hot bullets shot from a Divine magazine.

Finally, beloved, a character built upon a foundation like this will rise above every storm and stand every test of earth and hell. After worlds have grown old, stars are fallen, and time is no more, holy character will rise, shine out, and grow more beautiful while the eternal ages roll on. Amen.

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THE END