

All Rights Reserved By HDM For This Digital Publication  
Copyright 1993 -- 2002 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and  
copies of individual files must be made in accordance with  
the restrictions stated in the B4UCopy.txt file on this CD.

**SPIRITUAL LESSONS FROM EVERY-DAY LIFE**  
**By Jerry Miles Humphrey**

Author of  
Sermons That Never Die  
Select Fruits from Beulah  
The Lost Soul's First Day in Eternity  
Gleanings from Immanuel's Land  
Revival Fire in Song  
Etc.

"And He spake many things unto them in parables" (Matt. 13:8).

True Gospel Grain Publishing Company  
1118 West Spring Street  
Lima, Ohio  
1914

Copyright, 1914  
By J. M. Humphrey

Printed By  
The Free Methodist Publishing House  
Chicago

\* \* \* \* \*

Digital Edition 05/25/2002  
By Holiness Data Ministry

\* \* \* \* \*

**DEDICATION**

As An Appreciation  
This Little Volume Is Dedicated  
To My Esteemed Friend And Brother  
Rev. William B. Rose  
Of Chicago, Illinois

\* \* \* \* \*

## CONTENTS

### Foreword

- 01 -- The Fire And The Ashes
- 02 -- The Broken Vow
- 03 -- The Blind Horse
- 04 -- The Mule And The Cistern
- 05 -- The Two Cats
- 06 -- The Dead Letter Office
- 07 -- Emma's Dime
- 08 -- The Boy At The Table
- 09 -- The Sleeping Murderer
- 10 -- The Wounded Squirrel
- 11 -- Amen
- 12 -- The Cross-Road Pump
- 13 -- The Balky Mule
- 14 -- The Lamp Wick
- 15 -- The Old Clock
- 16 -- The Gun That Hung Fire
- 17 -- The Sudden Change
- 18 -- The Short Pencil
- 19 -- They Went To Dinner
- 20 -- The Eagle
- 21 -- The Pomegranate
- 22 -- The Doodle Bug
- 23 -- The House-Boy
- 24 -- The Fruit Pudding
- 25 -- The Eyeless Needle
- 26 -- The Last Laugh
- 27 -- That Old Log
- 28 -- He Is Dead!
- 29 -- Closing The Wrong Eye
- 30 -- Stopped At The Wrong Station
- 31 -- The Slot-Machine
- 32 -- The Silent Preacher
- 33 -- The White Cloud
- 34 -- The Scrap-Pile
- 35 -- The Salty Pie
- 36 -- The Old Camphor Bottle
- 37 -- The Cat In The Stove
- 38 -- The Treed Fox
- 39 -- The Old Parrot

- 40 -- The Telescope
- 41 -- The Elephant
- 42 -- Selah
- 43 -- The Besetting Sin And Its Manifestations
- 44 -- The Nazarite
- 45 -- Sitting At The Feet Of Jesus
- 46 -- Divine Companionship
- 47 -- Resignation
- 48 -- Waiting Upon God
- 49 -- Pride And Its Manifestations
- 50 -- Jacob's Ladder
- 51 -- Spiritual Dissipation
- 52 -- Divine Trammeling
- 53 -- A Kindred Spirit
- 54 -- Raca
- 55 -- Why
- 56 -- The Growing Seasons Of The Sanctified
- 57 -- The Inner Walk
- 58 -- Good-Bye

\* \* \* \* \*

## FOREWORD

The reader will pardon the style and manner we have adopted in presenting these simple truths, but since they are some of the various happenings along our earthly pilgrimage, we felt impressed to convert them into brief illustrative, spiritual lessons. We are willing to admit that many of them are quite blunt and unpolished, but it sometimes requires a rough instrument to file away the rust of sin and indifference and make us shine for God.

If through these simple truths we shall be successful in helping but one soul, we will thank God and take courage.

J. M. H.

January 1, 1914

\* \* \* \* \*

## 01 -- THE FIRE AND THE ASHES

One day, while living in Chicago, the weather grew quite cool, and we felt the need of a little warmth in the room, for it was in the month of May and we had let the fires go out. We therefore decided to kindle a little blast in the kitchen stove, but on examining it found it filled with clinkers and ashes. However, since we were in a hurry, we did not take time to dump the grate and clean away its contents, but hurriedly placed the kindling on top of the ashes and started the fire. It burned briskly for a while, then gradually grew dull and went out altogether, leaving the room

about as cold as before. All of this was the natural result of not taking time to do things in a right and thorough manner.

This experience was a powerful reminder of the half-done, hurried-up, superficial altar work that is being carried on nowadays to an alarming degree at popular camp-meetings and revivals.

There are many that come to the altar at such meetings, seeking to get saved, who should be instructed to confess their sins, to make restitution and to renounce every evil thing and practice, such as secret societies, theaters, card-playing, the use of tobacco, strong drink, etc., and pray through to God until they receive a witness as clear as the noon-day sun that their many sins are all forgiven. But the shallow, tame altar workers rush them through by telling them to sign a card, hold up their hands and "believe Jesus is the Son of God." Why, the devils themselves believe that, and for all that they are yet devils! In almost every case these hurried-up fires go out and the souls wind up in sin and wickedness. If they ever get right with God, they will have to dump the clinkers and ashes of unconfessed sins and unrectified wrongs out of the grate of conscience with the stove shaker of "confession," lay the kindling wood of repentance, faith and importunate prayer and then await the Divine Messenger from heaven to light the fire.

A second way that these hurried-up fires are being kindled almost everywhere, is seen when the churches endeavor to have a revival and get souls saved while some of the members are at variance with each other. Some are living in open adultery, having two or three living companions, while the preacher himself is busily engaged in politics, or is a frequent attendant at the baseball game. We admit great speakers and singers are engaged to conduct these sham revivals, but after the ecclesiastical fume and sputter is over, and the tidal wave of newspaper eulogy subsides, the fire invariably goes out. Again, this is frequently the case with many seekers of holiness. Often they give way to impatience, pouting, scolding, backbiting, letting down in the home life, etc., and as a result they feel cold, dull, tied-up, and unblest in the meeting. When the altar call is given for those who are seeking the experience of holiness, these heart backsliders go forward to seek sanctification, and as they pray, confess and renew their vows, they receive a blessing and brand it "holiness," but after running up the highway of life a few days and coming in contact with the various head winds of strife, opposition and criticism, they are brought to a knowledge of the fact that the roots of anger, pride, unbelief, selfishness, envy, and jealousy are yet in their hearts, and that they built the fire only on top of the ashes and clinkers. The thing they should have done was to pray to be forgiven for their heart backsliding and after they received the witness that all was clear, go in with old-time earnestness for the Holy Ghost and fire, which eradicates all carnality and fills the heart with perfect love.

O Lord, help us to take time to remove the clinkers, dump the ashes and lay the foundation for a genuine fire that will burn forever!

\* \* \* \* \*

02 -- THE BROKEN VOW

Some time ago, two Christian workers were doing house-to-house visiting in a little town in Pennsylvania. On entering a certain home they found the lady of the house not only very ill but also unsaved. She was one of the most prominent and fashionable ladies of the village. The workers did their duty by faithfully warning her to flee the wrath to come. She became greatly convicted of her sins and prayed and promised God, if He would save and heal her, that she would renounce all sin and worldliness and forever live for Him. She also told Him that she would remove from herself and child all gold and superfluous adornment. God heard and answered prayer by wonderfully saving and healing her. She went forth a burning and shining light for Him. After a few months rolled by, and the workers had left the village, she began to be influenced by her unsaved friends and soon turned from God and "The Narrow Way." In a short while she was back into the depths of sin and iniquity. The old disease returned like mad waters from a broken dam and quickly hurried her on to the gates of death. Her many, many sins and broken vows rose up before her dying vision, and with her parting breath she whispered the following words, "I see my sins as never before, little sins that I never gave a moment's consideration." As these words left her lips, her spirit passed into the great beyond.

This narrative is but a reflective foreshadow of the awful end that awaits hundreds of vow-breakers who are in our midst today. There are multitudes who promised God, when sick or in trouble, that if He would bring them out and raise them up, they would serve Him the rest of their days. He was entreated for them and sent deliverance, but they have failed to pay their vows. Today finds them deeper in sin and farther from God than ever before. There are others who promised Him, when bowed beneath the load of sin and guilt and condemned to eternal death, that if He would lift the load and speak peace to their hell-deserving souls, they would go anywhere or do anything. Therefore He hearkened unto their cry and sent them into His vineyard to labor, but they have played the Jonah and run away from their calling and gone back to the "fishing net" of worldly gain, while lost souls are teeming down to hell at the rate of thousands every hour.

The writer also heard of a lady who was living with her second (divorced) husband in the State of Michigan. The Holy Ghost had shed light upon her, convincing her that she was doing wrong and that she was living in sin. She promised God that she would separate from this man. She did so, but about eleven months afterwards her friends got around her and convinced her that she was making a great mistake and ought to go back to her husband. She pondered over the matter for some time (her vow to God stood mountain high before her soul's vision), and finally decided to return. The house was rented, furniture bought, and everything set in order. She returned home, but while in the embrace of her husband God smote her and she died instantly.

Truly, millions will heartily agree with Solomon at the judgment day, "That it was better to not vow, than to vow and not pay."

\* \* \* \* \*

### 03 -- THE BLIND HORSE

Some years ago in a southern village, there lived a farmer who owned an old, blind horse which was frequently let into the front yard to crop the long grass.

In this same yard were stationed several hives of honey-bees. One day, as the horse was rambling to and fro in the yard, he ran into and upset several of these hives, and by so doing intensely enraged the small occupants, who immediately rushed out by thousands and settled in and about his nose and eyes. In a few minutes he was as dead as if run down by a railroad train, and remained dead equally so. Oh, what a striking spiritual lesson is taught through this little narrative! We are again reminded of the power and the subtlety of small, no-harm sins. We have known many who were once blessed and on fire for God and souls, but who have grown slack and non-conscientious and have begun to see no harm in tobacco, theaters, Sunday-buying and selling, church entertainments, lodges, the wearing of gold and superfluous adornment, labor unions, life insurance, picnics, etc. Yea, as soon as they began yielding to these things, they became as dead to God as a rumseller.

A second division of these small, no-harm, death-dealing sins is loquacity. The generality of Christian people have yet to learn what power there is for good or evil lying in the tongue. James says, "It is a fire, a world of iniquity." He also says, in the first chapter of his epistle, "If any man among you seem to be religious and bridleth not his tongue... this man's religion is vain." Light talk and jesting are as great enemies to deep spirituality as lying and stealing. If you will show me one professing religion who indulges in light talk, jesting, and foolishness, I will show you under the same hat a person who is as much of a sinner, in the sight of God, as a horse-thief (James 2:10).

A third kind of small, death-dealing sins that might be classed with the Bee family, is pilfering and white lying. There are hundreds who would not think of stealing their neighbor's purse, but at the same time will borrow a book and never return it, or will take advantage of the post-office mailing rules. Others, who would not think of telling a bare-faced lie, will strain the truth in filling out an application blank. We have known preachers who have ventured tremendously close to the border-line of a lie when answering some question on their clerical half-fare rate blank. It is no marvel that they are tied up and can not strike fire in their sermons for they are equally as bad, or worse, than the people they are trying to preach to, because they have misrepresented matters and received good under false pretenses. I am sure they are in some way related to Gehazi, Ananias and Sapphira.

The next denomination of these small sins that seventeen years of close observation have introduced to the writer, is: Too much time spent with the opposite sex in social gatherings, laughing, talking, eating ice-cream, drinking soda-water, etc., etc. All of these things are innocent when properly used, but if indulged in too frequently they rob us of our spirit of prayer and undermine our holy lives, besides preparing the way for many a grievous and hurtful temptation.

\* \* \* \* \*

#### 04 -- THE MULE AND THE CISTERN

A friend of the writer tells of a man who had an old, worn-out mule that he wanted to dispose of, also an old, dried-up well, or cistern, that he wanted to fill. So he came to the conclusion that it would be a fine idea to put the old mule into the cistern, throw in a lot of loose earth upon him and thus fill up the cistern, as it was not a very deep one. The time arrived to carry

out his plan, so the mule was caught and led to the brink of the cistern and pushed into it, while a number of farmers proceeded to throw in a lot of loose earth that had been provided for the occasion. As providence seemed to arrange it, the old mule landed in the cistern on his feet; therefore, as the shovelfuls of earth came showering down upon him, he would shake himself and let it drop beneath his feet, and would then tramp it down. As the shovelfuls of earth continued to shower upon him, he continued to shake his body and "tramp" with his feet until the cistern was filled to the top. Then he stepped out and quietly walked back to the barnyard.

Would to God that all Christians were as courageous and determined in the "fight of faith" as was this old mule in his "well-experience!" Many a godly man and woman who today might be going to and fro in the land, a flame of fire for God and souls, have been pushed into the well of discouragement by false brethren and covered up with the earth of slander, reproach and criticism. Instead of making stepping-stones of the opposition and discouragement which they have met, as did the old mule, they have grown discouraged, given up the struggle and were buried alive. There are men and women today filling secular positions who were once prominent in the evangelistic field as great soul winners, but through some mistake they were pushed into the well and buried alive. Oh, "Tell it not in Gath and publish it not in the streets of Askelon!" One of the greatest mistakes made by the Christian church today is that she gives up the unfortunate and erring ones too soon. Think how long God held on to us even while we were in the depths of sin and gall of iniquity. He did not grow impatient and give us up after making the first or second attempt to save us, but kept it up for many, many years. Oh, the boundless, fathomless love of God!

"Oh, the world is full of sighs,  
Full of sad" and weeping eyes;  
Help your fallen brother rise,  
While the days are going by."

I do not feel free to close this chapter without giving a word of consolation and encouragement to the unfortunate backslider. It is the work of the enemy to discourage this class of people and keep them in sin by causing them to believe that no one will ever again have confidence in them. But this is not true, for every one who has the spirit of Jesus Christ is willing to forgive them. Yea, a thousand times, if they truly repent and return to the fold of God. And not only this, but they are also willing to do everything in their power to assist and encourage them to continue in the good way.

Remember how God had mercy on backslidden David and Peter, restored them to His favor, and at life's end lifted them up into glory. Shall He not do likewise unto thee, if thou dost truly repent, for there is no respect of persons with Him?

\* \* \* \* \*

## 05 -- THE TWO CATS

One day while going up St. Charles avenue in New Orleans, La., we noticed on a bill-board a large cartoon of two cats. It was an advertisement of some baby food company, but it was quite suggestive. One cat had the appearance of a beautiful, well-bred, well-kept Maltese,

with a beautiful bow of ribbon around its neck, while the other had a dwarfed, ill-figured, sickly and hungry appearance. The ill-figured cat glanced up into the face of the other with an inquisitive look and anxious eye and said, "Where do you eat?" The reply was, "At \_\_\_\_\_'s Baby Food Co."

Is not this picture seen every day in the religious world? And is this not a question that is being put to the Spirit-filled child of God everywhere? Especially, by those who have been so busily engaged selling tickets, holding concerts, making ice-cream, raffling quilts and attending lodges and sewing circles until their souls are as starved as this lean cat; hence, when they meet a clean-cut, Spirit-filled child of God who is all alive for souls and whose heart is running over with the joy of the Lord, the question arises from whole congregations who look on with hungry looks and anxious eyes, "Where do you eat?" The humble reply is, "Jesus fully saves and sanctifies me wholly and keeps me filled with joy unspeakable and full of glory every day. Hallelujah!"

Souls are willing to have the peace, joy and power, but they are not willing to pay the price and take the way that leads to such an experience. Well the writer remembers when he was a mere dead church-member, existing only upon church socials, entertainments, clubs, etc., without an ounce of the grace of God. But when he became in earnest, really repented and prayed through to God, he got something that eclipsed anything he had ever felt before. Later, he was taught that God could and would sanctify His people wholly, so he sought and obtained the blessing, and it tilled every want. Thank God!

This question is also often asked by clearly justified souls. Perchance, they attend some holiness revival or camp-meeting and see the love that exists among the saints and see their shining faces and hear their shouts of praise. Right away they become hungry for a similar experience. They may not be as frank in putting the question as was the lean cat, but their beclouded brow, hunger-bitten countenance and anxious eye all speak out with words more loud than the blast of a trumpet, saying, "Where do you eat?"

\* \* \* \* \*

## 06 -- THE DEAD LETTER OFFICE

Every one who has visited Washington, D. C., within the last sixteen years, has, no doubt, noticed on Pennsylvania avenue, a large, brown, brick building with a clock in the tower, known as the "Dead Letter Office." This building is the headquarters of all unclaimed and misdirected first-class mail matter. Mail of this denomination is sent from every post office in the United States. It is said that there are more than a million such letters sent in yearly. It is quite amusing, as well as interesting, to those who assort and read such mail. They handle letters of every type, all the way from a child's scribbling to a land deed. Hundreds of employees are engaged in disposing of this great quantity of unclaimed, unanswered mail. This office contains letters, no doubt, that have been eagerly and anxiously waited for, for more than a decade of years.

"The Dead Letter Office," with its numberless unanswered, unclaimed letters, brings this thought to our mind. Suppose God had a "dead letter office" in which He stored unanswered prayers, viz., foolish, nonsensical, inconsistent, fanatical prayers. It would be an astonishing spectacle if it were possible to make a thorough examination through this office and closely

observe every petition stored therein. There are prayers that never can or will be answered. If this examination were made, we would, no doubt, find numberless petitions after the following order: "Lord, kill such and such a man or woman, for they wronged me." "Lord, wife or husband has gotten old and wrinkled and has lost his or her beauty, as well as usefulness; please take them so that I can get Miss J. or Mr. T., for I believe they would make me a better companion." "Lord, hurry up and take the old folks so that I can come into possession of things; they are living so long." "Lord, don't let wife recover from this attack of illness, but take her so that I can get the insurance money to get out of debt, and I will give part of it to the church." "Lord, I can not obtain a divorce from husband, let him die." "Lord, please send rain." "Lord, please don't send rain." "Lord, make the weather hot." "Lord, make the weather cool." "Lord, make my son the most prosperous man in town." "Lord, make my girl the most beautiful and popular lady in the community;" and ad infinitum. There are prayers sent up to God that are enough to make the devil laugh and the angels veil their faces.

The next class of unanswered prayers we would find on the top shelves, all covered with dust, would be the prayers of "insincerity." How many people there are who pray because they are called on to pray; pray because it is their turn to pray. This class of people could not tell, twenty minutes after they are through, what they prayed for or about. They do not expect any answer and if it should come they would be utterly surprised.

The next prayers we would likely find an over-stock of, is the doubtful, wavering man's prayers. There are thousands who send up petitions for things, but at the same time have their doubts as to whether they will receive them. They hope to receive them, but are not a particle disappointed if they do not. James says, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord" (James 1:6, 7).

A third class of unanswered prayers with which the shelves would doubtless be crowded, is the "dishonest man's prayers." David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). There are thousands in the churches today who have not made this discovery. However, they are aware of the fact that something is either wrong with themselves, their prayers, or up at headquarters, for the simple reason that they do not receive any reply to their oft-ascending prayers. It does not seem to have entered their minds that if they pray to God and at the same time cherish in their hearts hate, malice, prejudice, covetousness, or any like sin, God will not answer them.

The next denomination of moth-eaten, dusty, shelf-worn prayers of which we would, no doubt, find an overstock, and which Infinite Goodness found impossible to answer, is "the stingy man's prayers," -- the one who shut his bowels of compassion and turned a deaf ear to the cry of the poor, the widow and orphans. Notwithstanding he may have been a good church-member, fine talker, worker, prayer and singer, Infinite Goodness found it necessary to have the following statement recorded long ago: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13).

A fifth lot of unanswered prayers that might be found, are those sent up by the law-haters and light rejecters, viz., those who prayed but did not obey; those who called Him "Lord," but did

not the things which He bade them; those who, when the minister preached against dancing, card-playing, tobacco and all forms of sin and worldliness, left his church and joined another where the preacher did not condemn such things. Of course, making this change did not cause them to desist sending up their loud and long prayers. Yet, they no doubt had forgotten the fact that the following statement was written in the statute-book of the skies: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Reader, if you have any unanswered prayers up at headquarters it would be well to get your "carbon copy" out of the file, look it over and see if they were in the above classifications, and thus save yourself the time and embarrassment of waiting.

\* \* \* \* \*

## 07 -- EMMA'S DIME

One time, when the writer was about seven years old, and living in the country with his parents, he and his little three-year-old sister went over to a little frame church that stood near by to search for playthings, as the church had been used the night before for a "church fair." On arriving, we discovered that the sexton had swept all the refuse out on the lawn. So, childlike, we began searching for interesting playthings. The writer found lots of tinfoil, tissue-paper, cigar labels, cigar stubs, etc. But suddenly our little sister shouted out, "Oh, look at this little, shiny thing I've found." We looked, and behold it was a ten-cent piece, but to us it appeared to be as valuable as a twenty-dollar gold coin. Now, as Emma was much younger than the writer and did not realize the value of the ten-cent piece, we began at once to make plans and schemes to cheat her out of it in a unique way that would not cause her to become dissatisfied and make a fuss. So we gathered into one heap all of our tin-foil, tissue-paper, cigar labels, cigar stubs and red strings and told her it would all be her property, if she would give us that little, old, shiny thing. We argued that it was simply an old check anyway and was of no service whatever. As she was rather reluctant in accepting our proposition and closing the deal, we began forcing things by trying to take it out of her hand, but she held it tighter and cried out: "Let my shiny thing 'lone!"

This is such a striking picture that it hardly needs comment. However, we will add this much. Since the writer grew up and entered the Christian warfare he has been convinced of the fact that there is another being in the same old humbug business and his name is "Satan." He is aware of the fact that salvation is the most valuable article in the universe; therefore, he is using every conceivable plan to cheat immortal souls out of it and thus keep them out of heaven. He cheated Mother Eve out of it for one apple, snatched it away from Lot's wife for one longing look at burning Sodom, bamboozled Achan out of it for a suit of clothing and a few shekels of silver, hoodwinked Esau with a dish of hash, humbugged it out of the hand of Judas for thirty pieces of silver, and soft-soaped it out of the hands of Ananias and Sapphira for a little real estate money.

Oh, the millions that are being deceived into selling a crown of life, a mansion in the sky and an eternity of bliss for the tin-foil, tissue-paper and cigar labels of the devil! Some are selling out for wealth, some for fame, some for ease and some for numberless other perishable toys of time.

Some years ago, two young ladies attended a revival service and one of them went forward to the altar and was gloriously saved. The other was equally under conviction, but said she was not ready to give up the world just then. She left her friend and disappeared for several weeks; however, one day a messenger bearing a note, which demanded her immediate presence at such and such a street and number, found his way to the saved girl's home. She hastened to the address and on entering saw a girl, mere skin and bones, propped up in bed and on whose face was a grim, terrified, Satanic look that was sufficient to frighten almost any one. As the friend drew near, the dying girl exclaimed, "I am glad you have come, I am going to die and go to hell." She also requested her to open the wardrobe door and behold its contents, and as the friend did so her vision was greeted with the most elaborate display of silk, satin, and costly apparel that one would care to behold. The dying girl pointed to those things and said: "For these I have bartered my soul." She sold out too cheap to the devil. Reader, let us be as wise as the other girl, and cling tenaciously to the shining "Pearl of Great Price."

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

\* \* \* \* \*

## 08 -- THE BOY AT THE TABLE

While conducting a series of revival meetings, in a village in the East, we were invited to the minister's home for dinner. He was a godly man and believed in properly training his children. His family consisted of his wife, small baby girl and a three-year-old boy who gives the caption to this chapter. After we all were seated at the dinner-table, and the dinner was being served, the minister passed a small plate of food to the little boy, who was seated in his high chair, and at the same time demanded of him to say, "Thank you;" but he refused to do so. However, his father kept insisting, but he refused again and again. He would offer to kiss his father and also offer him his little knife, fork and spoon and water cup, but utterly refused to say "Thank you." When his father insisted that he should say it, his reply was, "I ain't got time." He blocked the dinner party for fifteen or twenty minutes and finally, in a low, muted voice, whispered, "Thank you."

Around this rock lies the wreckage of many a good Christian experience. God has called them to a certain line of work, perhaps the ministry, or the foreign field, but they have tried to appease him by doing home missionary work, feeding the poor, conducting an orphan home, etc. But this is not doing what they were commanded to do, and they will never have soul rest, keep an even experience, or be successful in any line of work, until they do that one thing.

There are others upon whom God has laid it to make some confession which has been pending for a long time, or to rectify some wrong, or to do this or that, who are still refusing to obey. They are willing to travel miles to some great camp or healing meeting, get baptized, wash feet, seek tongues, keep the seventh day, and a thousand other things, but the fire does not fall on their souls, nor on their labor and never will until they do that one thing. There are men going to and fro in religious work today who draw great crowds and command large sums of money who, if

they were obeying God, would be in some attic, basement, barn or at some church altar, clothed in sackcloth and ashes (so to speak), getting right with God. We knew a woman who for a year was stalled over a little ill will she held against a brother. She gave up all secular work and home comforts in the North and went South to labor for souls, but His Spirit did not indorse her. However, she would sing, pray and testify but it was as juiceless and powerless as sawdust. She was doing the wrong thing. She was offering her heavenly Father the little knife, fork and spoon but was at the same time refusing to say, "Thank you," viz., would not go to that certain individual and confess that old grudge and make it right. Hence she remained a spiritual corpse for years. Reader, are you obeying God?

\* \* \* \* \*

## 09 -- THE SLEEPING MURDERER

One night as a policeman was patrolling his beat in a large city, his attention was suddenly attracted by a strange noise in a little passageway between two buildings. On investigating the matter, he found a man fast asleep. He did not intend to arrest him, but only to awake him, so he tapped a few times with his club on the soles of the sleeping man's shoes. This startled him, and he suddenly sprang to his feet, exclaiming, "You have come to arrest me for killing that man." The officer was utterly surprised, as he knew nothing of the man or his affairs. It was conscience that spoke more loudly to him than all of the officers in town.

We have met people in similar circumstances, only in a little different form, as we have gone to and fro in the evangelistic work. In some meetings, after a heart-searching message was given, individuals would get greatly offended at the pastor and declare that he told the evangelist something about their lives. It was conscience that was making them feel so uncomfortable and sensitive. When the evangelist began hammering upon their souls with the club of the Word they became alarmed, as did the murderer in the passageway, and began to declare that some one had put the evangelist on their track.

In the early part of the writer's Christian experience, before he had struck bed-rock and had become thoroughly saved, he attended a holiness meeting where different ones were giving in their burning, heart-searching testimonies. It appeared to the writer that every one who testified was, in an indirect way, referring to him; hence he became somewhat tempted over the matter and looked up to the Lord and asked Him to give him a word of encouragement from the Bible. So on opening it, his eyes fell upon these words: "The wicked fleeth when no man pursueth;" or, as the old colored man interpreted it, "The devil runs when nobody is after him."

One day a lady wearing a gold ring came into a holiness meeting and while sitting in her seat the Holy Ghost began talking to her about it. She declared that after the Holy Ghost aroused her conscience about the ring, it appeared to her to be as large as a cart-wheel. Another lady who was being upbraided by her conscience came to the meeting and was so tormented that she concluded that every person that was talking in an undertone was talking about her. A preacher, who had gone into sin, was standing one day near a railroad engine and he declared that the shrill noise made by the air-pump sounded like the wail of a lost soul in hell. In one of our meetings in Southeastern Illinois, a man who was living in sin became so tormented by his conscience during

the sermon that he sprang to his feet and waved his umbrella until we actually thought he was going to strike us.

We admit that conscience is a powerful accuser; however, Paul spoke of having an experience where he always had a conscience void of offense, both towards God and man. John said, "If our heart (viz., our conscience) condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart (conscience) condemn us not, then have we confidence toward God" (1 John 3:20, 21).

\* \* \* \* \*

## 10 -- THE WOUNDED SQUIRREL

One day in the "southland," a farmer accompanied by his eight or ten-year-old boy took his gun and went to the woods for a squirrel hunt. After a careful ramble of some little time he caught sight of a large one, away up in a tree. He quietly leveled his gun, took aim and fired. It was very evident that he had hit the squirrel and badly wounded it. However, there remained enough life in it so that it continued clinging fast to the tree. The man made several attempts to shoot it down, but failed and finally concluded to let it alone and go in search of other game. The boy did not arrive at any such conclusion, as he was quite active in climbing, so he entreated his father to let him go up and bring the squirrel down. But as the old man was somewhat acquainted with the squirrel family and with their needle-point teeth and claws, he forbade the lad to make the ascension, so they both left the spot in search of other game. However, the boy could not chase from his vision the large squirrel in the tree behind him. The more he thought of it the more fascinating it became. No doubt he thought what a fine stew it would make, or what a fine fry or what a nice lot of brown gravy mother could make of it, etc. The picture loomed up so vividly that he could not resist the temptation to go back and capture the squirrel.

So, finally, he hatched up some kind of an excuse to either go home or to some other part of the forest. However, he obtained the consent of his father and soon disappeared in the dense forest. But as soon as he got out of sight he turned with eager heart, anxious eye, and hasty steps towards the tree where the squirrel was lodged. On reaching the spot he sighted it up the tree in about the same position as when he left it. He quickly embraced the tree and began to mount rapidly. When he arrived where the animal was, it moved around to the other side of the tree. So the boy stretched forth his hand and caught it, and this was the last thing he remembered of what happened. The squirrel leaped upon his hand and began biting and clawing him so rapidly that he let go of everything and fell to the ground. How long he lay there we know not, but when his father returned home and found him not, he felt that he had returned to try to get the squirrel. On reaching the tree he found him lying upon the ground unconscious. He carried him home and after applying several remedies he revived. However, I doubt the fact that he ever recovered the appetite for squirrel meat.

Seventeen years in Christian work have proved to the writer that this farmer was not the only one who had recovered a half-dead child from a forbidden squirrel chase, but a certain Friend of ours, whose name is "God," has had and is still having the same trouble with his grown-up, disobedient boys and girls. There are many of them who pray and tease Him to let them

do this or that, go here or go there, and on being denied, slip off and do it any way, but it invariably works ruin. We shall never forget one time we wanted a larger printing-press in our little office in New Orleans, La., and on speaking of it to a friend of ours, while in Chicago, he informed us where we could get just what we wanted secondhand, for a very small sum of money. But before we could give him a definite answer we thought we would ask the Lord about it, and as we did so His reply was, "Let it alone." But the brother came around again and told us so many good things about it and insisted that we go and take a look at it anyway. We did so and the outcome was as follows: It looked so nice and appeared to be just what we wanted in every way, hence we concluded that it must not have been the Lord who said, "Let it alone." So we paid the man for it, besides paying about five dollars for the crating, cartage and freight to New Orleans, La. It went through all right, but after we got it into the office the printer attempted to turn the ink plate and it broke like a stick of candy. We had to go to extra expense to get it repaired besides purchasing new rollers for it. Finally we got it all ready and started to print, but to our utter astonishment it would not print as much as a calling card; in fact, it would not work at all. We took it downtown where they repaired and rebuilt old printing presses to see what they could do with it. They told us they would not give fifty cents for it. So there we were, money gone and yet no press. Therefore, from this lesson we experienced a little of what it meant to not obey the voice of the Lord.

We once knew a preacher who, becoming dissatisfied with the progress of his church and also with the small remuneration he was receiving, was induced by a burglar alarm company to give up his position as pastor and go out canvassing burglar alarms. He was to have the State of Iowa for his territory. He made the matter a subject of prayer, but did not get any clear leading to go. However, he finally came to the conclusion that it was no harm to earn money honestly, so he gave up his position and boarded the train for Iowa. On arriving, as it was real cold, he put up at an expensive hotel. To his surprise, when he awoke next morning, it was snowing quite heavily and continued doing so for two weeks or more, until everything was almost snowed under. To make a long story short, he did not sell a single burglar alarm, as the snow was too deep for traffic. Soon his money was exhausted and he had to pawn his trunk to get something to eat, besides give up his room at the hotel and seek a cheap lodging-house. Finally he was forced to take a position as "free-lunch" cook in a saloon. Thus, the whole burglar alarm proposition proved to be another boy after a wounded squirrel.

Another minister, who was a friend of the writer, had a nice, prosperous church in the East and was doing nicely, but on hearing so much about the golden West, became infatuated and charmed over the description given of the flowers, oranges, and beautiful climate in "dreamland" California. He gave up his church, sold off his goods and in a few days was en route to the "land of sunshine and flowers." When he arrived, he found things quite different from what he expected. He soon realized that he could not exist on flowers and sunshine. There seemed to be no chance whatever for him to get a permanent charge, as California is glutted with preachers. Therefore, to keep the wolf from devouring his family, he hired himself to a citizen of that country, not to feed swine, but to pick fruit. He had left the vineyard of the Master, where he had been placed to gather immortal souls, and engaged in picking fruit for a California merchant. California with her beautiful flowers, orange groves, golden sunshine and balmy air, all proved to be but a wounded squirrel up a tree.

\* \* \* \* \*

## 11 -- AMEN

As there are so many terms and phrases used these days by the religious people at large, without having the proper conception of their significance and importance, I shall endeavor in the following lines to call the reader's attention to a few of the many things we are supposed to mean when we use the word "Amen" at the end of our prayer. This is one of the most familiar terms in the English language and is used by hundreds of thousands every day and yet of this great number there is no doubt eighty per cent of them who do not mean it at all. Therefore, according to the statement of Jesus found in Matt. 6:7, eighty per cent of our worshipers are guilty of committing the sin of sacrilege every day.

This word as a noun appears several times in the Old Testament, signifying truth, firmness, trust, confidence, etc. But in Matt. 6:13 it appears for the first time in the New Testament as a verb, signifying to confirm, establish, or verify; viz., "Let it be done." It is used in this sense at the close of what is known as the "Lord's Prayer," therefore upon this interpretation of the word we shall base our argument.

Now every honest reader will admit that when one repeats this prayer and concludes with the word "Amen," he says, thereby, in substance, "Let all of the preceding petition be granted; I indorse and confirm it all." If he does not mean this, he is either ignorant of the fact and does not know what he is saying, or else he is committing the sin of sacrilege.

Let us now observe a few things we imply when we use the word "Amen" at this particular place.

I. We confirm and indorse the first sentence of the prayer, viz., "Our Father." Now in confirming this statement, we say in substance, "We have universal love for all of the children of Adam, regardless of their nationality, color, station, or creed; we love each one as a member of the family of the human race. Observe, reader, there is no room for prejudice or respect of persons.

Next by indorsing and confirming the term "Our Father" we thereby infer that we are strictly opposed to selfishness in every form; hence, in our preceding petitions we have not desired nor asked for one thing that we are not willing for every human being in the universe to have an equal share of, and not only that, but are willing to cooperate with God in bringing it about, if called upon to do so (Matt. 22:39).

II. The next thing we infer by using the word "Amen" is that we desire the immediate coming of the Kingdom of Jesus Christ, which implies "Universal Holiness." In desiring universal holiness, let us notice a few things we wish to take place as a means of bringing it about. 1. We desire the elimination of every brewery, distillery, saloon, and rumshop in the world. 2. We desire the elimination of all tobacco, since it is a half-brother to strong drink and is leading hundreds to insanity, the grave and hell each passing year. 3. We also desire the eradication of all immorality and uncleanness, such as brothels and "white slave" trade. 4. We also desire a complete renunciation of all idolatry and false gods, such as secret societies, lodges, and superfluous

adornment. In desiring God's "Kingdom to come," we infer that we desire a complete elimination of all false religion, all that does not require its adherents to repent, be born again and be sacrificed wholly (See Luke 13:3; Matt. 18:3; John 3:3; Heb. 12:14).

III. A third thing we infer by using the word "Amen" is that we are ready and willing to do God's will upon earth as it is being done daily in heaven by the angels. Let us more closely observe these words, "As it is done in heaven," and see a few things implied therein. 1. They do it willingly; they love His commandments, and gladly hearken to His words. It is their meat and drink to do His will; it is their highest glory and joy. 2. They do it continually; there is no interruption in their willing service. They rest not day nor night (speaking after the manner of men) in fulfilling His commandments, in executing His designs, in performing the counsel of His will. 3. They do it perfectly. No sin, no defect belongs to angelic minds. Reader, do you still mean what you pretend to mean when you use the word "Amen"?

IV. The next truth that we confirm and agree to by saying "Amen," is that the Lord is not to forgive, cancel, or blot out our past sins and iniquities any more thoroughly, freely or completely than we have done the trespasses of all of our offenders upon earth (Matt. 6:12). Now, readers, can we all say "Amen"?

\* \* \* \* \*

## 12 -- THE CROSS-ROAD PUMP

While traveling through the country sometime ago, we came to a place where two roads crossed each other. There was a grocery store, a blacksmith shop, and a few houses on either side of the road. In front of the store was a well and watering trough. In the well was one of those old-fashioned, wooden suck-pumps. In order to obtain water from this well one would have to have a cup, basin, or pail with which to dip water from the horse trough to prime the pump. It absolutely refused to give out any water without first receiving a small installment. It was quite amusing to watch those who did not have any water with which to make the required deposit, trying to force the old pump to violate her fixed conditions of giving out water.

Many times in religious meetings we have been reminded of this old pump, especially when we have seen some dry professor of religion who was not living right trying to pump up a testimony, good feeling and a shout. They began by priming the pump with their favorite song, or talking about how good they felt, or what they saw and heard when first converted twenty years ago, or by talking about their dead loved ones in heaven, etc. We admit speaking on these lines does moisten up the neck of the old pump somewhat and cause it to gather a little suction besides arousing the human, thus causing the individual to bluster around a little, shake hands and shed a few crocodile tears, but it does not reach down to the water of life and cause the heart to overflow with the Holy Ghost, joy and gladness.

It often happens when the preacher does not get much divine unction and help in delivering his message, he primes the old pump with guttural, self-manufactured demonstration and hollow blaster, but it is very wearing on the nerves of the hearers. It is tedious enough for one to be compelled to sit and listen to a dead sermon, but when it comes to taking it out of the casket,

standing it upon its feet and charging it with the electricity of guttural and wild shrieks, stamping and human bluster, it is almost unbearable.

Then again an attempt is made to prime the old pump when there is no spirit of testimony on the people, but the leader feels that things must go whether or not, so he jumps to his feet and begins drafting people to testify, etc. But in almost every such case the testimonies are formal and dead.

We are glad to recommend to our readers a better way. Jesus Christ offers to put in a "springing" well that unceasingly flows the year round. Listen to His offer: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

\* \* \* \* \*

### 13 -- THE BALKY MULE

When the writer was a small boy his parents sent him, accompanied by his brother, on mule-back to do an errand up near the city. Since we were both very small we had to be placed upon the mule's back by our parents. This was done, the reins placed in our hands and off the mule trotted towards the city. But we had not gone very far before our anticipated joy was foreshadowed with trouble. We discovered that our long-eared, rail-backed burden-bearer was exceedingly hard-headed and unmanageable. As we were nearing the suburbs of the city there was an old horse grazing in a vacant plot of ground about three hundred feet from the road. Our burden-bearer politely turned from the road in spite of all we could do and went over where he was and began biting him and making trouble. In the meantime, we were pulling on the reins, crying whoa! whoa! whoa! and sticking on his back like two toads frozen with horror. Finally we succeeded in getting him back into the road and headed toward. The next discovery we made concerning our reluctant burden-bearer was that he was balky to an alarming degree. As we got near the city, every now and then, he would make a short turn out of the road and walk up to some one's front gate and stop. No matter how we pulled on the reins or laid on the lash, it was all of no avail, he would have to make that stop. Later on, however, we found out the secret of this conduct. The places where he would halt were father's frequent stopping places.

The next disclosure we made before reaching our destination was that he was unreasonably contrary. Sometimes he would take spells and not stop at all, not even when we were both pulling back on the reins with all our might and screaming whoa! whoa! whoa! at the top of our voices. No doubt, the reader has come in contact with this mule spirit in human form; if not, it is quite evident that he has not lived very long or traveled very extensively. Now reflect a moment and see if you have not, while we paraphrase just two of the characteristics we discovered in the old mule.

In the first place he was exceedingly hard-headed. We feel sure that every pastor has come into contact with this phase of the mule nature in human form. There are members of the church who have been warned time after time against erroneous religious meetings, false doctrines, poisonous religious books, etc., but they heedlessly go on and sink to rise no more. Solomon says,

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

The next characteristic of the mule nature that was brought to our notice was balkiness and stubbornness. This phase of the mule nature is first seen in the home life under the following circumstances: Wife wants to have the house painted, but husband opposes; husband wants to correct the children, wife interferes; husband wants to give a donation to the church, wife pulls back. This phase of the mule spirit is also frequently seen in the official board in the form of a steward, trustee, stewardess, class leader, or preacher. This class oppose and balk at almost every new proposition or suggestion. They never agree that it is time to have a revival, paint the church, give a missionary offering or to do anything. They are so obstinate and stubborn that if their suggestions and plans are not heeded and carried out they will not work at all. Instead of trying to make things go, they will in a secret, under-handed way set out to break them up. Good old Samuel said, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23), and we verily believe it.

\* \* \* \* \*

#### 14 -- THE LAMP WICK

When the writer lived in the country with his parents, frequently father, while in the city, would forget to buy a new supply of kerosene for the lamp. At such times when the oil ran low, mother would put some water in the lamp so as to bring the oil to the top. The thing that impressed us the most about this was the utter impossibility of deceiving the blaze that furnished the light. It would burn nicely and evenly while there was oil, but as soon as it was exhausted the blaze would immediately go out. There was no way of inducing or persuading it to burn for an hour or so on water. O no! as soon as the oil was consumed every one in the house knew about it. No matter how mother would color up the water by putting a piece of red flannel in the bottom of the lamp, all this was of no avail after the oil was exhausted. It would not burn simply because we had company or for courtesy's sake, but quit and would not resume its job until more oil was furnished.

Oh, that God's children were as wise, dutiful and honest as was this lamplight! So many times in a good meeting the Spirit has been grieved because the pastor, through courtesy, put some one up to preach that had lost the oil of grace out of his soul. We once saw an evening service at a camp-meeting killed in this very way. A minister was put in charge of the service who at one time had had the oil, but had let it leak out, leaving nothing but the wick and water of intellectuality and theory. His words were nice, grammatical, and theoretical, but did not contain a bit of light or heat. But the most lamentable feature about it was this, that the camp-meeting committee was aware of the fact before putting him up.

The next thing about the lamp blaze that impressed us was this: It was honest; when the oil was gone it acknowledged it and did not attempt to deceive the people by burning water for an hour. It simply stopped, got out of the way and gave place to a lamp that contained oil. Oh, how God's work would take new life if men and women would do likewise! There are hundreds of ministers, occupying pulpits, who have not had any grace for many, many years, and they are aware of this fact too, but for their bread and butter's sake they are holding on and deceiving the people

year in and year out. It is no marvel that they never have a heaven-born revival or get any souls really saved. We might as well expect a hen to hatch chickens from a batch of china eggs as to expect a revival from these dead preachers.

This phase of dishonesty is also practiced to an alarming degree among the laity. There are many who sing, pray, and testify in the meetings, who have not felt the oil of grace in their souls for months. They do not love their neighbor, neither do they have any appetite for prayer, reading the word of God, nor for spiritual things. They are as free from the spirit of prayer and the burden for souls as an ox. Oh, "Army of the Lord, awake!"

The next thought brought to our mind by the lamp blaze is, notwithstanding the fact that God's children are surrounded and sometimes mixed in with sinners and hypocrites, the time will come when they will be more acutely separated than was the oil and water. The hypocrite and backslider at heart may not be disrobed of their garb of many folds until they get upon their death-beds. However, the disrobing is sure to come, somewhere between here and the gates of pearl, for the Bible says, "There shall in no wise enter into it any thing that defileth, \* \* or maketh a lie" (Rev. 21:27).

\* \* \* \* \*

## 15 -- THE OLD CLOCK

We have often thought on New Year's morning of the clock beginning its long and tedious job of ticking every second throughout the year. If it were possible for it to think and speak, would it not put in a grievous complaint when orders were given on New Year's eve to tick 31,560,528 times during the ensuing year? But a moment's reflection would help matters greatly, when the fact was considered that notwithstanding all the ticking that was to be done it had to be done at the rate of only one tick at a time. It did not have to tick a hundred times or sixty times at any one place along the twelve months' course, but just one tick at a time until twelve months were covered.

The same annoying thought that would attack the clock confronts every beginner in the Christian life. Let us briefly notice a few of the forms under which it comes. It comes to the beginner in the form of the following questions: How are you going to be able to abstain from sin all of the days of your life, for you may live many years? The devil is willing to admit that you may be able to live without sinning during the revival, but says it is out of the question to think of living without it all the rest of your life. He seems to forget the fact that Jesus is just as able to keep us a million years without sin as to keep us one day. Paul said, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

The next way the enemy gets souls under a strain and crossing bridges before they reach them is worrying and wondering if they have received enough religion or sanctification to go to the stake or into the lion's den. Remember, dear one, you are not required to have enough grace this moment to go into the lion's den and fiery furnace, unless the door is open and you are in the act of being thrown in; that is the only time you are required to have the "lion-den and fiery-furnace" grace. God only gives you grace as you need it. For one to carry around with him daily the "lion

den" grace would be like a man carrying around a cannon on a sparrow hunt. The promise is, "As thy day so shall thy strength be."

\* \* \* \* \*

## 16 -- THE GUN THAT HUNG FIRE

One day a farmer discovered a rat in the barnyard and called to the folks at the house to bring the gun at once. On receiving it, he took aim and pulled the trigger, but to his astonishment it hung fire and caused him to miss the game.

This story so accurately resembles some sights we have seen and experiences we have had in the work of the Lord that we could hardly refrain from laughing when we heard it. Let us notice in the religious world some ways the gun hangs fire and lets the game escape.

First. It is sometimes done when an evangelist has delivered a red-hot sermon that makes sinners and backsliders quake with fear and conviction, and then some other minister who is not in the Spirit gets up to give the altar call. By the time he thrashes around and gets up steam the game is gone. We remember a similar occurrence at a camp-meeting which we attended years ago. A good brother delivered a red-hot, forty-minute sermon and then turned the meeting over to another worker to give the altar call. The dear worker did not seem to get help from God; however, he beat and thrashed around for forty or fifty minutes. Of course, by that time there was no need of an altar call, for the Spirit had ceased striving, the conviction had lifted and the game was gone.

Second. We have often seen the gun hang fire when those in charge of the singing have either failed to have a selection ready when the speaker was through, or else have had one that was not appropriate for the occasion. We have seen instances where conviction has been sung clear off of a meeting through some tame, superficial song.

Third. The same mistake is also made when a deep, soul-stirring message has been delivered and there is deep conviction on the people and everything is ripe for an altar call, but instead the minister proceeds to take up the offering and, of course, after he gets through and attempts to give the call the game is gone.

Fourth. Another way in which the proper results are not obtained is when the message has been given, deep conviction has settled on the people, and the altar is lined with seekers, but the saints and altar workers are slow and backward in flocking around the altar and praying the seekers through.

Fifth. Great harm is done when the people of God fail to attend the convention, revival, or campmeeting from the very beginning. Many of them hold back until the meeting is half over and then criticize it if things do not turn out to their liking. They should have been there from the very start to help get up steam and not wait until it was half over and come in to ride the tide.

A final way is when the Spirit prompts us to speak to some unsaved soul, but we defer the matter until the opportunity is lost. Some years ago a Chicago merchant lost his health and went

abroad, hoping to recover it, but on failing to do so returned home. One day as he was visiting the store to see how things were progressing, the Spirit told a brother, who was the shipping-clerk, to speak to him about his soul. But as the merchant was such a high-strung man, the brother kept deferring the matter from time to time during the day. Finally the merchant left for home and during the night committed suicide, Next day the brother was so condemned that he could scarcely forgive himself. He had hung fire and in doing so had let an immortal soul slip into hell forever.

\* \* \* \* \*

## 17 -- THE SUDDEN CHANGE

A few years ago, after closing a series of revival services in Pennsylvania, we started for Florida by the way of Washington, D. C. It was about the middle of December and there was an abundance of snow and ice throughout the North. We left Washington about 3:30 P. M. on Tuesday and swept away through the snow-capped hills of Virginia and on down through North and South Carolina and Georgia. After being on the train for about nineteen hours the atmosphere grew mild and balmy, and green grass, evergreen trees, blooming flowers, waving palms and fertile fields began to appear. Some one of the party asked the question, "Where are we?"

The quick response was, "We are in Florida!"

Well does the writer remember the time when he left the frozen-up hills of a justified life, which was occasionally warmed by the love of God, and boarded the train of prayer, consecration and crucifixion, drawn by the engine of "faith," and was borne on, and on, until the heavy, oppressive atmosphere lifted and his soul overflowed with joy and gladness and he found himself in a world mantled with the Sun of Righteousness and beautified with evergreen trees and blooming flowers, where the perennial springs of joy and peace unceasingly flowed. Finally the question arose, "Where are we?" The reply was, "In the land of Beulah!" When we were back in the land of "justification," getting a blessing here and there, it did not seem possible to reach a place where the sun never set and the moon never withdrew.

Truly, there is as great a contrast between the life of justification and sanctification as there is between winter and summer. It was no marvel that the poet asked the question--

"Is not this the land of Beulah,  
Blessed, blessed land of light,  
Where the flowers bloom forever  
And the sun is always bright?"

\* \* \* \* \*

## 18 -- THE SHORT PENCIL

The writer, upon discovering in his vest pocket a bit of lead pencil about an inch long, asked himself, "Why do I keep this bit of pencil in my pocket?" But for some unknown cause he was impressed to put it back into his pocket. One day, after writing something of importance with a

longer pencil, he found it necessary to erase part of it; but lo, he had no eraser! Like a flash he was reminded of the short pencil in his pocket and on taking it out found, to his happy surprise, it contained the needed eraser.

By this little event we were taught a wonderful lesson. We were reminded of the hundreds of God's children who feel they are of no service whatever, owing to their lack of talent and ability to accomplish as much as others more brilliant and gifted. However, they should take heart and be encouraged over the fact that God has a place in the vineyard for every one of His little ones. No matter how ignorant, obtuse, slow of speech, or dull of comprehension they may be, His chief requirements are to be clean and right.

It will no doubt be a source of great consolation as well as encouragement to those who are tempted on this line if they would take a retrospect of the Bible characters and observe the mighty exploits recorded there which God wrought through humble, non-assuming persons and small things. He slew the giant and confounded the whole Philistine host through a lad with a small sling-stone (1 Sam. 17:49). He fed the Prophet Elijah, the widow and her son with a handful of meal and a little oil (1 Kings 17:12). He caused a great Syrian general to be healed of his leprosy and a nation to get acquainted with the power of the God of heaven through a little maid's testimony of twenty words (2 Kings 5:3). He fed five thousand men besides women and children with five little loaves and two fishes. He also had the following passages recorded for the encouragement of those who would be tempted over their lack of talent and ability: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). "She hath done what she could" (Mark 14:8). "And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in ALL THAT SHE HAD, even all her living" (Mark 12:42-44). Again we read: "For if there be first a WILLING MIND, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Many have been won to Christ through a single word, a friendly handshake, a loving "God bless you," or a silent, uplifted shining face. These are little things that every one can take a part in. Therefore, let the brother who has but one talent take heart and put it out to the exchangers, and when the King shall come he will receive a glorious "well done."

\* \* \* \* \*

## 19 -- THEY WENT TO DINNER

In a certain village in the South there was an old well which had the reputation of containing a keg of gold money which had been hidden there during the war of 1861. On an appointed day a company of men with ropes, grab-hook and pulleys went to the well to make a final attempt to obtain the long-hidden treasure. After several hours of incessant labor they got the keg about located, but it was deeply buried in the mud beneath the water. This being the case, they realized the fact that it would require several more hours of labor to obtain it. As it was noon and time to go to dinner, they decided to go and get something to eat and then come back and resume their expectant task. They left their tools, pulleys, etc., around the top of the well and went off to

dinner. But during their absence another party of young men who had been observing them from afar came and made a hasty attempt to obtain the keg (since it was public property) and succeeded in so doing. When the other men returned, all they found was their tools and a wrecked, water-soaked, muddy keg lying upon the ground. They had failed and lost the victory through stopping to eat. We must all admit that these men were not the only ones who have lost great victories and blessings through stopping to eat, but the "table god" is still a mighty instrument in the hands of the devil in defeating God's people. Let us notice some of the ways this is being repeated in the ranks of Christianity.

First. It sometimes occurs at camp-meetings when the altar is lined with earnest seekers that the dinner-bell rings, and ninety per cent of the Christians abandon the altar service and go to dinner. It is generally the case when they return that the melting spirit of conviction is gone from the seekers, or else they have grown discouraged and have left without obtaining what they came for.

Second. It often happens when a camp-meeting is in full blast and deep conviction is upon the unsaved and the burden of lost souls is resting heavily upon the greater part of the people of God, that instead of entering into the spirit of the occasion give way to pleasure and go fishing, berry picking or into the woods in search of wild greens.

Third. It is frequently noticed when the people of God are engaged in a revival or camp-meeting and great power and conviction is settling on souls, that the workers do not observe the fast-days, but give way to a gluttonous, gormandizing, self-indulging spirit, eating heavy dinners and late suppers, making ice-cream and pastry, and doing many other such things, all of which are great enemies to power (when misused), besides being some of the easiest ways in the world to lose the spirit of prayer and soul burden.

\* \* \* \* \*

## 20 -- THE EAGLE

Several winters ago, amid the broken ice that floated down Niagara River near the falls, was the carcass of a dead lamb which was sighted by a hungry eagle. The eagle hurriedly lighted upon it and began to dine; however, he seemed to realize to some extent his dangerous position, but as the carcass had some distance to float before reaching the falls, he decided to feed upon it for a while and just before it reached the falls he would fly away. But to his great surprise when it reached the falls and he attempted to fly, he found that his claws had frozen fast into the wool of the lamb. He made several attempts to free himself, but could not and went over with the floating ice and was crushed on the rocks below.

Here we have a striking picture of the procrastinating sinner. There is hardly an unsaved man or woman to be found who expects to be lost. They all intend to leave sin's road some day and turn to Christ. If today we would descend into hell and talk with its billions of lost souls, doubtless two-thirds of them would testify to the fact that they were not infidels or skeptics when in this world, but believed in Christ and the Bible, and the one thing that caused their ruin was procrastination.

A young lady, who was a distant relative of the writer, died some years ago. She had spent the greater part of her life seeking worldly pleasure, but when the last moment came and she realized that she must die, her parting cry was, "Oh, that I had one-half hour in which to make peace with God!" She had feasted too long upon the carcass of worldly pleasure; therefore, she went crashing over the falls of "eternal death" struggling to free herself.

Edward Gibbon, who had feasted heartily upon the sweet meats of worldly pleasure for more than a half century, went whirling over the rapids of death, exclaiming, "All is now lost; finally, irrecoverably lost!"

Philip III. of Spain went rushing over, screaming, "Oh, would to God I had never reigned! Oh, that I had lived a solitary life in the wilderness! Oh, that I had lived alone with God! How much more secure should I now have died! With how much more confidence should I have gone to the throne of God! What doth all my glory profit, but that I have so much the more torment in my death?"

A few years ago, while we were conducting a special meeting in the State of Maine, one of the workers called to see an unsaved woman who was lying at the point of death. She had been ill so long that she was only a frame of skin and bones. All the skin had come loose from her hands and arms and hung down like a rent garment, leaving the bones perfectly bare. Whilst in health, this woman had been dealt with about her soul again and again, but concluded that there was time enough yet and continued to feed upon the carcass of sin. When death's dart went piercing through her heart, notwithstanding the fact that she had been exhorted by those around her to trust Jesus, she passed over the falls of "eternal death" whispering, "I can't find Him! I can't find Him!" Reader, take heed, or you will feed too long upon the carcass of sin that floats down the "River of Death" and go over the falls to eternal ruin.

"I've missed it at last," he repeated,  
While the shades of despair gathered fast;  
'My hopes are forever defeated,  
I have missed, I have missed it at last.'

"The Spirit insulted, resisted,  
Still pled till the die I had cast;  
I said, "Go Thy way," I insisted;  
He went; I have missed it at last."

\* \* \* \* \*

## 21 -- THE POMEGRANATE

One spring, while down on the gulf coast, accompanied by some friends who lived in that section of the country, we visited a man who had a pomegranate tree in his yard. As we had never seen one, we made quite an ado over it. After returning North, our friend, thinking we might enjoy a few ripe ones, shipped us some. But as we were not familiar with that kind of fruit we did not

know how to prepare it, so we began eating it just as we would an apple. To our surprise and astonishment we found it to be almost as bitter as gall. We wondered if there could be any mistake, as we had always heard what a delicious fruit it was, and besides the Bible speaks so highly of it. Later on we discovered the secret. The fruit was something on the order of a grapefruit, having various cells. It also had a hard, pink-colored rind, about the thickness of that of a lemon, which was almost as bitter as gall, and which had to be removed before the fruit could be eaten. We at once realized our mistake. The fruit was all right, but it was the rind that we were having trouble with.

Is this not the same "station" at which the "salvation" and "holiness" opposers are having similar trouble? They are drawing up their faces, turning up their noses and puckering up their mouths over the shouting, the weeping, the plain dress and the strict line of separation, etc. They think these things are all that there is to salvation. They worry and fret themselves wondering if they should give up theater-going, dancing, card-playing and other similar pleasures. But I declare unto you, friend, they are gnawing at the rind. We admit the fact that all of these things have to be removed before one can reach the "joy of the Lord" just as the rind had to be removed before we could enjoy the pomegranate; but after that is done, Oh, how delicious! After David succeeded in getting through the rind of repenting, confessing, prayer and fasting, he exclaimed: "I will bless the Lord at all times: His praise shall continually be in my mouth." Paul spent three days in Damascus on the street called "Straight" getting through the rind and declared in his testimony, some time afterward, that he was on earth and in heaven at the same time. Wesley, after getting through the rind, wrote the following lines:

"Earth is a scale to heaven for me,  
Sense marks out the road;  
The creature all leads to Thee  
And all I taste is God."

Fletcher, after getting off the rind, testified as follows: "I will confess Him to all the world; I declare unto you, in the presence of the Holy Trinity, I am now dead indeed unto sin and alive unto God. He is my Prophet, Priest and King, my indwelling Holiness, my All in All." Benson testified after getting through the rind: "My soul was, as it were, led into God, and satisfied with His goodness,

...Oh, what a change lie hath wrought in me! Glory to God! I am indeed put into possession of a new nature... Over and over again, with infinite sweetness, did I dedicate myself to God."

Now, reader, if you are having all bitter and no sweet, all crosses, spears, hammers, nails and thorns and no resurrection glory, you may well conclude that you have not gotten through the rind. However, do not get discouraged but press on and you will finally reach the fruit.

\* \* \* \* \*

While recalling childhood days, we were reminded of Our many bumblebee chases, rabbit hunts, chicken funerals, lizard executions, etc. The little insect whose name is used as the title of this chapter was quite a factor in our childhood sport. It was small, being about half the size of a caterpillar and about half as long. It made its home in the ground in a small hole similar to that of an ant. However, it had various places where it could hide away. The amusing feature about this little insect was, it would answer to a certain call which we boys made, provided we spent enough time coaxing it. We have spent many a golden moment lying flat upon the ground at the vestibule of the doodle bug's home, coaxing him to come out. Often when it was slow and reluctant in responding, we would put a broom-straw down in its hole to induce it to come out quickly.

Since we have grown to manhood, we had well-nigh forgotten this little member of the insect world, but on being engaged in the work of the Lord and coming in contact with so many people who love to be persuaded, coaxed and petted, we have discovered that the doodle bug family has not all died out, but still remains to this day. We will now mention some of the circumstances under which the coaxing and petting has to be done, for it may be that the reader will remember meeting some of the doodle bug folks.

First. This family is unusually timid and backward in the testimony or class-meeting; therefore it takes quite a bit of teasing, coaxing and persuading to get them to pray or testify in public.

A second circumstance where it is quite necessary to use the "coaxing salve" is when something was said in the sermon, or in some testimony, that seemed to personate, insinuate or reflect upon Mr. Doodle Bug; so he took offense and resolved not to attend the church any more. Therefore the pastor and stewardess had an all-day job on Monday coaxing, humoring, flattering, petting and teasing Mr. Doodle Bug not to withdraw from the church.

The next circumstance where this occurs is when a class-leader, secretary or superintendent is needed. Mr. Doodle Bug wants the job and will not admit it, but he is waiting for the committee to call on him with the "coaxing salve." As when we were boys, we often found it necessary to put a broom-straw into the doodle bug's hole as an inducement, so we must now make mention of his noble work in the church paper, elect him as delegate to the convention, or make him president of the Young People's League, etc. Now, reader, have you ever run across any of the doodle bug family in your travels? If not, you surely ought to be thankful.

\* \* \* \* \*

## 23 -- THE HOUSE-BOY

On the cotton plantations in the South they engage a large number of colored people to do the fieldwork. Out of this number the proprietor sometimes selects a young man to do chores around the house. It was a part of his duty to attend to the lawn, the chickens, the porches, help around the kitchen and serve in the dining-room. It was only a few weeks before there would be quite a difference between this lad and the ones who worked in the field. Where the field-lad wore a dried-up, hungry look upon his face, the house-lad was as round and plump as a butter ball. He wore a happy, cheerful look almost continually. The cause for this marked difference was as

follows: The lad who worked in the field was fed only three times a day with ordinary food, while the house-boy got the best of food three times a day and a lunch between meals, and besides this the cook would frequently give him a gravy-pan to sop, a little cream to drink or a ham bone to pick. It was therefore no marvel that there was such a marked difference between the two lads.

If we spiritually apply this little illustration, we shall be able to see very readily why there is such a noticeable difference in the facial appearance of a justified and a sanctified Christian. The justified one gets blessed occasionally, and he wears somewhat of a dried-up countenance, while the sanctified one wears a joyful smile and has a nimble gait throughout the day. He does not stay away from the prayer-meeting just because it is cold or looks like rain. He is just as prompt and faithful in attending the meeting as he is in attending to his daily business affairs.

Another noticeable feature about the house-boy that made him different from the field-boy was that he became intimately acquainted with the proprietor. So it is with the sanctified Christian; he becomes so well acquainted with Jesus because he is his daily companion. Before he was sanctified Jesus seemed so far away, but since he obtained the blessing he is more intimately acquainted with Him than he is with the wife of his bosom.

The house and field-boy differed in still another way. The proprietor placed more confidence in the house-boy and trusted him with more valuable articles than he did the other. So it is with the Lord; He places more confidence in the sanctified soul and trusts him with more of His gifts and graces than He does the justified soul, for the very reason that there is something in the justified soul that is liable to spring up and cause him to be unfaithful and betray his trust. If he is greatly used of God he is liable to get puffed up and take the glory to himself; if he gets persecuted, he is liable to get angry and retaliate; if he is neglected, he is liable to grow discouraged and backslide. Therefore God can not trust him with any great amount of grace and blessings like he can the sanctified soul.

The final noticeable mark of difference between the two boys was that the field-boy wore a white-and-blue checked shirt, while the house-boy wore the proprietor's old white shirts. Just so it is with the sanctified soul; he wears Jesus' spotless garment of "purity" all the time, while the justified Christian's garment is streaked with pride, jealousy, envy, prejudice and fear of man that bringeth a snare. But thank God we can all be house-boys!

\* \* \* \* \*

## 24 -- THE FRUIT PUDDING

A few springs ago, the writer visited some friends in Southern California. One day while there the lady of the house proposed making us a "California fruit pudding." We had never seen one, and therefore heartily agreed to the proposition. We took a seat where we could see just how she made it and what was put into it, etc. She began by slicing into a large wooden bowl a real ripe pineapple, two bananas, a nice sweet orange and then poured in a small jar of preserved cherries. Next she put in some grated coconut, then added some Jell-O and a few pounds of sugar. After she had it well mixed and all completed, she dumped it onto a large platter and it was ready to be sliced and eaten.

This is an exact description of what God does when He sanctifies us wholly. He makes a conglomeration of heaven's best and puts it into our souls. He has almost exhausted language, using sublime and magnificent terms, to describe this wonderful experience.

Let us briefly observe just a few of them. He in one place calls it "A land of corn and wine and oil." In another place He calls it "A land that floweth with milk and honey." Again He compares it to a bride: "But thou shalt be called Hephzibah and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." In another place He likens it unto a world with an unclouded, unsetting sun: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Paul also made us a little fruit pudding in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let both writer and reader thank God for the fruit pudding of entire sanctification.

\* \* \* \* \*

## 25 -- THE EYELESS NEEDLE

One evening, in a certain city, a sister sat down to do a little mending. Upon getting things together, she proceeded to thread the needle, but after several attempts failed. She then passed it to the writer, who cheerfully took it and tried to thread it, but could not. On making a close investigation, however, he found it had no eye.

In an instant we saw why the great mass of church-members all over the land fail to see any harm in dancing, card-playing, picnics, tobacco, and the social glass, notwithstanding the fact that the man of God stands Sabbath after Sabbath endeavoring to make them see the way of the Lord and also the folly of such things. The reason they fail to see it is that they are blind as bats and never have been awakened or converted to God. John says very emphatically, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Paul also said in 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." So we can plainly see by these two passages that he who fails to see harm in such sinful practices is a sinner and is blind to the way of God, no matter to how many churches he belongs or how often he has been baptized.

This picture is also shown in sin-pleading, holiiness-opposing ministers who say they can not see how any one can live without sin or be sanctified wholly in this present world. But it is an evident fact that whoever fails, after carefully reading the Word, to realize the possibility of being saved from all sin in this present life, through the power of the Son of God, is blind and dead and has never felt the resurrection power of Jesus Christ. And whoever and wherever that man is who excuses and pleads for sin, it is an unmistakable fact that there is a certain sin that he does not want to renounce; he is therefore a dangerous man to trust around your home and family.

A third way in which people are attempting to thread the eyeless needle is seen when parents have a desire to make their sons ministers, while at the same time they are not called of

God. However, they send them to college and drill it into them anyway; but if they have not been called and especially anointed of God for such work, they will be but eyeless needles.

Another way in which much labor, time and money are being spent trying to thread the eyeless needle, is man-made foreign missionaries -- people who have not the work at heart, nor the burden for lost souls; people who have not the courage to hold an open-air meeting in the home land. There are hundreds of this class sent to school and drilled for the foreign fields, but ninety per cent of them backslide before reaching the heathen and when they do get there, instead of elevating and Christianizing them, they teach them the sins and vices practiced in the home land. May the Lord help us to throw away these eyeless needles or else take them to the foundry (fountain) and get their eyes opened! Amen and amen!

\* \* \* \* \*

## 26 -- THE LAST LAUGH

About four o'clock one beautiful June morning in Chicago, a young lady accompanied by some friends went out for an "auto joy ride" through South State street. On reaching Thirty-sixth street, she sent up a volley of gleeful laughter and swept on at the rate of forty or fifty miles an hour. Strange as it may appear, that outburst of gleeful laughter proved to be but the parting yell of a lost soul who was preparing (in a few seconds) to take its leap beyond the bounds of time, for on reaching Thirty-seventh street, the chauffeur lost control of his machine and ran into the curbstone. The young lady was thrown with full force against an iron post which crushed her skull and strewed her brains on the street.

It will never be known, in this world, how many times this same thing has been done by thoughtless, fun-making, giddy sinners at revivals and campmeetings. When they were disturbing the meeting, laughing, and making fun of the preacher, they had no idea that it was their last laugh.

We shall never forget a young man who attended a tent-meeting conducted by the writer. He stood at the door one Saturday night with a cigar in his mouth and looked upon the meeting with disdain.

This was about nine o'clock Saturday night, and the next time we saw him was Sunday afternoon about four o'clock, but he was in quite a different position from that of the evening before, for he had died during the night and was shrouded and lying upon the cooling-board. The fiendish sneer and Satanic giggle at the tent door, the night before, proved to be the muffled wail of a doomed soul that was rushing its way beyond the bounds of hope and pardon.

Some years ago, a few of God's humble children were holding an open-air meeting on a street corner, near a large hotel, in a town in Southern Illinois. The proprietor's daughter accompanied by a young man came tripping by and, with a fiendish grin and giggle, said to her suitor, "Why don't those fools keep their religion in the church." She walked just one block farther and was run down by a runaway horse. Her almost lifeless form was borne to the hotel, while her heart-broken father hurriedly sent for the Christian workers to come and pray. They came, but arrived only in time to see a damned soul gliding over the falls of "eternal death."

On another occasion some of the workers were conducting a meeting in a large city in the South. An unsaved man, while passing the mission, heard the singing and made several sarcastic remarks regarding the meeting. He also said by way of conclusion, "Whisky is my god," and walked about fifteen yards farther, when an unseen power threw him upon the sidewalk with such awful force that it fractured his skull. He lived about six hours and then passed into the land of the unknown. So the fiendish sneer and hell-hatched giggle at the mission door proved to be the last laugh.

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

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

\* \* \* \* \*

## 27 -- THAT OLD LOG

When the writer was a boy living on a farm, father would sometimes clear up new land. After we had cleared it all and cut and burnt the underbrush, there would sometimes be, lying here and there, partly buried in the ground, several old, half-decayed logs which had to be dug out and removed. These old logs did not have any apparent signs of lurking danger about them but were so clean and harmless in appearance that they often induced the weary farmer to sit down for an hour's rest. But when they were taken out of the ground and turned over, we would be startled at the many kinds of occupants that were making their homes thereunder. Sometimes there would be crickets, beetles, spiders, thousand-legs, lizards, scorpions, ground-puppies and snakes, all making their homes there.

Let us now look beneath our log of "sanctity" and nice, religious talk and appearance, and see if any of the following reptiles of carnality are lodging thereunder, viz., anger, pride, jealousy, impatience, deceit, covetousness, fear of man, unclean imaginations, uncharitable suspicions, malice, strife, envy, prejudice, revenge, and unbelief. There are hundreds that profess religion, testify and shout for years, who carry around this evil brood every day.

No marvel that Jesus said, "Out of the heart of men proceed evil thoughts... murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). Fletcher said, "Look into

the inward chamber of imagery, where assuming self-love, surrounded by a multitude of vain thoughts, foolish desires, and wild imaginations, keeps her court. Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many more of the evils from the retinue of hypocrisy and unbelief." May God help you to turn over the old log and clean out and kill out the evil brood lurking thereunder!

"Yes, my Redeemer, they shall die,  
My heart hath so decreed;  
Nor will I spare those guilty things  
That made my Savior bleed.

"While with a melting, broken heart,  
My murdered Lord I view,  
I'll raise revenge against my sins  
And slay these murderers too."

\* \* \* \* \*

28 -- HE IS DEAD!

After a long or brief period of illness, after your friends and loved ones have undergone days and weeks of almost breathless suspense, after the physician has made his last visit to your bedside, after "a deep-drawn sigh, a gurgling mourn, and a last convulsive wrench," then the care-worn, heartbroken, sobbing watcher shall whisper, "He is dead!"

There is a world of meaning concealed in these three small words, "He is dead." Oh, where is the man or woman to be found upon earth who can give us the full import of them! There are many who can give abundance of information concerning various things pertaining to this life, but when it comes to giving the full details of what one experiences and feels when dead, there is no one upon earth vested with such knowledge.

In the following lines I shall endeavor to mention a few of the many things implied in these words, viz., "He is dead."

First. A soul has paid the debt that all must pay (unless he remains until Jesus comes). When God pronounced the curse upon Adam in the Garden of Eden, He said unto him, "Dust thou art and unto dust shalt thou return" (Gen. 3:19). Paul also said in Hebrews 9:27, "It is appointed unto men once to die." Therefore by these statements we are made to see very clearly that all must go. Hence when we are called to the funeral of others and look upon their cold, lifeless form in the casket, it is only a photo of ourselves, for it will be only a few brief years until the watcher shall whisper, "He is dead." Then friends and loved ones will also be summoned to take their last look upon our lifeless form.

A second thing implied in this small sentence is that he has laid aside all of earth's equipment but character. There is not a truer statement in the Bible than the one uttered by afflicted Job, where he said, "Naked came I out of my mother's womb, and naked shall I return thither."

Paul took up the same thought when he said, "Godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out." Reader, you may be greatly adoring the things of this world and be holding tightly to its wealth, fame, honor, and beauty, but bear this in mind, "You must leave all of your estate but a grave, all of your movable goods but a winding sheet, and all of your houses and barns but a coffin, and go to meet God, empty-handed."

"The great man, he came to the judgment,  
But his greatness he'd left far behind;  
The angel that opened the record  
Not a trace of his greatness could find.

"The rich man was there, but his money  
Had melted and vanished away;  
The pauper, he stood at the judgment,  
His debts were too heavy to pay."

The great question in that awful hour will not be what you have possessed or what you have known, or what men have said about you, but it will be, "Is thine heart right with God, and thy soul wearing a garment of spotless white?"

A third thing implied in these three small words is that an immortal spirit's probation on earth has just ended. Oh, where can words be found to express the world of meaning pent-up in this awful thought! Let us briefly observe a few things concealed herein. 1. It means that a spirit of human birth has just crossed a line where prayer, fasting, preaching, and the Bible, with its three thousand promises, can never reach it again. 2. It means that a human spirit has reached a condition where the blessed Holy Ghost, the executive of the Godhead, can not do one thing more in drawing it to heaven or restraining it from hell. All that can be done to help souls to gain heaven and escape hell must be done in this life. "Now is the accepted time. Behold today is the day of salvation!" Jesus said, "I must work the work of Him that sent me while it is day, for the night cometh when no man can work" (John 9:4). 3. It also means that a human spirit has just leaped beyond the bounds of the blood, the cross, the grace of God, and the power of redeeming love. It is either right or wrong forever, cleansed or polluted for all eternity.

A fourth thing implied in the words, "He is dead," is that a being who has dwelt upon earth for twenty, thirty, or forty years, where it was accustomed to springtime, summer, fall and winter, water and air, night and day, has just passed out of the world and begun an endless day or an endless night. "Cast ye the unprofitable servant into outer darkness" (Matt. 25:30). "And these (the wicked) shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

Fifth. The next thing involved in these three words, "He is dead," is that an immortal spirit, who has long been beset and perplexed with doubts, fears and uncertainties, has in an instant been thoroughly and eternally convinced that there is a God, a devil, a heaven, and a hell. Oh, awful thought!

A sixth thing implied in these three words is that a great seed sower who has been engaged in scattering seeds of immortal growth, seeds that brought forth fruit unto eternal life or eternal death, has suddenly been summoned away to reap with eternal sadness or gladness the harvest that it has so faithfully and abundantly sown in words, deeds, and thoughts, all the way from the year of accountability to its dying day.

Seventh. A human spirit has just given up its citizenship upon earth and gone to be a citizen of heaven or hell. How amazingly strange it must appear to a human spirit to leave this world and its multiplicity of cares, sorrows, burdens and heartaches and awake in heaven upon the streets of gold amidst countless millions of saints and angels.

"Mid vine-clad hills with spicy bowers,  
'Mid leafy groves, 'mid blooming flowers,  
Where brooklets ripple, sparkling bright,  
Where dazzling glories meet the sight,  
Where cherub voices loudly sing,  
Where bells of heaven sweetly ring;

"Where love-lit fires by seraphs fanned,  
Celestial waters splash the sand,  
Where holy raptures fill the air,  
Where blissful glories own no care,  
Where heart throbs sound to music sweet,  
And mighty raptures guide our feet."

On the other hand, how amazingly strange must a soul feel to leave this beautiful earth, which is so nicely lighted by a golden sun and arched over by a beautiful azure vault, bestudded with more than a billion starry lamps; which is so beautifully frescoed with flying billows and snowy clouds tinted with a golden hue, uniformly furnished with giant hills, beautiful forests, and dancing cascades, winding rivers skirted with grassy meads, ferns and flowers in endless variety; which is also hourly serenaded by the musing winds, the singing birds, the sighing hills, the murmuring streams and the endless song of the hoary deep.

What must it be for a soul to leave such a beautiful place and suddenly descend into the underworld and enter that huge vortex of unquenchable fire and take up its eternal abode with the immortal heirs of endless shame, "who are forever swept on the billowy blast of damnation, where the rain of fire and the hail of brimstone in a horrible tempest roll the black crest waves, tissue with fire, on and on into the blackness of darkness forever!"

Reader, how are you living? And where will your soul be, in heaven or hell, when the watcher shall say, "He is dead?"

\* \* \* \* \*

## 29 -- CLOSING THE WRONG EYE

In the State of North Carolina there once lived a lad who took great delight in hunting. Because of this fact some of his friends presented him with a huntsman's outfit. He spent hours hunting, treeing and shooting at game but never seemed to hit anything. One day, in the presence of his uncle, he attempted to shoot something, and placed the gun against his right shoulder. In taking aim he closed his right eye, but the man informed him that he was closing the wrong eye. In an instant the lad realized why he had not been successful in killing any game. All this time he had been closing the wrong eye and missing everything he shot at.

Would not this little narrative reveal to many an unsuccessful minister and Christian worker wherein lies the cause of defeat and failure in the work of soul saving? Let us consider a few things that would come under the heading of "Closing the Wrong Eye."

First. One way of closing the wrong eye is for the minister to take an inappropriate subject for the class of hearers present. We once attended a night service of a large city tent-meeting where troops of sinners were gathered; but instead of the speaker giving a message on repentance, the love of God, the judgment, or the awfulness of being lost forever, he spent the entire preaching hour describing how the bride would appear arrayed in her long white robes in heaven. He had an excellent theme, but it was the wrong time and place for it; as a result the meeting fell as flat as a pancake. In taking aim at his immortal game he closed the wrong eye and missed it a mile.

Second. Instead of giving a God-sent, red-hot gospel message when they get up to deliver a sermon, they begin on some certain hobby, such as "the dress question, life insurance," etc. We heartily admit that these things are wrong and greatly need to be preached against, but there is a time and a place for such a message. Nothing is ever accomplished by displaying the Christian people's faults and shortcomings before a congregation of sinners and religious critics. We once saw a good brother shut himself clear out of a tent-meeting and close the ears of the congregation to all of his after messages by delivering for his introductory sermon a discourse on plain dress. He should have begun on a more generally accepted theme, and after gaining the confidence of his hearers his discourse on plain dress would no doubt have met a hearty reception.

Third. Workers do "house-to-house missionary work" instead of continuing to hold up the salvation of Jesus Christ to the people. They drift into talking "denominations, creeds, forms of worship and modes of baptism," and other dogmatic points. When the smoke clears away they discover the fact that in taking aim they closed the wrong eye and missed the game.

Fourth. Workers go back into the congregation and draft souls to the altar who were under no conviction whatever. They keep them kneeling for hours when there is no spirit of prayer on either seeker or worker, and when they do get away it will be almost impossible to get them forward again.

Fifth. Workers deal unwisely with souls at the altar. They begin relating to the seeker all of the light and conviction that God has let shine upon them during their entire twenty years' Christian pilgrimage and by so doing choke the seeker to death. At this point the devil begins telling him that he can never do all that, nor give up all those things, and he becomes discouraged and leaves the altar. They should have told him only the essentials; then, when he became more melted and obtained some grace to oil his throat, it would have been no trouble to get him to swallow deeper truths and more advanced light. Their blind zeal and impetuosity caused them to overlook the fact that chickens have to be caught before they can be picked, and then too it requires a lot of scalding hot water poured onto them to loosen the feathers.

Reader, which eye are you closing in your gospel hunt for immortal souls? Remember, "He that winneth souls is wise" (Prov. 11:30).

\* \* \* \* \*

### 30 -- STOPPED AT THE WRONG STATION

One evening in the State of Kentucky, a party of men went to a railroad station and purchased tickets to go up the road twenty or thirty miles to a large town. But when they applied for them the agent said there would be no train that night except the "flyer," and in order to get it they would have to walk about a mile and a half to the water-tank, as it did not usually stop at his station. However, he told them since there was such a large company of them, if they would get out and flag it and the engineer saw them in time, he might stop and take them on. He insisted, however, that the safer way was to go to the water-tank, the regular stopping point. But they decided to stay where they were and take chances on flagging it, as others were reported to have done in time past. By and by they saw it in the distance, rumbling like thunder, with sheets of fire streaming from its wheels. When nearing the station they began flagging it, which provoked the engineer and he pulled the throttle wide open and passed them by like lightning.

This reminded the writer of the many, many Christians who are expecting to take the train for heaven at the station of "justification," notwithstanding they have been told over and over that the train does not stop there and that the Bible says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). But as they have been told by some sin-pleading, holiness-opposing preacher or class-leader that the train does stop there, it seems impossible to get them to go up to "holiness," the divinely appointed stopping place. The false minister tells them that their grandparents boarded the train at "justification station," with quite a bit of baggage, viz., old pipes, horseshoe plugs, morning drams, two and three divorced wives, etc. But God's Bible says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27).

We once heard of a man who refused to seek entire sanctification on the ground that he would get it at death, but when passing through the ordeal of death was asked by some one if he was seeking it then. His distressful reply was, "I am at war with the Philistines and have nothing to fight them with." He found out to his eternal sorrow that he had stopped at the wrong station.

Reader, please take a friend's advice and go to the right station, the one divinely appointed by God the Father, Son and Holy Ghost, which is "holiness" (Heb. 12:14).

\* \* \* \* \*

## 31 -- THE SLOT MACHINE

The reader is, no doubt, quite familiar with the little "slot-machines" which are found on the walls and posts of railroad stations and waiting-rooms. This silent little peddler possesses some striking resemblances to the promises of God, and when viewed in gospel light is quite an impressive preacher. Let us briefly notice a few of them.

First. The machine appears perfectly dead and useless to disinterested observers. So it is with the promises of God. How often we have heard sinners and non-spiritual people make the remark that the Bible was a dry uninteresting book and not worth the time spent in reading it. But all who have made a closer investigation have found it filled with life and power, especially when they began to use it and to fall in line with its teachings.

Second. The slot-machine resembles the promises of God in that it is absolutely impartial, having no respect of persons whatever, but serves with equal delight the rich, the poor, the white, the black, the high, the low, the great and the small. All that is required of each one is to deposit a penny and each one is met with the same cordial, prompt service. How beautifully this harmonizes with the words of Jesus in Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" also in Rev. 22:17, "Whosoever will, let him take the water of life freely." Therefore, the harlot, the drunkard, the outcast, the gambler, the thief and all the sin-stained children of Adam may freely come and find an equal welcome at the throne of grace.

Third. It has but one price for all applicants -- no more for the rich and no less for the poor. Just so it is with the grace of God; we can all obtain it for the selfsame price. Listen to the words of inspiration, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Fourth. This machine resembles salvation because it remains perfectly silent until all conditions are met. It is not induced to give out its treasure by people simply getting out their pocketbooks or jingling their money or holding it in their hands. Neither does it respond when one steps upon it and puts the penny partly into the slot. The penny has to be dropped into the slot and then there is an immediate response. God's promises are the same; they remain cold and lifeless until the last condition is met and the last thing put on the altar; then the windows of heaven spring open and the glory comes streaming down upon our souls. What saith the scripture? "Bring ye all the tithes into the storehouse... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The next striking resemblance seen in the slot-machine is that it is always accessible. The drug stores, candy kitchens and confectionery stores close at certain hours, but the slot-machine is always on duty and open for business. It is never affected by rain, snow, cold, heat, sickness, or death. So it is with the promises of God, they are always accessible. They

can be reached from the "lion's den," the "fiery furnace," the "whale's belly," and the "Isle of Patmos." "Behold, He that keepeth Israel shall neither slumber nor sleep."

\* \* \* \* \*

## 32 -- THE SILENT PREACHER

There are people living in the world today who have persisted in the ways of sin so long that no religious service ever seems to impress or affect them. However, there is one silent preacher that seems to have a resistless message for even this class and his message has frequently succeeded in awakening and causing them to turn to Christ and live.

This silent messenger is known to the world by the following titles: "cemetery," "burying-ground," or "graveyard." There has never been delivered from any pulpit or platform in the world a more impressive sermon than that which is being delivered daily by this silent preacher. It will take the judgment day to reveal the many, many thousands who have been convicted and saved through the deep impressions made upon their minds while in or about a cemetery. It is true they may not have yielded to the conviction for many years, yet when the whole truth is known, it will be clearly seen that they received their convictions through this silent preacher. Let us briefly observe a few things about a cemetery that make a lasting impression upon even the hardest of hearts.

First. The cemetery is a great place for weeping. There are more tears shed there, no doubt, than at any other one place in the world. Where is the man or woman to be found who has a tear-proof heart -- one that refuses to be touched by a fainting, heartbroken, sobbing, tear-bathed mother, wife, sister, or daughter as she kneels at the grave of a departed loved one and lisps the word, "Farewell"? What kind of a heart would one have to have to not feel like repenting and getting right with God?

A second feature about a cemetery which equally impresses one, is when the corpse is being lowered into the open grave, never to rise again until Gabriel sounds his trumpet. The lowering of it into the cold grave and covering it with the rueful clods seem to awaken the bystanders to the fact that a separation wider than the world is taking place between them and a fellow creature; besides it seems to say in words more thrilling than thunder, "You may be next!"

The next heart-touching, soul-stirring objects seen in the cemetery are the bowing, weeping-willows and evergreen trees. Who can closely observe these graveyard companions, fanned by the breezes, and not be reminded of the time when they shall quit the walks of men and begin their long and lonesome sleep beneath the sighing willow in the "city of the dead?"

A fourth impressive sight beheld in the cemetery is faded flowers. Where can we obtain a greater rebuke to pride and self-esteem, or get a greater revelation of the short duration of strength, beauty and worldly glory than through a heap of faded funeral flowers?

One day, as the writer stood near a newly-made grave, he beheld lying upon the upturned clay some faded, half-decayed burying articles which had been used many years previous.

Immediately the thought flashed through his mind, "This is the end of worldly glory." Another strikingly impressive object beheld in the cemetery that has spoken to its millions, is the pale, bleak tombstone. Ah! Who can number the countless millions who have been reminded of God and eternity as they beheld this silent messenger lifting its white-capped head above the woody maze. The last impressive feature connected with the cemetery to which we here give space is the quietude therein. No doubt the deep silence that pervades this lonely spot has arrested many a wayward son or daughter and caused them to reflect upon vows made years ago in the old home land, while kneeling at the bedside of a dying mother, or standing on the margin of her grave. Truly, this prevailing silence speaks more effectively to careless, thoughtless souls than the blasts of a thousand silver trumpets. Oh, where is the civilized human being to be found who has not been deeply impressed through the non-restraining voice of the "graveyard preacher?"

\* \* \* \* \*

### 33 -- THE WHITE CLOUD

One day while gazing into the blue vault above us, our attention was attracted by a large billow of snow-white cloud in the northeast. It was such a beautiful and sublime scene that it enraptured and captivated the writer, besides furnishing material for a thousand thoughts.

First. It reminded us of how God had led, protected and cared for His people during their forty years' stay in the wilderness, where there was no physician, no dentist, no clothing stores, no markets, no vegetable or fruit-stands, no electric lights, lamps or candle-lights; but God was their all in all and supplied their every need. He led them with a pillar of cloud by day and a pillar of fire by night. Therefore it gives us great consolation and encouragement in remembering that this same God is our Protector and Guide and will be until the end. What saith the scripture? "And the Lord shall guide thee continually" (Isa. 58:11). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8).

A second thought which the snow-white cloud awoke in us was the purity and holiness of God -- its great Creator -- who can not look upon sin and impurity with the least degree of allowance, no not even in an archangel. Holiness is the law of His house forever; therefore all who dwelleth in His holy habitation are without "spot, or wrinkle, or any such thing; but \* \* \* holy and without blemish" (Eph. 5:27).

Again, as we looked beyond the snow-white mound into the far-away blue vault, we were reminded of the beautiful "home of the soul," the place where our departed loved ones, who died in Christ, have gone. How well do we all remember that sad morning, gloomy afternoon or lonely, dark night, when chin-deep in Jordan's chilly stream they bade us a long "farewell" and closed their eyes in holy calmness while their redeemed spirit floated away like a golden mist up to the unclouded city of God. Oh, how lonely and homesick it makes us feel when we gaze up into the blue vault and think of our glorified Redeemer and waiting, watching loved ones in the far-away "home of the soul" -- a city whose gates are pearl, whose streets are gold, whose inhabitants are saints and angels and whose King is God the Father, Son and Holy Ghost.

The next thing that dawned upon our minds through seeing the billowy cloud, was the sublime declaration of St. John, found in Lev. 1:7, concerning the return of our blessed Lord: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." "He who was once the Babe of Bethlehem, lying in a manger, He who was once the 'Man of Sorrow, having no where to lay His head,' will again descend to this lower world, not as once, the helpless infant, the despised and rejected of men, the insulted, buffeted, scourged and crucified One, but as the Mighty God, the Sovereign of the Universe, the Judge of all men." "He comes now, not to weep over Jerusalem, not to suffer hunger and toil and weariness, not to listen to the malignant cries of fiendish foes, 'Away with Him: Away with Him,' but seated upon a throne of glory more brilliant than ten thousand suns, to sway his judicial scepter over men and devils."

Paul, in describing this great event, wrote as follows: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. 1:7-10).

Behold Him in His glory,  
Encircled by a throng  
Of saints and holy angels  
To roll His praise along.

He's all ablaze with terror;  
The lightning's in His hand;  
Before Him worlds are fleeing;  
Oh, who is able to stand?

\* \* \* \* \*

## 34 -- THE SCRAP-PILE

On nearly every farm, especially where there are boys, there is a pile of old scrap-iron consisting of horseshoes, plow-points, rakes, linchpins, stove-grates, etc. This heap of worn-out farm implements is known in the farmer's world as the "scrap-pile." It is usually controlled or owned by the boys and is sold to the junkman to obtain knick-knacks and candy money. There is also a bag, box or drawer in nearly every home that bears a similar title to that of the "scrap-pile." It is known in the housekeeper's world by the following titles: "scrap-bag, scrap-box, scrap-drawer or scrap-barrel." In this bag is thrown, from time to time, scraps of almost every color and kind, all the way from a piece of canvas to a piece of satin.

The Apostle James introduced a similar scrap-pile into the Christian life when he said, "My brethren, count it all joy when ye fall into divers temptations" (James 1:2). Therefore it will do it no violence to call it the "joy-pile." Notice, he does not say all will be joy, but says count it joy. Reader, if you have not installed one of these "joy-piles" into your Christian life, please do so

at once and you will find it of great benefit in assisting you to keep the victory over the various happenings of life. Let us carefully notice a few things that it would be well to throw onto the "joy-pile" as soon as you come into possession of it.

First. When you do not succeed in getting every one to do according to your will or even according to the will of God, do not grow sour and commence fretting and worrying over the matter, but throw it over on the "joy-pile" and count it joy. It is true you may not feel very joyous at the time, but count it so anyway and leave it there, and in just a little while it will be converted into real joy.

Second. When you are contradicted and misused, do not get riled and excited about it, but hurry it over onto the "joy-pile," for the longer you hold on to it the heavier it will become in your hands. If you throw it over on the "scrap-pile" at once and count it joy and go on praising God, you will soon feel the real joy and praise springing up in your heart. On the other hand if you allow yourself to ponder and worry over it, bitterness will invariably spring up in your heart. When misfortune overtakes you and you lose your home, your money or some very near and dear friend, throw it over quickly on the "joy-pile" and take shelter beneath that precious passage found in Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Third. Job seemed to have had a "joy-pile" in his yard out near the "ash-heap," where he spent quite a bit of time during his illness. Therefore, after he had lost everything, he threw the care and worry of the whole thing over onto the "joy-pile" and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). The Prophet Habakkuk also seemed to have had one of these "joy-piles" on his farm, for we noticed one year during a famine he made the following remarks: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

Fourth. When you have made every effort to explain yourself and clear up matters so as to be understood and fellowshipped by the brethren, yet after all this is done they still misjudge, ignore and set you aside, do not grow discouraged and lose hope, but throw it over on the "joy-pile," rejoicing in the fact that God understands you and is to be your judge; also rejoice that you are counted worthy to suffer for your blessed Lord and Master. When Job failed to convince his three friends of his innocence, he took heart in remembering the following fact: "He knoweth the way I take."

Fifth. If you should come home from your daily toil and wife or the servant fails to have the meal ready, do not grow impatient and begin to scold and find fault, but throw it over on the "joy-pile."

Sixth. If the clothes-line breaks and lets the clothes fall into the dirt, do not get hot-headed and stormy and begin scolding the children, talking short to husband, kicking the cat, slamming the doors, and snatching things around in general, but pitch it over on the "joy-pile" and begin singing the doxology over and over, viz.,

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above ye heavenly host,  
Praise Father, Son and Holy Ghost."

And I am sure you will feel a hundred per cent better. Try it the next time you are tempted and under pressure.

\* \* \* \* \*

### 35 -- THE SALTY PIE

One day in Southern Ohio, a sister in preparing a pie for dinner, by mistake used salt instead of sugar. As the pie was all right from external appearances, the mistake was not discovered until her boy, on returning from school, saw the pie and asked for a piece. To his great surprise and astonishment, it was salty as brine.

The writer has come in contact with some of these salty pies in the form of human beings, who when tasted were found to be as sour as lemons and bitter as gall. We will now proceed to mention some of the forms in which these characters appear, for it may be that the reader has also come in contact with this same class of beings.

First. We have seen them in the form of a handsome young lady or gentleman who, from all appearances, seemed somewhat related to the angelic family. They apparently possessed a mild, amiable disposition. Nothing ever seemed to rile or aggravate them, besides they were courteous, obliging and liberal to a fault. The parents would not hesitate for a moment in freely giving such a son or daughter to some woman or man to be a companion for life. But after this angelic son or daughter was married, and the "honeymoon" enamel had worn off, behold, it was discovered that they were salty pies, and all the previous lamb-likeness, sweet smiles and parrot talk proved to be but the outside crust, for they were doubly possessed with devils, and their home was a literal hell on earth.

A second form of the "salty pie family" with which we have come in contact was at church. We have met people there who appeared to be so sanctimonious and good that they were almost ready to grow wings. They talked so nice, prayed so loud, sang so sweetly, gave so liberally and besides appeared to possess a disposition that was as sweet and gentle as Mary's little lamb. But lo, when they were at home alone with the family, it was clearly seen that they were but "salty pies" covered with a nice brown crust of artificial church sanctity! In other words, they were lambs at church and lions at home.

The third form under which we have detected these "salty pies" was in the school-teacher realm. They appear so patient and sweet spirited when visitors are present in school, but if the visitors were to hide away unobserved and hear them storm, scold and rail upon the children, they would be forced to the conclusion that they were incarnate devils. Still another form in which we have seen the "salty pies" appear was in the hospital and trained-nurse realm. We all remember

how sweet, obliging, and tenderhearted they appear in dealing with patients during visiting hours, but the patients give a different description of their conduct after the visitors are gone. It will take nothing less than the judgment day to reveal the partiality and cruelty carried on in some hospitals.

\* \* \* \* \*

## 36 -- THE OLD CAMPHOR BOTTLE

When the writer was a boy, living on the farm with his parents, there was no drug store or doctor within several miles of our place. As there were so many children in the family, mother found it necessary to keep a bottle of camphor on the mantel. This bottle, to some extent, took the place of a family physician, for no matter what complaint we had, whether headache, toothache, cramps, cold, or what ever it was, we were directed to the camphor bottle. And however strange it may appear to the reader, we generally obtained relief in so doing.

What this camphor bottle was to our family, God has made the blessed Bible to His great family of sons and daughters in every land. Therefore, no matter what spiritual malady we may contract, there is something in the Word that will relieve us every time.

First. If we should have an attack of "worry" and "fret-fever," the blessed Old Book contains a prescription which reads as follows: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity." "Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Psalm 37:7). Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

Second. When threatened with the measles of fear and discouragement, we must reach for the old camphor bottle of the Word and read the following prescription: "Be strong and of good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:6, 9). "For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

Third. If we are bilious and stupefied with doubt and perplexities, we can be cleared up by reading the following passages in the Old Book: "They that trust in the Lord shall be as Mount Zion, which can not be removed but abideth for ever." "All things are possible unto him that believeth." "For we walk by faith and not by sight." "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

Fourth. If we should have an attack of the cramps (viz., griping of conscience) from eating too freely of the green apples of loquacity, we may also apply to the old family doctor on the center table, which contains the following brief prescription: "Confess your faults one to another... that ye may be healed." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Fifth. If we should go out into the field (world) and get our eyes filled with the dust of "sightseeing" and innocent(?) amusements and thus cause the "Sun of Righteousness" to be eclipsed in our souls, the Old Book provides an eye-salve in Rev. 3:18, wherewith we may anoint our eyes and obtain a clear vision of right and wrong forever.

Sixth. When we have been stung by the bumblebee or wasp of sin and doubtful conduct and are terribly bloated with remorse and conviction, we should get the Old Book down and look up the following prescription: "Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5). "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Seventh. If while running up the divine highway we chance to look back and stub our toe, the Old Book contains a salve for this denomination of wounds also. Notice how the prescription reads: "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22). "Return unto me, and I will return unto you, saith the Lord" (Mal. 3:7).

Eighth. If while nailing in the service of the Lord with the hammer of the Word, we bruise our thumb (viz., conscience) by an exaggerated expression, untimely, unwise remark or statement, the Old Book has an ointment for such a finger in the following lines: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13). Let us thank God for the old camphor bottle -- the Bible.

\* \* \* \* \*

### 37 -- THE CAT IN THE STOVE

There lived in the native town of the writer a family who had a large, pet cat. One day between cooking hours, the bottom door to the oven of the range was left open, and the cat went in to lie down for a nap. When the hour arrived to begin dinner, the cook did not look into the oven but closed the door and started the fire. Of course this awoke the napping cat, and he began screaming for deliverance, but as fate seemed to arrange it the cook was a deaf woman and failed to hear his pitiful cries. There are several features connected with this little occurrence that strikingly reminds the writer of a sinner in hell. Let the reader closely observe them in the following lines.

First. There was no apparent danger in the course which the cat pursued, viz., the going into the oven. Is not this the same sentiment voiced by thousands of sinners when reproved of their sins and also reminded of their hellward course? They declare that there is no especial harm in the way they are living, besides repeatedly saying, they have no intention whatever of being lost, but are going to get saved some day. But to their surprise and eternal consternation, in an unexpected moment, life's flickering lamp goes out, mercy's door closes and their souls drop into hell forever, where their worm dieth not, and the fire is not quenched (Mark 9:46).

Second. Self-indulgence was the chief cause of the cat's ruin. He went into the oven to take a nap and in so doing lost his life. ninety per cent of the human race would, no doubt, gladly submit

to the mandates of the Son of God and immediately become Christians, if they could do so without utterly renouncing their sinful self-indulgence, but rather than do this and live, they go on and are damned. Listen to the words of Christ Jesus, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

A third fact about this occurrence, which reminded us of the sinner in hell, was the utter impossibility of escape. When the large range door closed, all was over and the die was cast. Just so it will be when once a lost soul is shut up within those sweltering walls which girdle the fiery gulf. There will be no possibility of escape, "but shall be bound hand and foot" (Matt. 22:13) and "punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9).

The fourth noticeable thing is in the fact that the one who shut the cat in the oven immediately turned a deaf ear to all of his pleadings and pitiful cries. So it is with lost souls in hell; they cry, plead and pray but to no avail. What saith the scripture? "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh... as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hateth knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" (Prov. 1:24-32).

The last striking resemblance connected with this narrative is, there was heat pouring forth from every side upon this wailing, writhing, doomed cat. Oh, what a spectacle! Does not this picture remind the reader of the following passages found in the Bible: "And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:50). "These both were cast alive into a lake of fire burning with brimstone." "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 19:20; 20:15).

"And then and there upon that guilty soul,  
The eye of everlasting righteousness  
Opened. God looked upon him.  
Through and through  
His naked spirit, searching its darkened depths,  
Passed like a flame of fire, that dreadful eye,  
Passed and repassed, and passing still abode  
Upon him; till the very air he breathed  
Seemed to his sense one universal flame  
Of wrath, eternal wrath, the wrath to come."

\* \* \* \* \*

Living in the State of North Carolina, we have an acquaintance who told of a fox in his community that for sometime had baffled the skill of both huntsmen and hounds. He had succeeded in getting away from them so many times when they thought they had him that it was a question in their minds whether he was a real fox or an apparition. However, they started out one night with renewed zeal and a pack of well-trained hounds to continue the chase. After a long hunt and exciting chase up hill and down hill, over fences and through thistles, through the dust and through the mud, through the fields and through the woods, the fox ran into a slanting tree, while the dogs gathered around, yelling and eagerly awaiting their masters. Finally, the huntsmen arrived, and to their happy surprise there was that troublesome, long-pursued quadruped in the tree. The dogs were so anxious and bloodthirsty that they could hardly wait for the fox to be chased out. However, in a few moments the men began driving him down. They did not want to shoot him, but intended that the dogs should kill him. Just as the fox was nearing the ground there arose a quarrel between the dogs, which ended in a general fight, and while they were fighting among themselves the fox escaped to the woods, and no doubt again rejoiced in the fact that he had escaped the tempter's snare.

The parable hardly needs declaring, as it is so self-evident. Both reader and writer have seen this same thing done so often in Christian work that it is too sad and lamentable a subject to mention. There has been many a revival and camp-meeting killed outright, many a church broken up, besides many an honest soul discouraged and sent to perdition, all because the Christian workers failed to continue the pursuit after sin and Satan, but stopped to contend with each other over nonessential things. It is a disgrace and burlesque on the religion of the Bible and the unity taught by the Son of God that so many churches have almost ceased putting forth an effort for the salvation of souls, but instead are engaging their entire forces in splitting hairs over nonessential points of doctrine, form, or worship, church names, etc. Pollok spoke of a lost preacher coming to the judgment who, while upon earth, spent all of his time trying to convince other denominations that they were wrong and in the meantime failed to get right himself, owing to the fact that he was so busily engaged pursuing the other fellow.

"Among the cursed, who sought a hiding-place  
In vain, from fierceness of Jehovah's rage,  
And from the hot displeasure of the Lamb,  
Most wretched, most contemptible, most vile,  
Stood the false priest, and in his conscience felt  
The fellest gnaw of the Undying Worm.  
And so he might, for he had on his hands  
The blood of souls, that would not wipe away."

\* \* \* \* \*

### 39 -- THE OLD PARROT

While the writer was doing pastoral work in Chicago, there lived a few doors from the parsonage a widow who owned a large parrot. This human mimicker became quite a nuisance in the community, besides making lots of sport for the boys. There were several features about him

that were quite laughable and which also greatly reminded us of many of his human relatives whom we had seen engaged in the same "imitating" business.

The first family resemblance we noticed about him, which we had seen before in his brethren, was the fact that he was brimful of talk. There went out from him an almost unceasing flow of light, foolish, nonsensical words the livelong day. Who is it that has not met one of these parrots in human form, who were full of words and could talk almost a solid hour without giving one a chance to utter a single sentence? Once, while in California for our health, we chanced to call on one of these parrots in the form of a good, religious sister, and actually she gave us such a baptism of talk that it affected our nerves more than did the two-thousand-mile trip to the coast. We once heard of a minister who, during his pastoral visit, called on one of these human parrots. She began talking as soon as he entered the house and kept it up during his entire stay. When he got ready to go, he informed her that he would call again some day when she would give him an opportunity to say a few words.

A second feature about the old parrot, which we had previously observed in his human relatives, was the fact that he was an expert imitator. There was not an original word or sentence in his entire vocabulary. He had borrowed from the boys and family everything that his catalogue contained. It can hardly be possible that the reader has attended church all of these years and has failed to see a member of this family in the pulpit -- one who has borrowed all of his sermons from other spirit-filled ministers. The saddest of all is, he is too spiritually dull to reflect and consider the fact that his hearers have read those sermons in the same books and periodicals from which he extracted them and are quite as familiar with their authors as he.

The next place we have noticed this human parrot at work was in the testimony-meeting. Of course, as he did not have anything original, he gathered sayings from this one and that one's testimony and finally concluded by quoting, "The Lord is my Shepherd, I shall not want." At the same time every lineament of his face indicated the fact that the wolf of "spiritual want" was greedily gnawing within. He had associated with the holiness people so long that he could rattle off their phrases and sayings by the yard, using such terms as "Beulah Land," "Victory," "Praise the Lord," "Hallelujah," "Glory to God," etc. However, they have an altogether different ring from that of the saints, for all such terms and expressions belong to the dialect of heaven and are to be served "boiling hot," with Holy Ghost fire. But this imitator serves them cold which, of course, chills the meeting.

Still another form in which we have seen the human parrot at work was when a student or young preacher returned to his home church from taking a course at the seminary or from a visit with the bishop. If one should be in an adjoining room and did not know who was speaking, preaching or praying, one would think surely it was the dean or the bishop, for the human parrot was imitating his tone of voice, manner of expression and individual sayings to perfection. The next thing we noticed about this feathered imitator that reminded us of what we had previously seen, was the way he applied and misused the new words which he had borrowed. He seemed to use them at the wrong time and in the wrong place. For instance, if he heard some one use the words, "good morning," he would pick it up and use it any time during the twenty-four hours, whether it was dinner-time, supper-time or bedtime it mattered not, just so he was using his new word. Of course, this is one of the inherited infirmities of the parrot family, for we have heard

others make some of the following inconsistent remarks: "Souls are going to hell every day; glory to God!" "The devil is working; bless God!" "Sin is on the increase; hallelujah!" "Brother A. is backslidden; glory!" At one time we heard a sister pray, "Lord, bless the devil!"

We once knew a preacher who got into the habit of using in his sermon the words, "I want to say," and one night he used the expression over a hundred times. What is more disgusting than to hear some one in the pulpit or pew continually hobby-riding a certain phrase or term? The last thing about this split-tongued, hook-billed imitator that reminded the writer of the human imitators, was the fact that notwithstanding his discourses were long and loud, they were as dry as soda-crackers. Surely, by this last description the reader will recall having met some of the parrot family whose prayers, testimonies, exhortations and sermons were nice, eloquent, logical, and scriptural, but were dry as gunpowder. Oh, who shall deliver the church from this innumerable throng of human parrots!

\* \* \* \* \*

#### 40 -- THE TELESCOPE

We are all, to some extent, familiar with the instrument forming the title of this article. It is an optical instrument employed chiefly in viewing distant objects, as the heavenly bodies. There is a right and wrong way of operating this wonderful piece of machinery. When properly handled, it enlarges the visual angle under which a distant object is seen and thus magnifies that object. But when improperly operated it condenses and causes the object to appear more remote.

This instrument and its two ways of operation bring very clearly to the mind of the writer the two distinct ways of viewing the works and ways of God. We have lived in this sin-cursed world so long and have had our spiritual vision so blurred by unbelief that it is quite difficult for the Holy Spirit to get us properly trained to operate the telescope of faith. It is such a powerful instrument and so greatly magnifies things that it blends heaven and earth together and causes man to be on earth and in heaven at the same time.

In reading the book of Genesis, we were especially impressed with the remarks of Jacob regarding the various occurrences which took place in his life. He seemed to take a retrospect of the past misfortunes, griefs, and losses and with a heart crushed beneath the burden exclaimed, "All these things are against me!" But we are quite sure that the patriot was looking through the wrong end of the telescope from the very fact that the things which were befalling him were working out a blessing longer than time, besides making him heir of endless fame.

It also appears to the writer that ten of the spies sent by Moses to inspect the "promised land" got the telescope wrong-end-to, for on returning they declared that the inhabitants were all giants and the cities were walled up to heaven. It is quite evident also that they had the telescope turned wrong from the very fact that it caused them (being men) to appear in their own eyes as grasshoppers. If they had reversed it, it would have caused them to look like giants and the giants to look like grasshoppers. This is what Caleb and Joshua did; therefore they exclaimed without a particle of fear, "We are well able to take the land!" It is also to be remembered that when we hear people making excuses and using the word "can't," they are looking through the wrong end of the

glass and seeing circumstances rather than the mighty God. We are glad, however, to know that Joseph obtained a correct vision through the telescope when he said to his brethren, "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." David seemed to have obtained a correct view through the old glass when he said, "It is good for me' that I have been afflicted; that I might learn thy statutes." Paul also seemed to have gotten the telescope into the proper position when he exclaimed, "But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Another noticeable fact about the telescope is that it gives the clearest view of the object when it has darkness for a background. Just so it is in obtaining new visions and revelations of God. He is seen the clearest in dark places and trying circumstances, for during such times men take more time to seek His face. It required the "fiery-furnace trial" to produce the "'fiery-furnace victory and glory." It required the black, terrific "lion's-den" background to reveal the power and glory of "the God of Daniel." It was Peter's imprisonment that called forth the angelic deliverance. It was the stoning of Paul that made way for his vision of Paradise and for his hearing "unutterable things." It was the solitary Isle of Patmos that served as a fitting background for Saint John to obtain the greatest vision of heaven ever revealed to man. Therefore, reader, do not hastily conclude that your unalterable circumstances are against you, for often they are the buds which bloom out into the flowers of endless felicity. It would also be well to remember the following facts:

First. That dark and trying circumstances are often sent to give us a clear vision of the goodness of God. Paul said in the twentieth verse of the Twenty-seventh Chapter of the Acts, "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." In the twenty-second, twenty-third, and twenty-fourth verses he adds, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul."

Second. Remember that disappointment and lost creature confidence are only instruments used by the heavenly Parent to wean the soul from creature comforts and from leaning too heavily on the arm of flesh.

Third. Remember that deferment and long delay in answering prayer are only remedies used by the divine Physician to conquer and subdue the soul and make it passive in his hands, and also to bring it into perfect submission -- a place where it will be contented to be denied.

Fourth. Also remember that losses and bereavements are not at all destructive or hurtful to the child of God, but are simply used by the divine Gardener to fertilize the soul and also to ripen and mellow our spirits, and cause us to send forth an undying odor of love and sweetness.

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

\* \* \* \* \*

## 41 -- THE ELEPHANT

One day while visiting Lincoln Park in Chicago, our attention was especially attracted by the perpetual motion of a large elephant. We feel quite safe in saying that he was one of the most perfect pictures of discontent that we have ever looked upon. It was in midsummer and during fly time. There seemed to be an unusual number of flies swarming about and sporting with this huge animal, whilst his ears, head, trunk and feet, tail and body were kept in constant motion, fanning, striking, flapping, pawing, kicking and prancing around.

This monstrous quadruped and his perpetual motion strikingly reminded us of people we had met who were possessed with a restless spirit. If there is any class of beings in the world who deserve sympathy it is these unfortunate ones. They never seem to be satisfied with anything or at any place, but are continually doing something, going some place or making some kind of a change. This spirit hurries them through life at such a rapid pace that they hardly find time for secret prayer, meditation and waiting before God. If they are housewives, it keeps them almost on a constant go -- cooking, cleaning, putting up fruit, writing, visiting, gossiping, etc. If its subject is a man, it begets in him such an eagerness for gain that he rushes on through life as void of the spirit of prayer as a wild boar in the forest. This spirit is often the chief cause why some people move so frequently from one house to another, from one church to another, and from one position to another. They must make some kind of a change every so often, no matter how things are going. We have met some who, during their brief Christian life, have belonged to five or six different denominations.

The next circumstance in which this spirit is noticeable, is when Christians too frequently indulge in unnecessary traveling, sightseeing and globetrotting. aKempis says, "Never will you become spiritual and devout unless you are silent concerning others and keep a special watch over yourself. If you attend entirely to God and yourself, external matters will but little affect you. Where are you when you are not with yourself? And when you have run over all things, what advantage is it if you have neglected yourself? If you would have peace and true union with God, you must postpone all other considerations and look only to your own spiritual life. Strive, therefore, to withdraw your heart from the love of visible things and to transfer your affections to things invisible; for, if you follow your sensual inclinations, you will stain your conscience and lose the grace of God." Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).

We are glad to know that the second rest mentioned in the above text (which means entire sanctification) completely delivers the children of God from a restless spirit. The Apostle Paul testified, saying, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). He also made the following remarks to Timothy, "Godliness with contentment is great gain."

\* \* \* \* \*

The word forming the title of this article, and found frequently in the Psalms of David and only elsewhere in Hebrew poetry, is evidently a musical term. Gesenius thinks that it is derived from the Hebrew word "Selah," which means "to pause." Webster says, "Selah" in the Psalms is a word supposed to signify silence or a pause in the musical performance of the song.

Since there are so many profound and helpful lessons concealed in the Psalms, which are not seen by hasty readers, there is no marvel that the Holy Ghost should so frequently prompt the writer to insert the pause (Selah) and thereby cause the readers to stop and think upon what they are reading. Therefore it will do no violence to the word to give it the following interpretation, "Stop and think."

Hence, upon this exegesis of it, I shall base the foundation of my theme. We shall never on earth realize the benefit which has resulted from a moment's reflection. Let us briefly observe a few times and places in the life of the Christian where to obey the signal, "Stop and think," would be of great importance.

First. When you are tempted to complain and murmur because of illness, privation, losses, hindrances and unalterable circumstances, etc., it would be well to "stop and think" a moment upon the following things, viz., your past blessings, your present benefits, your future prospects and of your utter unworthiness; and, last of all, think of the millions in hell that would be glad to exchange places with you.

Second. When sorely tempted to give up the way of the Lord and yield to sin, stop and think a moment! 1. Think what a hard and difficult time you had in getting out of the clutches of the devil! Think how near you were to the border-line of despair when you feared that you had (somewhere along the path of life) committed the unpardonable sin. Think of all the nights of prayer and weeping, the heartrending confessions, besides the long and tedious conflict with infidelity and skepticism. 2. Think how slim your chances are of ever getting forgiven again, in view of the fact that life is uncertain, "Death lurking everywhere to hurry mortals home," and the time drawing nigh for the Son of man to appear in the clouds. 3. Think how a similar sin ruined innocent man, wrecked fair earth, dug every grave, crucified the Son of God and peopled hell with billions of lost souls.

Third. When tempted to unnecessarily mention the faults and failures of an absent brother or sister, stop and think! 1. Think how it may impair one's influence and thus inflict an incurable wound that will send him halting to the grave. 2. Think of the words of Jesus which say, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." There is no one who likes to have his faults, failures and short-comings made a table-talk. 3. Stop and think of the reaping time. The Bible says, "Whatsoever a man soweth, THAT shall he also reap."

Fourth. When tempted to criticize and censure a fellow creature, stop and think! 1. Ask yourself the question, Am I prompted by the love described in the Thirteenth Chapter of 1 Corinthians? 2. Stop and consider that there is another side to the life of the one being criticized,

which is only visible to the All-Wise God. That side is known by the following titles, "Motive," "Purpose," and "Intention." These are only seen and read by God alone. Next, ask yourself this question, "Who made me my brother's judge?"

Fifth. When pressed by the enemy to resign from the conference, give up the ministry, leave the church, rebut that insinuating article or hastily reply to that provoking letter, stop and think; and see if it will be to the glory of God, see if you are tempted or blessed. Think the matter over carefully and watch the final outcome for others who took the same hasty step.

Sixth. When you have been slandered and misrepresented and are greatly tempted to hunt things down, prove things up and bring the parties to time, stop and think! 1. Remember, when Jesus was reviled, He reviled not again. He also said when we were smitten on one cheek to offer the other. 2. Remember the fact that it could not have happened without the permission of your heavenly Father who is planning everything in heaven and earth for your good if you live in His will. A third fact it would be well to reflect upon is, "The praises and good opinion of men do not make you any better, neither do their slander and rebuke make you any worse. You are what you are before God, whether men speak good or ill of you."

Seventh. When assailed by the enemy to cast away your confidence and doubt away your experience (a thing which every Christian is tempted to do at some time or point), stop and think! 1. Do not make any decision or take any steps until the pressure goes off. I shall never forget a sanctified preacher at an eastern camp-meeting who, after hearing a sky-scraping sermon, was tempted by the enemy to throw down everything and go in for the air-castle which the evangelist built in his sermon. This thoughtless brother failed to realize the fact that there was a vast difference between purity and maturity. A soul may receive the experience of heart purity in five minutes, but it takes years of careful walking with God to reach the mount of maturity. This preacher went home a much wiser man than when he came to the camp-ground. 2. Stop and think how it will blight and discourage converts and beginners by you caving in with what they thought was a good experience. Now, do not misunderstand me, and think I mean that you should go on professing when you are aware of the fact that you have lost your experience; but I do mean this: if you really have it, do not let any man or devil preach it away; but if you have it not, go in for it immediately.

Eighth. When tempted to grow discouraged over prayers unanswered and divine promises unfulfilled, stop and think! 1. Think of Abraham receiving a promise from God and dying without seeing it fulfilled, yet it came to pass. 2. Think of David waiting eight long, tedious years for the throne. He was anointed eight years or more previous to his obtaining the throne. At times (no doubt) it appeared to him that Samuel had been mistaken and not led of God to anoint him king; but he waited until God brought it to pass. 3. Remember what Jacob could not get through an all night's wrestle with the angel, he obtained by CLINGING, "I will not let thee go except thou bless me."

Ninth. When tempted to feel important and egotistic in view of your talent, ability and accomplishments, stop and think! Think of the many, many subjects on which you are perfectly ignorant; think how much you lack in being as wise a man as Solomon; think how severely you will be punished at the judgment day unless you have lived a more humble and holy life than those less talented than yourself. Jesus said in Luke 12:47, 48: "And that servant which knew his lord's will

and prepared not himself, neither did according to his will, shall be beaten with many stripes... For unto whomsoever much is given, of him shall much be required." Again, think how quickly you may be bereft of all your knowledge and become as blank as a sandstone. Nebuchadnezzar lost all in a moment's time. Think what worthless trash it will be when you are passing through the ordeal of death!

"I seek divine simplicity in him  
Who handles things divine; and all besides,  
Though learned with labor, and though much admired,  
By curious eyes and judgments Ill-informed,  
To me is odious."

Tenth. When loved ones are taken away by death and you are greatly tempted to censure and blame God, stop and think! 1. Remember the fact that they were His property all the while; also think of His kindness to you by intrusting them in your care for a few brief years. 2. Think how much better off they are in heaven where the sun never sets and the leaves never fade, where the wicked cease to trouble and the weary are at rest. If they were unsaved, think how patient and long-suffering God has been toward them and of the many, many opportunities given them times without number; hence, He saw that to grant them a longer probation on earth would only make them greater enemies to God and ruiners of men, besides make a hotter hell for themselves throughout eternity; therefore He in mercy cut them off.

Last. When tempted to fear the face of man and shrink from delivering a God-sent message, stop and think! 1. Think of the divine promiser "Fear not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea; I will help thee; yea, I will uphold thee with the right hand of my righteousness." 2. Think of the frailty of the creature you are tempted to fear! His foundation is in the dust, his life is a vapor, his breath is in his nostrils (viz., ready to depart); his beauty only skin deep; his power an idiot's boast, and his health swinging upon circumstances. 3. If you fail to give him the God-sent message, think how his blood will stain your hands and bespatter your garment on the judgment day, while his terrified, horror-stricken countenance and sorrowful, troubled gaze rise in bitter accusation against you and haunt your soul forever.

Oh, brother, sister, before forming a hasty conclusion and rashly acting on the spur of the moment, stop and think!

\* \* \* \* \*

#### 43 -- THE BESETTING SIN AND ITS MANIFESTATIONS

"Let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1).

The reader will notice that the Apostle Paul is not speaking to the sinner, but to the children of God (see verse 5). However, he exhorts these dear ones to lay aside every weight, which no doubt meant the little, innocent, no-harm practices which the light had not previously shown upon and which they had not hitherto regarded as wrong or hurtful to spirituality. He also adds, "And the sin which doth so easily beset us." The reader will please notice that he uses the word "sin" in the

singular number, which in many places in the Bible has direct reference to original corruption, viz., inward depravity. David said in the Fifty-first Psalm, "Wash me thoroughly from mine iniquity, and cleanse me from my SIN." John cried out, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Through reading the above passages and also many others which treat on the same subject, we have arrived at the conclusion that the "besetting sin" here spoken of, is the same original depravity that Paul elsewhere calls "the old man," "the carnal nature," "the root of bitterness," etc.; therefore in this light we shall proceed to treat the subject. In the following lines we shall endeavor to point out some of the many manifestations of this "besetting" (or upsetting) sin.

1. The first is an impatient, fretful feeling down in the bottom of the heart when things do not move as rapidly as you would like, or when the children or the servants do not obey promptly, or when some one asks more questions than you care to answer, or when you are suddenly interrupted. Now the question is, not how do you act under such circumstances, but how do you feel down in the bottom of your heart? Justified souls do not act wrong and sanctified souls do not feel wrong. How about this, reader?

2. The second is a pouty, gruff, sullen, angry feeling in the heart on certain occasions and under certain circumstances, such as the following: When husband unexpectedly brings company home for dinner; or wife, without notifying you, remains visiting a week longer in the country than you gave her permission to; or when neighbor A. failed to return promptly that farming implement or that borrowed money, as he agreed to; or when the servant comes late to work several mornings in succession; or the nurse carelessly lets the baby fall. Now anything contrary to a clean, holy, sweet, restful feeling under these circumstances is a sure sign that the "upsetting sin" still lurks within.

3. Still another indication of the upsetting sin is realized when people feel a cold, distant, drawing away feeling rising in their hearts towards those who have recently crossed their will, reproved or reported them to the committee or class-leader.

4. The next sign of the carnal nature that we have noticed is a stiff, high-headed, independent spirit, one which causes its possessor to never acknowledge his need of help, information or advice from the brethren, but holds himself aloof from everybody and everything. He is better known in the literary world by the following title, "Mr. Know-It-All." Poor fellow!

5. A jealous, suspicious spirit is also another evidence of the presence of "the besetting sin." This spirit causes its possessor to feel uneasy and suspicious when some one comes too close to the object of his love. It often makes husband feel uncomfortable when a fellow brother is having quite a bit to say to wife. Again, it sometimes causes wife to feel nervous and strange when that certain sister is put on the committee with husband or thrown too frequently in his company.

6. A sixth manifestation of this ulcer of hell is self-esteem, that thing which loves to be noticed, to be put forward, to see its name in print, to let people know it is at the head of things and is the proper party to be consulted. It also causes its possessor to feel secretly proud of his color,

hair, form, complexion, pretty hand, nicely shaped foot, melodious voice, talent, and ancestry. Great God, deliver us from this germ of endless woe!

7. Envy is another root from this carnal stump. This trait causes its possessor to "feel grieved, discontented and mortified at the sight of superior excellence, reputation or happiness enjoyed by another," says Webster. It also gives him inward pain to see an enterprise prosper in another's hands that failed in his. Reader, does this nest-egg of perdition rest in your heart?

8. The disposition to murmur and complain about the providence of God is a sure proof of a corrupt heart. It also reveals the fact that the individual still has the pull-back nature" within and is not fully resigned to the will of God.

9. Still another prominent manifestation of "the besetting sin" is a light, talkative spirit. Where sobriety is one of the most conspicuous characteristics of holiness, just so is levity of carnality.

10. Self-will, too, is a well-known earmark of "the old man." It puts up a vigorous protest in the business world, the social world, the religious world and the home life, to have its own way. Its possessor is stiff and unyielding in his demands. If he is not permitted to have his way, he does not care to work at all. He always feels that his advice, counsel and dictations should be adhered to by all, and if they are not he feels like having a two or three days' pouting spell. O Lord, crucify and kill out these religious anarchists!

11. The next outcropping of the carnal nature that presses itself into our mind for consideration is covetousness, viz., a stingy, grafty spirit. We admit that quite frequently this Judas spirit is dressed in the soft, downy, delicate robe of "economy" and "carefulness" and has thus set out of port sailing under a false flag; but after all, its real name is "covetousness," and its father is the devil, and its home is in hell.

12. Another noticeable display of inward depravity is unlawful spiritual affinity; that carnal tendency which unduly leans to the opposite sex, and which if not strictly guarded against will attach itself to almost every one it meets. It leaves a slimy trail after it in almost every community and church in which it lives. We have heard of some who were in possession of this sticky spirit that were trifling with the affections of several young ladies at the same time. However, it must be borne in mind that no one can yield to this sticky spirit for a moment and retain the grace of God.

13. For one to feel overly embarrassed and lose his equilibrium before an audience simply because he made a grammatical error or mispronounced a word, is another outward sign of a depraved heart brimful of evil and false modesty.

14. That individual who is quick to feel slighted and neglected has also a deplorable case of inward depravity; he stands greatly in need of prayer and sympathy. Lord, bless these church touch-me-nots!

15. The "besetting sin" is also the actuator of that proud, haughty, important swagger and strut that you perform when clad in a new garment, or just after graduating, or returning home from abroad.

16. That principle in your heart which sends up hot lava in the form of short, impertinent, bossy, arrow-pointed, impatient words when you are in a hurry or severely tempted, is also a sure sign of inward depravity.

We now direct the reader's attention to God's promised remedy for the "besetting sin": "And I will turn my hand upon thee, and purely purge away... all thy tin" (Isa. 1:25). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your... idols, will I cleanse you" (Ezek. 36:25). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who ALSO WILL DO IT" (1 Thess. 5:23, 24). "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all SIN" (1 John 1:7).

\* \* \* \* \*

#### 44 -- THE NAZARITE

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either a man or a woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord" (Num. 6:2-8).

1. In this lesson we have the most beautiful symbol of a sanctified Christian that can be found in the Bible. Let us briefly notice some facts regarding the life and conduct of the Nazarite and see how perfectly they harmonize with the sanctification taught in the New Testament. The first noticeable thing about the Nazarite that is seen in the sanctified man of the present dispensation is, there was a peculiar vow upon him which required him to live differently from all other people on earth. Hence his entire life and conduct were to be sacred and wholly to the glory of God.

2. He was to refrain from the use of wine in any form. Now wine in many places in the scriptures is used as a symbol of the Holy Spirit, but in this particular place it stands for worldly joy. Is this not true in the life of every wholly sanctified soul today? They are completely separated from worldly pleasure. We admit that the justified soul is also separated, in a general sense, but

the sanctified soul is so dead to the trifling things of time that he is no more affected by them than if he were an inhabitant of another world. He holds such unbroken communion with his God that sometimes he forgets whether he is in the body or out of the body. Therefore he can sing with the poet--

"There's no thirsting for life's pleasure,  
Nor adornings rich and gay,  
For I've found a richer treasure,  
One that fadeth not away."

3. The next singular thing about the Nazarite which deserves attention is the fact that there was never any razor to come upon his head. Paul, when writing to the Corinthians, said, "Doth not even nature itself teach you, that, if a man have long hair, it is A SHAME UNTO HIM" (1 Cor. 11:14). The spiritual lesson taught through the long hair of the Nazarite was this: He was to renounce all worldly dignity, honor, praise and opinions of men and be willing to be counted as the filth and offscouring of the world. This same position is maintained today by all wholly sanctified souls. Therefore they are willing to travel the entire path of life with reproach and contempt resting upon their holy heads, thus having but one desire, viz., "To be loved and prized by God alone."

4. The next striking similarity between the Nazarite and the sanctified soul of the present time is, he was not to make himself unclean even at the death of his relatives, viz., he was not to violate or go contrary to his light or God-given convictions, even in times of sickness and death. Just so it is with the wholly sanctified soul. He realizes that the laws of God are as binding at one time as another and in one country as in another. He also realizes that that which was once light is always light from the altar to the grave. Often he is censured and criticized by carnal friends because he refuses to insure his life, join the labor union, use the railroad-cars on Sunday, adorn himself in gold, pearls and costly array, but he can no more do these things and retain his Nazariteship than he can fly to the sun with wax wings or empty the Pacific Ocean with a thimble.

5. Still another fact about him which harmonizes perfectly with the life of the sanctified soul of the present dispensation is, he was not to attend a funeral or be present in a house in which there was a corpse, and in case a person dropped dead suddenly in his presence, he would have to begin over again the whole ceremony of his consecration and Nazariteship just as if he had never been set apart. So it is with the sanctified soul today; if in an unguarded moment he allows himself to be overcome by sin, he in so doing loses everything and becomes a sinner. If he ever regains his former relation to God, he will have to repent, seek pardon and then the experience of entire sanctification. The twelfth verse (Num. 6) reads as follows: "And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled."

\* \* \* \* \*

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:38-42). The Bible is a great spiritual photograph gallery containing a perfect picture of the life and character of every son and daughter of Adam.

While reading the above scripture, we saw justification and sanctification strikingly revealed in the conduct of these two sisters. Martha would serve here as a beautiful representative of all justified Christians, as her conduct revealed four of the most prominent traits of carnality found in the justified heart. Let us observe them briefly:

First. In verse forty we notice there was something in her disposition that caused her to have frequent spells of faultfinding, complaining and grumbling. She was a good, honest, conscientious soul, and no doubt quite zealous for the Savior's interests, but like thousands of good, honest, Christian people today she had not been delivered from the old carnal stump of inbred sin which troubled her at times, especially when in a hurry or when company was present and things did not go just right. However she tried to smooth things over and justify her conduct by informing the Savior that Mary was to blame.

The next trait of carnality that revealed itself was a spirit of jealousy which made her quite uneasy and suspicious, because she feared her sister was getting ahead of her in some way. Reader, do you ever feel an uncomfortable, restless and suspicious feeling within when you are being outshined, or when some one is holding a longer conversation with wife or husband than you think strictly necessary? If so, it is a sure sign that you have the same distemper which Martha had nearly two thousand years ago, viz., a jealous heart.

Self-pity was another trait noticeable in the conduct of Martha. In verse forty she also began to sympathize, pet and plead for self, while on the other hand she tried in an indirect way to reflect upon the piety and industry of her sister. This, however, is a universal impediment among all justified souls. Instead of bringing their old man to the cross and having him crucified, they continually nurse, humor and plead for his life and take issue against those who insist that he be crucified.

The next trace of carnality which showed its scorpion head in the action of Martha was a desire' to keep her sister on the same low plane of spirituality that she held. Do we not see this same spirit manifested almost everywhere? Is not this the reason why the greater portion of the ministers have ceased to preach holiness as a second definite work? They are not in possession of it; hence they will not insist upon the people getting what they themselves do not possess. "Like people, like priest."

Now let us cast a hurried glance at the behavior of Mary and see how perfectly it corresponds with the life of entire holiness.

The first thing about her which deeply impresses us was her great humility of mind. She was possessed with such a holy modesty, simplicity and Christian-like lowliness that she felt highly honored to have the privilege of sitting at the Savior's feet. This same spirit of humility characterizes every sanctified soul in the world and fills them with such a lowly, harmless, self-forgetting spirit that they feel inferior to every one. They never murmur, antagonize or contend for a prominent position, but enjoy doing the little things and filling the mean and contemptible offices. What saith the scripture? "Do all things without murmurings and dispartings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14, 15).

The second noticeable thing about Mary was that she was "sitting," not standing or kneeling. The thought expressed here is, she was contented and restful. Truly there is no solid rest or perfect soul contentment to be found any other place than at the feet of Jesus. There all worry, fret, uneasiness, doubt and fear vanish away and the soul floats on the ocean of peace, like an insect on the sea. Oh, Hallelujah!

The next thought suggested by Mary's sitting at the feet of Jesus is unbroken, uninterrupted communion. Her thoughts were not divided upon a thousand things, neither was she dry and void of the spirit of devotion, but was so electrified and thrilled with His love and presence that her entire being trembled and glowed as a flickering flame touched by a kindling breath. So it is with the holy, sanctified souls; there are times when the manifestations of the Savior are so great that they feel as though they could not endure another ounce of His glory and yet live. Once, while the writer was earnestly engaged in prayer, the atmosphere grew so intensely hot with the love and presence of God that it seemed he could not endure it.

A final thought connected with this act of Mary's was that she was so ravished with His presence and had such rapt desire to catch the precious words which fell from His lips that she forgot all about Martha, the kitchen and the dinner. It is no marvel when people get wholly sanctified that they have but little concern for eating, drinking, fashion, wealth or fame, but their chief desire is to worship God and get other souls into the fountain.

\* \* \* \* \*

#### 46 -- DIVINE COMPANIONSHIP

"And they took knowledge of them, that they had been with Jesus" (Acts 4:13).

It is an established fact that one's life and conduct is the most convincing argument that can be produced on the subject of religion. In speaking of the evil disposition of another, a man once made the following remark: "What you are speaks so loudly that I can not hear what you say." It is not so much what we say that convinces men of the reality of the religion of Jesus Christ, but it is now holy and upright we live at all times and under all circumstances. These disciples had spent only a few hours in close contact with these men, and yet it was sufficient to establish the fact in the minds' of these men that the disciples had been with Jesus. Let us notice a few things which these men saw in the disciples that called their attention to the fact.

1. The fact that they were common, illiterate men and yet so wide awake to the scriptures was sufficient proof that they had been with Jesus. Had they been Pharisees, scribes or doctors of the law there would have been no great marvel on this line, but the fact that they were common fishermen and yet so filled with the word of God that they could quote it at will was sufficient proof. This is one of the marked effects upon people who associate with Jesus, no matter how ignorant and dull they may be. Is it any wonder that people often make the remark that "all the sanctified people are preachers"? It is because they are so well acquainted and filled with the word of God; therefore, it is impossible for any sin-pleading preacher or class-leader to make them believe they can not live without sin in this world.

2. Their fearless stand against sin and false religion was the next thing that convinced every one that the disciples had been with Jesus -- the boldest and plainest preacher the world ever knew. We have no sympathy whatever for those who profess Christianity and at the same time are too timid and backward to sing, pray and testify in public. When people come in contact with Jesus in reality, they are not afraid to take their stand against sin in high and low places, and proclaim the whole truth in the face of howling mobs, roaring cannons, angry lions and leaping flames. "When the wood was piled up to the neck of John Huss, the Duke of Bavaria asked him to recant. 'No' said he, 'I have never preached any doctrine of an evil tendency, and what I have taught with my lips I now seal with my blood.' The fagots were then lighted and the martyr sang a hymn so loud as to be heard through the crackling of the flames."

3. Their chaste, truthful and godly conversation was the next characteristic about the disciples that verified the fact that they had been with Jesus. It is remarkable how clean and chaste one's conversation becomes when he comes in touch with Jesus. It forever puts an end to lying, joking, profanity, slang, by-words, funny-story telling and exaggerations and causes us to say nothing at any time, or place, that we would be ashamed for Jesus and the angels to hear.

4. There was that about the disciples that caused every one to take knowledge that they had been with Jesus, because of the calm, holy, meek aspect which they wore all through their ill usage, contradiction, imprisonment, insults and scourgings. They never manifested the least sign of anger or impatience; neither did they utter an unkind word, but were as gentle as lambs and harmless as doves and yet bold as lions and resistless as angels.

5. Still another thing that substantiated this fact was their ardent zeal and untiring effort for the salvation of lost men. They were not dull sluggards, like many of the Lord's professed followers of today, but were abundant in labor, morning, noon, and night. It was clearly seen that they were in possession of the spirit of the lowly Galilean, who said: "My meat is to do the will of Him that sent me, and to finish His work." God has no lazy children; they are all wide-awake and out on the King's business. Every other consideration in life is secondary and they are after only souls and the interests of heaven: Every real Christian is laboring as ardently for souls at the present as he would be if he were offered a thousand dollars for every one he won for Christ. Reader, if some one would make you such an offer, would you be any more diligent, pray any more, weep any more, or fast any more? If so, it is a sure indication that you are not a Christian but a hireling; a wolf in sheep's clothing; a sinner in the garb of a saint; and a vulture of hell, following the army of God.

6. Their unrestrained joy in the time of persecution was another thing that caused every one to note the fact that the disciples had been with Jesus. No doubt many of the rulers were present when Jesus delivered the sermon on the mountain, where He made the following remarks: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad (viz., jump up and down): for great is your reward in heaven" (Matt. 5:11, 12). This is the place that determines whether one's Christianity is real. If he receives persecution, opposition, slander and ill usage in a calm, gentle and lamb-like way, his Christianity is real, but if on the other hand he grows hotheaded and begins to scold, brawl and make threats, you may well conclude that it is false even though he does testify well, preach eloquently and shout high. He is a counterfeit.

7. As final evidence that the disciples had been under the teachings of Jesus the man of tenderness, and compassion, there was that indissoluble band of love that bound them together. They had all things in common shared the last mite, mite together, lived together, rejoiced together and suffered together. The rulers had seen and heard of many strange and puzzling things, but had never before met a band of people who loved everybody, blessed their enemies, forgave and wept over their persecutors and died praying for their murderers.

\* \* \* \* \*

#### 47 -- RESIGNATION

"It is the Lord: let Him do what seemeth Him good" (1 Sam. 8:18).

The mechanics who turn out the finest and most complete work are those who are the most careful about observing and copying the pattern. Therefore those who would excel in holy living and obtain the deepest and richest experiences must spend much time bringing their souls, bodies and spirits into perfect harmony with the Word of God. As the sculptor spends hours putting on the finishing touches, just so the holy soul is aiming to walk as Christ walked, and to be like Him not only in part but also in all things. We admit that great light, deep preaching and the reading of holy books does not give one this kind of an experience; however they are great helps in that direction. One of the chief reasons why people are not more holy these days is because they do not devote enough time to study and prayer in preparing themselves to succeed in this high and holy calling. If Christians would devote as much of their attention to holy living as the lawyers, artists, and inventors spend in mastering their professions, it would be but a short time until we would see mighty revivals, great outpourings of the Spirit and frequent angelic visits to earth, as in the days of old.

There are three conditions required to bring about this wonderful reformation, viz.: Perfect resignation, perfect obedience and perfect love. Let us briefly paraphrase the first. If today, God would remove the film of time and give us a glimpse of the hearts of all men in the clear, white light of eternity, we would be surprised at the small number of fully resigned Christians there are in the world. It might be well at this point to consider a few things implied in the word "resignation" in the scriptural sense.

1. It means the resigning and giving up of one's self to God unreservedly, unconditionally and irrecoverable.

2. There is to be no future dictation as to when, where and how God is to use you. You are, without a murmur, to cheerfully fill any place to which He sees fit to assign you, whether it be to preach, go to the foreign field, do slum work, or fill the most humble position in the world.

3. A soul thus resigned should not claim as its own a single thing in the world. From the moment he fully resigns himself to God, all that he possesses becomes the property of God and he becomes a steward. Therefore whenever God sees fit to make any demand on him for money, goods, or real estate, he is to deliver it up just as freely as an earthly steward. If all Christians were aware of this fact and were fully resigned to God, the cause of God would never lack for finances. There are numberless professed Christians all over the country who have hundreds of dollars hoarded up in the banks while the cause of God suffers need in every land. Some justify themselves by giving the tenth. The tenth is by no means the New Testament standard of giving. Paul said in writing to the Corinthians in 1 Cor. 16:1, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, AS GOD HATH PROSPERED HIM." John Wesley speaking on this subject said, "Earn all you can save all can and GIVE ALL YOU CAN." Jesus said in Matt. 5:42, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." I am sure the above statements seem more like the spirit of Christianity.

4. The resigned soul has so turned himself and every interest over into the hands of Him who neither slumbers nor sleeps, that he counts nothing that overtakes him as "ill luck, accident or misfortune," but accepts all that comes as a blessing in disguise from his heavenly Father and gives thanks. He is like a man who, after looking into the face of the sun and turning away, sees it in every direction. He sees God in losses, gains persecutions slander, sickness and bereavements. Therefore he curls down beneath it all and meekly exclaims with the man of old, "It is the Lord: let Him do what seemeth good."

5. Again, the resigned soul has so intrusted his every interest into the hands of his heavenly Parent and also has such implicit confidence in he accepts His denial as cheerfully and thankfully as His consent, for he has learned by past experience that God sometimes shows the greater mercy when He refuses the request of a finite, short-sighted human being.

6. The soul thus resigned is so delighted with God's way and so contented in the center of His will, that he prefers remaining in his present circumstances, though it be in poverty, loneliness, grief or affliction, rather than to be in heaven out of the will of God. Therefore "he would not exchange places with a being on earth or an angel in heaven. His sentiment is expressed in the following lines:

"Lord, it belongeth not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And Thee Thy grace must give.  
If I live long, I will be glad

That I may long obey;  
If I die soon, I will be glad  
To soar to endless day."

\* \* \* \* \*

#### 48 -- WAITING UPON GOD

"Wait on the Lord: be of good courage, and thy strength shall be strengthened: wait, I say, on the Lord" (Psalm 27:14).

We are told that on all fast trains there is an emergency brake which is used in bringing the train to a sudden standstill to prevent wrecks. What this brake is to the fast train, God makes the above scripture passage to the Christian. Sometimes when we are going at "high-bail" speed, and in danger of being wrecked spiritually, He hangs out the signal "wait." Oh, how many times we have bruised our conscience, wounded the brethren, crippled the cause of God and grieved the Holy Spirit by running past the red-light signal, "wait!"

As the carpenter does not use all of the various kinds of tools in his tool-box at one time, but a hammer here, a saw there and a plane yonder, just so it is with the holy soul. Quite often, of the nine fruits of the Spirit which abide within all are dormant but one. There seem to be special times when each fruit has its term of operation. When the soul is engulfed with darkness and pressure and can not see or hear from God, its principal tool is Faith. When loved ones and earthly possessions are suddenly swept away and discouragement settles like a pall, then Hope is the instrument to put into operation. When friends are leaving, foes increasing, saints backsliding and we ourselves greatly tempted to lose confidence in everything and everybody, then Love is the instrument to put into operation, that love which beareth all things, believeth all things, hopeth all things and endureth all things and never faileth. Let us now observe a few places in the Christian's life where the tool "wait" is the chief one to put into use.

1. When several lines of duty or phases of new light are presented to the mind and you are somewhat confused and perplexed, not knowing just what God would have you do, and in the meantime Satan is hurrying you to action, do not go forward but back in on the side-track of prayer and fasting and wait the clear and unmistakable leading of the Holy Spirit.

2. When you have prayed through and obtained a clear witness that your loved ones are going to be saved, do not grow discouraged and lose faith because it does not come to pass as quickly as you had hoped, or because they seem to have grown more indifferent after you prayed than before, but wait; for often this is a sure indication that the Spirit has begun dealing with them.

3. When divine consolation is suddenly removed, while at the same time you are walking in all known light, do not grow uneasy and begin doubting away your experience but wait and the clouds will disperse and you will find that the sun of God's favor is still shining. You must also remember that sense's darkest night is faith's brightest day and clearest field of operation.

4. When it appears that God is rather slow in bringing to pass the soul vision which He gave you in the early part of your experience, viz., the great things He would do for you, or the great soul-winner He would make you, or the great blessing you would be to mankind, do not grow discouraged and lose faith, but wait. It would also be well to remember the fact that after Joseph had received the soul vision of the sheaves bowing to his sheaf, and the sun, moon and stars doing him homage, he passed through thirteen long, tedious years of trial, hardship, grief, disappointment, loneliness, shame and disgrace. There were times, no doubt, when Satan caused him to question whether his vision was from God or the devil. However, through it all, he kept up courage and waited. Hence, all apparent ill luck and backsets were only stepping-stones to the throne. Oh, holy soul, do not grow weary, but wait!

5. When your God-given convictions and manner of living are misunderstood and counted fanatical, extreme and Pharisaical, do not get tempted and downhearted because you can not convince the people of your honest, sincere and godly life, but commit it all to God who has promised to bring forth your righteousness as the light and your judgment as the noonday. The following fruits would make quite a wholesome lunch during your time of waiting on the side-track.

First. The most important fruit is faithfulness. You will surely need this excellent fruit to help you to be just as conscientious, prayerful, punctual, and diligent through the tests and dry places as you were on the mount of ecstasy.

Second. Submission is the next fruit that it would be well to have in your lunch basket, for it may be that God will find it necessary to refuse your petition. Therefore you need the grace of submission to accept His denial as cheerfully and thankfully as you would His consent. No one is in the proper attitude to receive a blessing from God who is not just as willing to be refused, should our heavenly Father think best (Luke 22:42).

Third. The last fruit which it will be very essential to have is patience. You will most assuredly need it in curling down and humbly awaiting God's time, for His time may not correspond with yours, or work out according to the stakes which you have previously set up. However, "the longest day will have an end. Never think that God's delays are God's denials. Hold on; hold fast; hold out. The reward of waiting is a crown of life."

\* \* \* \* \*

#### 49 -- PRIDE AND ITS MANIFESTATIONS

"Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18).

The word "pride" has a much deeper significance than is realized by the majority of people; besides, it is the most damning sin in the world. No doubt, on the judgment day, when the secrets of all hearts are disclosed, it will be seen that pride had a hand in ruining two-thirds of the human race. By the term "pride" the reader may understand us to mean only superfluity in dress, but before we close this chapter we hope to remove any such idea from his mind. Pride is threefold in its nature, viz., it is a root, dividing itself into three distinct branches.

I. Its first branch is self-esteem from the very fact that it causes its possessor to set himself up as a god, soliciting praise, commendation, homage and adoration, and thus making himself a rival of the God of heaven. The Bible says, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." But the individual who has pride within, strives to be an object of praise wherever he goes. Notice some of the ways in which this is done. 1. For one to adorn himself in superfluous attire for the sake of looking pretty and soliciting the attention and commendation of others, is as much an act of vying with God as was the conduct of Lucifer in heaven. As one has well said, "every gaudy color, flashy ribbon, glossy plume and shining ornament worn are so many mediums by which the wearer appeals to his fellow creatures for praise." 2. Another way this is done is when a man desires his wife to stay home from meeting simply to entertain him. By this act, he demands of her the worship due the God, of heaven, or vice versa. 3. Still another means of showing self-esteem, is for any one to use a fine form, act unnatural and pompous in prayer, testimony or preaching, when some honorable or popular person is present in the meeting. 4. Again, the desire to be made a favorite in the home, in the church, in the pulpit, or in the conference, is the same self-esteeming pride that ruined Lucifer. 5. For a Christian to grow discouraged and refuse to perform a God-appointed duty because some one criticized or laughed at him, is another indication of a proud heart and an eye not single to the glory of God.

II. The second branch of pride is independence, viz., a haughty spirit which does not like to acknowledge before men its need of God's assistance. This keeps more people from the altar, prevents more confessions and apologies than anything we could mention. The following are some of the manifestations of this phase of pride: 1. A disposition which does not freely and frankly acknowledge any fault or mistake made, if called upon to do so. 2. For one to desire that people have a better opinion of his piety and good conduct than he actually lives in the most secluded place and at the weakest point in his character, is a sure sign of pride within. 3. A disposition that wishes others to think we are more informed and accomplished than we really are, and also one which is not willing to humbly learn at the feet of a child is an unmistakable indication of "independent" pride. 4. For one to refuse to lead a meeting when prompted by the Spirit, simply because there are others present who are more gifted and capable, is another manifestation of that "independent" pride which does not like to be humbled or criticized.

III. The third and last branch of pride is presumption, viz., blind confidence. It causes its possessor to presume that he will get to heaven by some hook or crook, even if he does not live a holy life. He is like an idiot seated upon a throne of straw, crowned with a garland of leaves and wielding a broomstick for a scepter, declaring himself to be the King of England; or, like a man who raises his umbrella between himself and the sun and then declares that it does not shine. Just so it is with presumptuous pride; it builds its structures without a scriptural foundation; it causes people to affirm that they are going to heaven, while at the same time they are committing sin daily, and are as far from holiness as heaven is from hell.

"Pride at the bottom of the human heart  
Lay and gave root and nourishment to all  
That grew above. Great ancestor of vice!  
Hate, unbelief, blasphemy of God;  
Envy and slander, malice and revenge;  
And murder and deceit, and every birth

Of damned sort, was progeny of pride."

\* \* \* \* \*

## 50 -- JACOB'S LADDER

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 28:12).

Since "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," it will do no violence to the above text to give it the following exegesis:

Jacob here seems to be a representative of the church in every age, for he received a promise at this time which extended to all the people of God. The ladder here represents Christ, who is "The Way" which leads fallen man' back to God and endless felicity. The angels here would stand for the Christian pilgrims who are traveling the royal "Highway." The "ascending" and "descending," viz., the two directions in which they were traveling, so well represent the two phases of devotion required to reach our Father's house. Let us first paraphrase the "ascending" side, which suggests progress, and also let us notice a few things necessary to make the God-intended progress in holy living.

First. Faith is a very prominent factor in the Christian's life, for "We live by faith, stand by faith, walk by faith, fight by faith, overcome by faith, and win the crown by faith." Faith believes when it can not feel and trusts when it can not see.

Second. The next requirement to succeed is prayer. To expect to live a holy life without much prayer is like a farmer expecting to reap a crop without first sowing the seed. Thousands have been shipwrecked here, because they grew careless and ceased to pull on the oar of prayer. No soul is likely to backslide who takes time to pray through daily. It is only when people neglect prayer that they lose the grace of God and fall in the hour of temptation.

Third. Courage is necessary in order to go forward in the divine life. The Apostle Peter exhorts us to "Add to our faith courage." God can do but little with a discouraged soul. Discouragement, doubt and fear disarm the soul and make it an easy prey for the devil. When God called Joshua to lead the Israelites, He exhorted him several times to "Be strong and of good courage." We need courage to withstand our unsaved friends, to walk in the light of God, to daily live up to our convictions, to stem the tide of pride and custom and yet not compromise, to proclaim the whole truth, and to pray. and testify before a mocking, gain-saying world.

Fourth. Praise is essential if the soul would make the proper advancement in divine things. There are but few Christians who have realized what a mighty factor praise is in holy living. It is one of the easiest ways by which the clouds of discouragement, pressure, temptation and worry can be chased away. King David seems to have discovered this fact when he exclaimed, "I will bless the Lord at all times: His praise shall continually be in my mouth." When speaking of prayer, he

said, "Evening, and morning, and at noon, will I pray" (Psalm 55:17). But when speaking of praise, he said, "Seven times a day do I praise Thee because of Thy righteous judgments" (Psalm 119:164). God wants His children to praise as well as pray. We are exhorted in the scriptures much more to praise than we are to pray. The psalmist used the whole One Hundred and Seventh Psalm in telling of the goodness of God and lamenting the fact that men did not praise Him enough.

We will now direct our attention to the "descending" phase of a life of devotion. The word "descending" at this point suggests the mortification of the human. Paul said, in 1 Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Jesus said in Luke 9:23, "If any man will come after me, let HIM DENY HIMSELF, and TAKE UP HIS CROSS DAILY, and follow me."

If souls would make the proper advancement in the divine life, there must be a continual mortifying of the legitimate, sanctified flesh: -- Many an honest soul has lost a good experience right at this point. When seeking the Lord they denied themselves by fasting, abstinence and prayer until they received the blessing. But after receiving it, they were so full of joy, gladness and anxiety to work for the Lord that they did not think it necessary to continue those frequent seasons of fasting, prayer and waiting before God. The results were they became superficial and went to seed.

We insert, in the following lines, a few reasons why souls should continue to dig down and live low, no matter how blessed they may be. The more they are blessed the deeper down they should live, for there are more devils on the track of a blessed, spirit-filled man than any other being in the universe.

The first reason why they should continue to dig down is to remain absolutely dead to the creature and all created things, to self, custom, fashion, friends, money, honor, human praise, the fear of man, color prejudice, sexual charm and the pride of life. aKempis says, "Let nothing be high, nothing great, nothing pleasing, nothing acceptable to you except God Himself, or what is of God. The soul that loves God despises all things that are less than Him. God alone, the Eternal and Incomprehensible, who fills all things, is the solace of the soul, and the true joy of the heart."

Second. To keep the human thoroughly subdued and passive in the hands of the Holy Spirit. He can not use us when our humanity is predominant. All through the scriptures, whenever God wanted to use a man for a special purpose, He always put him on a long fast or abstinence, as in the case of Moses, Elijah, Daniel and Jesus. This, no doubt, was done to keep the sanctified humanity completely subdued and out of the way of the spiritual.

This is why hundreds of holiness preachers who were once mightily used of God are dried up, and if they would acknowledge the" truth, they would say that during those months or years when they were so mightily used of the Spirit, they were living unusually self-denying, conscientious, humble lives. They would also add that since they refrained from having those frequent seasons of fasting, digging down and humbling themselves before God all night in prayer, they have to a great extent lost that mighty unction and high-class anointing that once rested upon them.

\* \* \* \* \*

## 51 -- SPIRITUAL DISSIPATION

"And Thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face" (Job 16:8).

We have all taken notice how quickly smoking, drinking, and keeping late hours affect and destroy the health and vigor of young men. Where there is this phase of dissipation existing among sinners, there is another among Christians which is equally destructive to spiritual health.

The reader has no doubt noticed some one, who was once happy and free, gradually grow cold, while a distressed, cloudy look settled upon their brow. This sad condition was not brought about by committing gross sin but by frequent acts of spiritual dissipation. We will now mention in brief a few of the many kinds of this sort of dissipation.

I. The first one that comes to mind is an excessive amount of talk. We have learned by sad experience that too much talk is as hurtful to spirituality as dissipation is to men's bodies. There are many who bruise their conscience, grieve the Spirit and lose the grace of God by having too much to say on right and lawful subjects. We do not have to curse and swear to lose the grace of God, but can do so by talking too much. Jesus said, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37). Therefore we are not to talk any more than is strictly necessary (Matt. 12:36, 37).

II. The next phase of this indulgence which we have noticed is too much company and association with our fellow men. It is perfectly consistent with holy living to call upon our friends and also have them do so in return; however, when too frequently indulged in, it becomes hurtful. 1. Because it is rarely done without both parties unconsciously drifting into backbiting, gossiping and evil speaking. 2. In almost every instance it disrobes us of the spirit of prayer and soul burden. 3. It in some way smites our conscience and sends us home heavyhearted and under a cloud of condemnation. So many times, after spending an hour or more in company, we have had to go home and pray away the gloom that had settled over our spiritual sky; not that we had done or said anything that we could call wrong, but had laughed too loudly and freely, or come too close to the border-line of light talk and exaggeration.

III. A third manner of dissipation is too much time spent in reading the newspaper. Do not mistake my meaning! It is all right to read it to a limited degree, but to allow it to interrupt our Bible study and secret prayer is hurtful.

IV. Another way in which dissipation manifests itself is unnecessary talking of business matters on the Lord's Day. We have no more right to talk business on the Sabbath than we have to do business, because all such things grieve God and destroy our spiritual life.

V. A fifth form under which the subtle enemy to godliness appears is in the usage of street slang and bywords, such as the following: "my goodness," "good gracious," "I thought I would

die," "I'll bet you," "hello," "you worry me to death," "you kids," etc. All such expressions throw our spirits out of tune with heaven and tend to make us earthly.

VI. Still another phase of dissipation is too much authoritative, boisterous talk to the servant or to the children when they have displeased us. If they have done wrong and deserve reproof, give it to them in the right spirit, but do not brawl or scold; doing so will unfit your spirit for service and communion with God. Where is the person to be found who feels like preaching and testifying, or rather, is fit to preach and testify when he has just finished scolding?

VII. Arguing on the scriptures, contending over nonessentials and rebutting remarks made in testimony or in prayer are too often a means of dissipation among professed Christians. This is one of the easiest ways in the world to kill a meeting and grieve away the Holy Spirit. We once saw a camp-meeting tied up several days through a similar trifle.

VIII. It is also an act of dissipation for one to exchange too many words in buying and selling an article. We should be as holy and Christ-like in making a bargain or closing a deal as we are in the classroom on Sunday (1 John 2:6).

IX. Telling others what we do not like in the evangelist or pastor, also in the arrangements of the meetings and church-work, is another kind of dissipation and displeases God.

X. When in the presence of the opposite sex, to allow our conversation to unnecessarily drift into the subject of courtship and matrimony is also a phase of dissipation. It breeds familiarity and looseness; therefore it should be avoided. Oh, holy soul, step slowly, softly and surely!

\* \* \* \* \*

## 52 -- DIVINE TRAMMELING

"I know, O Lord, that Thy judgments are right and that Thou in faithfulness hast afflicted me" (Psalm 119:75).

We are frequently made to blush with shame by the unwise conduct, hasty steps, erroneous ideas and fanatical views of many of our good brethren. They are saved, well-meaning men, but the trouble is they are so filled and fired with heavenly zeal that they often run ahead of the Spirit of God. There is no telling what a newly-redeemed and Spirit-filled soul would innocently rush into, if God did not interpose and through mercy put on the hobbles. There are numberless holy souls throughout the country praying and fasting to be delivered from various unfavorable circumstances, but in spite of their prayers and tears, God sees best to leave them bound. However, on the judgment day they will praise Him for those very circumstances, for then they will see and fully realize that those were the only things that prevented them from breaking the speed limit or jumping the track and landing into the pit forever. Right here it would be well to mention some of the various methods and circumstances which God uses in tenderest love, to hobble His children.

1. Poverty and lack of finances are some of the most pressing and trying circumstances through which the human family is called to pass, and yet the iron hand of poverty has placed hundreds of souls upon the streets of gold, who otherwise would be lifting their fruitless cries in Gehenna's Lake. Besides, poverty has kept many a child of God humble and in divine order, who otherwise might, through the fullness of bread, have given place to wantonness and lost their souls.

2. Affliction from the creature viewpoint has been a cruel and merciless foe in every age of the world. When we visit the sick-rooms, hospitals anti health resorts, and see the rich, the poor, the high, the low, the great and the small racked with pain, scorched with fever and writhing beneath the steady grind of disease, we are caused to think strangely. But on the other hand when we reflect and consider, affliction has caused more people to turn to Christ and gain a home in heaven than a million preachers. There are thousands who never would get saved if God did not corner them on a bed of affliction. It is also a mighty instrument in the hand of God to crush human ambitions, abase pride, change skeptical views, melt hard hearts and break stubborn wills. There are also many of God's children who would forget Him and be led away by the enchanting music of sin, if He did not through mercy keep them hobbled with rheumatism, affected nerves, poor sight and various other diseases. If He should heal them, it might result in their eternal ruin.

3. Another method which God sometimes uses in hobbling a soul and preventing it from getting the big-head and flying the track, is lack of success. No matter how faithfully or zealously they may labor, there is no apparent success. Others with less ambition, ability and advantage succeed all around them, but all the servant of God can seemingly accomplish is to make ends meet, and that with great difficulty. Oh, what a field for discouragement, doubt and complaint! However, when the mist will have cleared away and men will see things from eternity's viewpoint, they will realize that it took just that to get them through. To have been successful might have filled them with self-conceit and a worldly spirit, and thus have led them down to the flames.

4. Still another method which God effectually uses to hold souls in check and to prevent them from flying away on the wings of public praise and national favor, is permitting false rumor to be circulated and also giving them an enemy here and there. There is no one who likes to have enemies, and yet there are but few Christians in the world who are without them. Would God permit what was not for our infinite good? One enemy will cause us to fast, pray and dig down to God more than a thousand friends. Pharaoh caused Moses to prove more of the power of God than all the friends he ever had. Sennacherib caused Hezekiah to see a greater manifestation of the power and goodness of God than all the priests in the land.

5. Pressure and heaviness are also frequently used by God to shackle radicals and extremists. If God would keep the meridian blaze of blessing upon these two classes of individuals, they would continually beat and thrash those who did not come up to their standard of thinking. They would not have an ounce of sympathy for those who are pressed and tempest-tossed. Therefore God finds it absolutely necessary to frequently hobble them with pressure, trials, and heaviness to prevent them from running down and crippling the spiritual fledglings. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

\* \* \* \* \*

"I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one" (1 John 2:12, 13).

In the animal kingdom all of the various kinds of quadrupeds seek their own class and denomination, and do not rest or feel contented in the society of any other. The same thought holds good with human beings. Children feel at home with children, young people with young people, and elderly people in their class. Just so it is with the children of God, they feel quite out of place in any other society. They can no more fellowship with sinners than oil can mix with water. There is also a deeper fellowship of spirit which we do not even have toward all of the people of God. We love them all, but there are some who seem to have a similar anointing as ourselves, so we feel more at home with them and can work together more effectually. In the following lines we shall endeavor to mention some of the various ways the kindred spirit operates.

In the first place, there is a similarity of convictions and religious views. There are hundreds of good, holy men and women in the world, but it is only now and then we meet one who seems to be ourselves in another body. Now, do not mistake my meaning and think I mean "free-love-ism" -- that firstborn son of hell -- for I do not; I mean clean, holy people whose religious views, light, manner of life and convictions harmonize with ours. It is remarkable how this thought can be traced all through the Bible, from age to age. There are several Bible characters who stood for a high standard of piety, but Enoch seemed to have inherited his high-class convictions, great light, sublime conceptions of God and holy living through hearing of the life and piety of Abel. After the translation of Enoch, this extraordinary high-class Spirit of holy living seemed to have disappeared and was not seen again until it settled upon Moses through the "burning bush" experience; after that, it is not seen again until Elijah, the Tishbite, appeared on the scene like a seraphim which dropped out of the sky. After his flight to heaven in a chariot of fire, this Spirit of uncommon, seraphic piety disappeared and was not again seen until Ezekiel appeared on the scene, glowing with heavenly light and holy aspirations, like a meteor in the sky. Then this Spirit disappeared again and did not put in its appearance until the coming of Jesus Christ, at which time it appeared with double luster. After His ascension, the mantle seemed to have fallen upon Saint John and on down through the ages from one holy soul to another, until it fell upon a Kempis, Madam Guyon, Luther, Wesley, Fletcher, Pollok and on down. Even nowadays the mantle of high-class, holy living is resting here and there upon some humble soul.

Similarity of spiritual depth, relish for truth and largeness of soul is a second way in which this kindredness of spirit operates. Its possessors are spoiled for shallow meetings, tame sermons and superficial songs. They possess an excessive relish for the deepest truths, clearest light, strictest manner of life and clearest track to heaven. They would walk ten miles to hear a deep, heart-searching sermon, and to get into a red-hot Holy Ghost meeting where the gospel plow was going in to the beam, and where the shouts of victory were heard for blocks away. No one can preach too straight for them, if he keeps within the lids of the Bible. The straighter the preaching the better they like it. Shallow meetings and tame sermons to them are like feeding upon sawdust.

Finally, this kindredness of spirit is also seen during revival services. It is common to see two or three saints so burdened for souls that they seem to be unable to live another hour, while in the same meeting there are other good, sanctified people who do not feel an ounce of soul-burden. Oh, let us earnestly contend for the faith which was once delivered to the saints, and also seek out the old paths of extraordinary holy living, and walk therein!

### The Soul's Vision

I see a higher plane in God  
Than modern saints have ever trod;  
But holy men of long ago,  
They gave up all the Lord to know.

This vision stays before my soul,  
While rapt desire doth me control,  
To reach perfection's lofty height,  
The gospel goal, where all is bright.

A place where self is fully slain  
And all's alike, both loss and gain;  
Where I no more the creature see,  
But Christ is all in all to me.

Where seeking ease is all laid down,  
And sufferings weaved into a crown;  
Where, torn and bruised, I follow God,  
O'ercome and bound by love's strong cord.

A faith that gets the "all things" done,  
And 'midst dense darkness sees the sun;  
When stripped of sense, doth firm remain,  
And counts to die for Jesus gain.

A place in prayer with my "Ishi,"  
Where we commune as saints on high;  
That every time I touch the wire  
I pull from heaven holy fire.

Where glory's sun cloth ne'er go down,  
And joy for aye my soul doth crown;  
Where love controls my heart entire  
And makes it glow with heavenly fire.

Oh, for this place my soul doth pant!  
To rest beneath, ah me, I can't!  
I'm daily blest, along the road,

But yearn for "all Thy fullness," Lord.

\* \* \* \* \*

## 54 -- RACA

The small word heading this chapter is a very singular one and is rarely ever mentioned either from the pulpit or through the press; however, it contains some of the most profound truths found in the oracle of God. The whole passage reads as follows: "Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother... shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:21, 22).

Many of God's true ministers are today being accused of preaching the gospel in a too straight and radical manner, but there never was a straighter and more radical preacher in the world than Jesus Christ. You will notice that to each of the above offenses he attaches the penalty of death. Let us notice them in order.

First. "Whosoever is angry with his brother shall be in danger of the judgment," viz., liable to the judgment, which meant that the matter would be brought before a senate composed of twenty-three magistrates whose business it was to judge in cases of murder and other capital crimes. It punished criminals by strangling or beheading.

Second. "'Whosoever shall say to his brother, 'Raca,' shall be in danger of the council' -- the famous council known among the Jews by the name of Sanhedrin. It was composed of seventy-two elders, six chosen out of each tribe. This grand Sanhedrin not only received from the inferior Sanhedrins, or court of twenty-three mentioned above, but could alone take cognizance in the first instance of the highest crime, and alone inflict the punishment of stoning" (Clarke).

Third. "Whosoever shall say, Thou fool, shall be in danger of hell fire," viz., shall be in danger of being burned alive in "The Valley of Hinnom." Who of us have ever listened to a more pointed sermon than this? And yet it was delivered by Jesus Christ, the Redeemer of the world.

Let us now make a closer investigation and see what wrong there was in using the word "Raca." The reader will please take notice of the fact that it was not so much the word that called forth the displeasure of God, but the spirit and manner in which it was spoken. Hence the sum and substance of the matter is this: If one should become so provoked and out of patience with a fellow creature as to give expression to the anger within by calling him a name out of the Spirit, he in doing so became as guilty before God as if he had committed murder. In the following lines I shall attempt to describe some of the many ways by which people, in a fit of anger, commit this gross offense.

1. By allowing themselves to become so provoked with husband, wife, the children, or the servant that they lose control of themselves and call them such names as the following:

"Blockhead," "numskull," "dunce," "idiot," "good-for-nothing fellow," etc. All such expressions when actuated by anger and impatience are half-brothers to swearing.

2. Another way of being guilty of this offense is to become so wrought up and out of patience with a child that you fly into a rage, and without a moment's reflection proceed to slap its face, pull its hair, pinch its ears or strike it with whatever you may have at hand. It is just as wrong to lose the victory and give way to a fit of anger in this manner as it is to give place to it by having a fist fight with a publican on the street. We should enjoy the same degree of perfect love while chastening the children that we do at church on Sunday. We should be just as ready to be changed within the "twinkling of an eye" when reproving the children as we are during the hours of our greatest devotion.

3. A third way this is sometimes done is when a brother or sister becomes so out of patience with the pastor or some member of the church that they speedily give vent to their feelings by resigning from the office of class-leader, Sabbath-school superintendent, steward or stewardess. This is identically the same spirit that causes the worldly man, when provoked with his employee, to curse him and walk out of the shop. Therefore, whenever any one becomes so provoked as to talk out his feelings in an impatient, scolding manner, he is as far backslidden from God as if he had committed murder (Matt. 5:22; 1 John 3:15).

4. Still another way you can indirectly say "Raca" is by becoming displeased at a sister or a brother and in the meantime allowing that animosity to affect your future conduct toward them. Perhaps, until the time of the offense, you both were as friendly as the doves, but after the offense occurred you laid them down and quietly drew away. Of course you continued to speak and act sociable, but notwithstanding that fact you grew cold and distant in heart. And it all resulted from that offense. Therefore you gave place to anger and allowed it to affect your conduct by causing you to act distant and cold, which was just as great a violation of the law of love as it would have been should you have slapped their face.

5. Yet another way of committing this offense is when an individual is being reproved; he gets riled and allows his feelings to prompt him to speak sharply or loudly; or, on the other hand, it causes him to make threats or bring up rude accusations against his reprover. We should be so thoroughly saved and filled with love and humility that we could joyfully accept reproof from the worst man in town. Paul said in writing to Timothy: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves" (2 Tim. 2:24, 25). He also made the following remarks when writing to the Philippians: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14, 15).

6. Another manner of losing the inner victory and yielding to impatience and anger, is to refuse to grant a favor or fulfill a previously made request just because you became provoked with the individual at a later date. If a man should lend his neighbor an article and at the same time give him permission to use it as long as he likes, but after a while becomes provoked with him and allows that provocation to cause him to change his mind and to demand the article at an earlier date than he had previously intended, he is as much actuated by anger as the man who allows his

temper to get the better of him and who has a rough-and-tumble fight in the marketplace, and is equally as guilty before God (James 2:10).

7. Again, should he allow that provocation to cause him to speak disrespectfully of his offender during that person's absence, or to reveal secrets committed to him in confidence, or to actuate him to criticize in a way which he would not have done had he never become provoked; or on the other hand, if he should allow that offense to lessen his interest in his spiritual or temporal welfare, it would be another way of saying "Raca," because for this simple reason he would be actuated by anger rather than love. In Matt. 18:34, 35, we read the following words of Jesus: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." In Ephesians 4:31, 32 we also read the following words: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"I want a godly fear,  
A quick discerning eye,  
That looks to Thee when sin is near,  
And sees the tempter fly.  
A spirit still prepared,  
And armed with jealous care;  
Forever standing on its guard,  
And watching unto prayer."

\* \* \* \* \*

55 -- WHY?

If the above question were properly answered and the motives that prompt the action of men fully known and adjusted, it would so revolutionize things that it would almost turn the world upside down. It would cause thousands who are now reveling in wealth and splendor to become paupers, while on the other hand it would make many a homeless beggar a prominent "money king." It would also imprison thousands who are now enjoying liberty and at the same time emancipate multitudes who are fettered behind the bars. Oh, the numberless hidden mysteries that are buried beneath the small word "WHY," which it will take nothing less than the rein-trying, heart-searching judgment day to solve! In the following quotation, which is supposed to be a jotting from hell, the reader will no doubt obtain a clearer conception of our meaning:

A\_\_\_ had been killed in a duel which he fought to avenge an insult offered to his handsome young wife. Quite recently, he unexpectedly met his late opponent who, having gone the way of all flesh, had come to hell. Wrathfully he taxed him with former wrongs, but the latter made answer quite coolly: 'Silly man, do you mean to fight me again for nothing whatever? Let bygones be bygones; we had better be friends.' 'For nothing whatever!' reiterated A\_\_\_ hotly. 'Do you call it nothing that you insulted my wife and killed me, moreover, when I tried to vindicate her?' 'I suppose I must tell you the plain fact,' replied his opponent. 'I see you still labor under a delusion.

The matter was simply this: I had been the lover of your wife, but broke with her. That was the insult! That is why she got you to challenge me."

Now, reader, as you proceed to read this brief article, please lift your heart to the great God, the searcher of all hearts, the weigher of all actions and the discernor of all thoughts and intentions, and answer the following questions with judgment-day minuteness and frankness:

1. Why are your children yet unsaved? Have you done your whole duty toward them in this respect, faithfully praying for and instructing them in the things pertaining to the "Kingdom of God," or is it because they have no confidence in you as a Christian? Do they see you scold, find fault, get out of patience and manifest an unchristian-like spirit? Do they see you desecrating the Sabbath in any form? Do they hear you speaking evil of, or backbiting the preacher, or any saint or sinner, dead or alive? Do they ever hear you joking and telling funny, nonsensical stories? Do you allow or countenance anything in their conduct or attire that you could not freely ask the blessing of God upon, or do on your dying day?

2. Why is it that the grocer, butcher and business-men of your town have completely lost confidence in you as a Christian? Is it because you do not pay your debts, meet your notes, or keep your word, or is it because you are so crabbed, argumentative, boring, unreasonable and hard to please?

3. Why is it that you do not believe in shouting, screaming and soul-burden as you once did? Has God revealed the fact to you that it was wrong and out of date, or is it because you have lost your "first love" and do not fast, pray and walk with God as you did in former days?

4. Why did you vote to have a change of ministers? Be honest and tell the whole truth. Was it not because he hewed too closely to the old line and struck your idols, or was it because he kept you in your place and would not allow you to cut, slash, hammer and browbeat the congregation, under the guise of prayer and testimony?

5. Why did you go out on the line of exhorting rather than giving a clear, clean-cut, personal testimony in the love-feast? Were you prompted by the Spirit, or were you tied up in your soul and had no testimony? Be honest! Why was it?

6. Again, why did you preach or testify on that certain line? Were you led of God, or was it a unique way you took to tongue-lash and browbeat that certain individual who was faulty at that point?

7. Why was the minister forced to refrain from devoting his entire service to the work of God and compelled to canvass books, soap and patent medicines, or take up some other line of secular work? Was it because instead of paying your tithes and giving your free-will offerings, you spent it for table luxuries, needless adornment and fine house furniture?

8. Why is it that you have to be notified, dunned and pleaded with so many times to pay up your back subscription for the church paper and also pay your pledges for the missionary work?

Don't you know it is just as much an act of dishonesty not to pay these things as it is not to pay your grocery bill?

9. Why don't you return those borrowed books that you have had in your library for some time? Did you ever stop to think that it is a refined way of stealing a book? Please get them out immediately and send them home, or God will record you as a "book-thief," who is just as bad in His sight as a "horse-thief."

10. Why was that rumor regarding your character started? Were you in any way to blame? Had you previously been unduly familiar with any person of the opposite sex? Had you strictly avoided all appearances of evil? Could the blessed Holy Spirit bear witness to the fact that you were as innocent on every line as an angel?

11. Why did you make such frequent visits to see that wealthy member of your church, paying him such strict attention during his last illness? Were you prompted by pure Christian love, or was it done with a hope that you might receive a gift or be remembered in the will? Really, what was it that actuated you?

12. Why are you engaged in the ministry? Is it because you have the burden for souls at heart and an inward cry that says, "Give me souls, or I die," or is it because you consider it an easy way of obtaining a living?

13. Why was that revival or camp-meeting a failure? Were you in any way to blame? Were you prayed up and into a place where God could burden you for lost souls? Were you in love and in fellowship with the minister and all of the members? If not, why not? Did you take hold and do your whole duty, or go home after the sermon to take it easy, thus leaving the altar crowded with seekers for the other workers to pray through?

14. Why did you take issue against that certain individual? Was it prompted by a jealous, envious spirit, simply because they outshined you, or was it strictly for the glory of God? Did you do it while your heart was overflowing with love and sympathy, or when you were cold and indifferent?

15. Why did you discharge the servant girl so suddenly and strangely? Was it really because her work was unsatisfactory, or was it because you were of a jealous disposition and feared she might in some way win the affections of your husband?

16. Why is it that you are so keenly tempted and pressed by the devil? Is it because you have ceased to take time to pray through daily and have commenced trifling with temptation by going too near the border-line of sin?

17. Why are your heartbroken, worn and weary loved ones today in the cold grave beneath the green sward after so long a wave-tossed voyage upon the sea of life? Will the judgment day reveal the fact that you are to blame? It is true it may not have been done with a revolver or a knife, but with the cruel instruments of unfaithfulness, unkindness, neglect and the poisonous sting of a scolding tongue. Remember the Word says, "We must all appear before the judgment seat of

Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). It also says, "God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

Some advocates of righteousness,  
Who wondrous graces now profess,  
Will surely wear a different dress,  
When at the judgment "Why" is known.

\* \* \* \* \*

## 56 -- THE GROWING SEASONS OF THE SANCTIFIED

When the writer was a boy and lived on a farm, he noticed how carefully the farmers observed the various changes of the moon, especially in seed-time. There was one change of the moon which caused whatever was planted at that period to grow to stalk and foliage; while there was also another change which would cause the same plant to turn nearly all to root and grow downward.

There is a striking similarity of this seen in the methods which God has adopted to strengthen, establish and develop sanctified souls. It is to be remembered that after we receive the experience of entire sanctification there are various lines upon which we need instruction and development.

In studying the experiences of the leading holiness people of every age, we have noticed three distinct seasons (or circumstances) which it has pleased God to use in strengthening and developing His children in every age. He who has thoroughly learned this lesson and has also fully abandoned himself to its mandates, has made the greatest discovery in the world. Let us briefly notice these three seasons and also the different effects they have upon the soul.

I. The first is the "rapture season," viz., the "sunny season." Almost every one who obtains the experience of holiness receives such a deep peace, inexpressible joy and fullness of the Holy Spirit that they seem to be on the border-land of heaven. They seem to have reached a land where sin and sorrow have vanished, where the sun of joy and gladness never sets, and where the flowers never fade. In some instances it has pleased God to keep the soul in this border-land for weeks without undergoing a single cloud or feeling an atom of temptation. Let us notice a few of the many blessings which the "rapture season" brings to the newly-filled soul.

1. It completely weans the soul from every earthly joy. What the soul has just received from heaven so transcends everything it has ever experienced before that earth's fullest cup of nectar seems insipid and worthless. The following lines are the language of the soul at this point:

"As by the light of opening day  
The stars are all concealed;  
So earthly pleasures fade away  
When Jesus is revealed."

2. The "rapture season" also removes all grounds for infidelity and skepticism and establishes the soul in the knowledge of the fact that there is a God, a Christ, a devil, a heaven and a hell. This is one of the reasons why we should insist upon souls obtaining the witness of the Spirit, for it causes them to believe and know these truths beyond a shadow of a doubt. The Apostle John says, "Hereby know we that we dwell in Him, and He in us, because the hath given us of his Spirit" (1 John 4:13). 3. The "rapture season" lays the landmark which serves as a true guide for the soul all along the journey of life. No matter how the soul may be accused, slandered, misrepresented, and persecuted by men or devils, if in the meantime it can still feel a measure of that joy and blessing which was received at the time of its sanctification, it will take courage and press onward, undismayed, knowing that all is well; and no matter how the enemy may try to tangle and confuse it with doubt, fear and darkness, it can always locate its whereabouts when it strikes down with the pick-axe of prayer and fasting and finds the old landmark, viz., "the joy of the Lord." This will clear up its sky every time. 4. The "rapture season" is also a great developer of courage. Paul exhorted the Ephesians not to be drunk with wine, but to be filled with the Spirit. Being filled with the Spirit has the same effect upon men that wine has, only on a larger scale, viz., it fills them with merriment and courage. Men are never so bold as when they are filled with the "joy of the Lord." It was this that held the martyrs up and caused them to joyfully meet the raging foe and go shouting to the flames.

II. "Tribulation/" viz., "the stormy season;" is the next one in which holy souls make great progress in the divine life. This profitable period, though greatly misunderstood, always succeeds the "rapture season." No sanctified soul is exempt from passing through it, for it is there it receives some of the greatest helps to holy living that are to be found on this side of the gates of pearl. We have often wondered why it was that as soon as souls received the experience of holiness, they were so rudely attacked by floods of opposition, persecution and criticism, which almost swept them off their feet. From our finite viewpoint we thought God should have held these things back to prevent them from growing discouraged and backsliding. But if He should have done so, it would have been like the man who failed to season the green timber with which he was expecting to build pianos, or like the woman who put up preserves before cooking out the acid. Notice a few things the "tribulation season" does for the sanctified soul. 1. It not only prevents it from growing all to stalk and foliage, but also causes it to grow downward and wind its roots around the rocks. We have seen many, during the calm times, who testified loud, shouted high and prayed long, but when the winds of opposition and persecution arose they were swept off their feet and went down with an awful crash, and thus brought great reproach upon the cause of God. We must remember that where it requires joy and blessing to produce stalk, foliage, and fruit, it requires trials and tribulations to cause the soul to be deeply rooted in God and qualified to stand the storms. 2. The "tribulation season" also helps to free the soul from all idolatrous creature love. "Unless a man be free from the affections of all creatures, he can not freely attend unto divine things." When our loved ones, who have always held the chief places in our affections, become enraged and ridicule and persecute us, it greatly presses the soul; and yet this phase of persecution is the chief instrument which God uses to dethrone the "domestic god."

It bringeth untold anguish  
When friends are torn from me;  
But pruntn's always needful

To make a fruitful tree.

III. "Depression," viz., "the foggy season," is the next one which causes the sanctified soul to yield an abundance of fruit. This is the most confusing and perplexing stage through which the soul passes on its homeward march. Beginners would often lose their course at this point were it not for the blessed Holy Spirit. Let us cast a hurried glance at a few of the reasons why this is such a difficult point for even matured saints to understand. (a) Because this depression sometimes settles upon them when they are walking in all known light and living at a high water-mark of victory and blessing. (b) It sometimes settles upon the soul just after it has received a wonderful uplift and outpouring of the Spirit, as was the case of Elijah, 1 Kings 19:4; Jesus, Matt. 4:1; and St. Paul, 2 Cor. 12:7. The soul becomes perplexed over the fact that it can not see any reason why this depression and heaviness should follow so great a blessing. But often the spiritual feasts and great uplifts which we receive in the meetings are only sent to prepare and strengthen us for the forty days' temptation and trials which are awaiting us (1 Kings 19:5-8). Therefore, reader, whenever you receive a great blessing and spiritual uplift, you may begin to drive down your stakes and tighten up your lines, for a storm of temptation and pressure is just over the hill.' Let us now direct our attention to some of the many blessings this peculiar period brings to the soul.

1. "Depression," many times, is only the divine command to go forward to a deeper and richer experience. Ancient Israel did not pack up and start out for higher ground until the Shekinah lifted and began to leave them. Just so it is with holy souls; they will not make any special effort to obtain a deeper and richer experience while the shekinah of joy and blessing is resting upon them; but if it is suddenly lifted and a cloud of pressure and heaviness settles, immediately they will begin to dig down and seek the face of God. Hence, in their special effort to find Him (viz., feel Him), they will pray themselves into a new and better experience.

2. The season of "depression" clarifies the soul's vision and causes it to discern God more clearly in the dark than in the light, besides teaching it to lean upon Him rather than upon feelings and circumstances.

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

3. Again, during the season of "depression" and heaviness the Holy Spirit can better regulate and line us up to past light, former convictions, neglected duty and broken vows. We are never so careful and conscientious about recalling former light, bridling our tongues, paying our vows, living up to our consecration and having frequent seasons of self-examination as we are when all the joy is withdrawn and our souls pressed with inexpressible heaviness.

4. The next benefit brought about by the foggy season of "depression" is the soul's molting. This season disrobes the soul of all its own goodness, strength, beauty, wisdom, holiness and good works and causes it to fully realize its weakness and utter inability. "For a man's worth is not to be estimated by the number of visions and consolations which may be granted to him, nor by his high rank; but his moral greatness is to be ascertained by the depth of his humility, and the abundance of

divine charity which he possesses, by the pure and single intention to the glory of God which is at the root of his actions, by his knowledge of his own nothingness, by a sincere contempt of himself, and by his joy being greater when he is despised by others and set aside than when he is honored. Therefore let no one think that he has made any spiritual advancement unless he feels himself to be inferior to every one upon earth."

5. Another way in which God sometimes makes soul-pressure beneficial to His children, is by sending it as a bodyguard to prevent the soul from being overcome by a certain class of temptations. There are three kinds of temptations that are more subtle and fascinating in their make-up than any others. They are as follows: To "compromise," to "shirk the cross," and to be attracted by "sexual charm." Therefore, when the soul is nearing these swamps, the blessed Holy Spirit puts on the "slow-down brakes" of pressure and heaviness so as to hold it steady and cause it to run through carefully, prayerfully and in an exceedingly watchful manner. On the other hand, if the soul felt clear, free, lighthearted, and blessed as usual, it might forget to watch and thus be suddenly overcome by the damp, gassy, uncongenial air of these subtle temptations.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

\* \* \* \* \*

## 57 -- THE INNER WALK

"And Enoch walked with God; and he was not; for God took him" (Gen. 5:24).

In the early part of my Christian experience I labored under the impression that for one to walk with God, meant only that he should get saved, sanctified and refrain from evil doing. I frankly admit that these things are included. But a careful observation of many years has revealed the fact that these things are only the alphabet of this high and holy calling.

The modern church has drifted so far from the standard of godliness set up by the Lord Jesus Christ and His disciples, that she considers those who advocate and contend for ancient piety, purity and power, cranks and fanatics. On the other hand, those who believe in it will not press their way back to the ancient landmark. There are many who go so far as to get sanctified wholly, but fail to carefully take heed to the fine rays of light, soft impressions, gentle reproofs and inward drawings of the Holy Spirit, which are the stepping-stones in the inner life. Therefore they fail to reach the state of maturity. It is true they live clean, straight lives, but they are perfect strangers to that deep, rich experience which was enjoyed by Madam Guyon, Wesley, Fletcher and others. In the following lines I shall endeavor to describe the attitude and conduct of the individual who walks with God in the clearest light:

First. He has not only been cleansed from all inbred sin, but has also been thoroughly crucified to the creature and all created things. He has no private interest upon earth aside from the will of God. In one sense, he is joined to all of the living; but in another, he is completely detached from all below. Therefore neither his happiness nor his contentment depends upon any created thing. The perennial spring of inward joy flows on right through the valley of affliction, storm of

slander, vale of poverty, furnace of trial, den of lions and the Isle of Patmos (Phil. 3:8; 1 Thess. 5:16).

Second. His motive has been thoroughly cleansed from all self-interest and unsanctified ambition, and his inward eye fixed intently upon God. Therefore he continually moves and acts as if seeing Him that is invisible. He sees God in every circumstance of life and heartily accepts all that comes his way, both bitter and sweet, as a choice gift from the bountiful hand of his heavenly Parent. Hence, his soul abides in a state of indescribable contentment and in a realm of perfect day, as faith knows no night but, like the X-ray, penetrates all shadows.

Third. By constantly yielding to the Spirit's drawing to secret prayer, he has prayed himself into a place where he feels he is vested with the strength of a unicorn and clothed with the garb of immortality. At times there flows from his soul such a resistless current of prayer and praise that it seems to almost sweep him into heaven. He is in such harmony with the spirit world, that to utter a careless laugh, boisterous word or light remark would bring discord and cause him inward pain.

Fourth. As the result of being thus electrified with the glory of God, his spiritual senses have become so keen that he can quickly detect the faintest whisper, mildest check and softest impression of the Holy Spirit. Some professing Christians have to be spoken to several times before they recognize His gentle voice, but it is not so with the soul who thus walks with God. There are times when, in the presence of company, the Spirit holds such a tight rein upon the holy soul that it is at a loss what to do or say (Psalm. 39:1; Isa. 58:12). Oh, blessed state of divine guidance!

Fifth. As the devout soul thus continues his enamored walk with God, he reaches a stage where nothing detracts or interrupts his devotion and inward communion; nothing hinders his upward march to the city of God. He does not have to make his home in a cave or convent in order to satisfactorily serve God, but holds unbroken communion everywhere, both on land and sea (Rom. 8:38, 39).

Sixth. The next thing that is noticeable in the conduct of one who thus walks with God, is a smooth, even, rhythmical demeanor. He is so cultured and polished by the Spirit that there is not a vestige of roughness or rudeness, rabidness, rowdiness, or noisiness in his entire deportment. He is scrupulous about slamming a door, laughing too loudly, speaking harshly, or walking too heavily upon the floor. His conduct everywhere is uniform, soft, saintly and musical. Neither does he have much to say about the devil, temptations, persecutions or hardships, but is a silent sufferer and an unflinching burden-bearer (Phil. 2:14, 15).

Seventh. The next noticeable characteristic of the entirely devoted one, is his magnanimity of soul, his mercifulness and open-heartedness. He lends to the borrower, gives to every one that asks (if possible), feeds the hungry, clothes the naked, prays for and blesses his enemies, and when smitten on one cheek offers the other, and when compelled to go one mile goes two. No creature or circumstance can ever exhaust his love or find the boundary line of his patience. Even those who abide under his roof have never heard him (since he began his walk with God) utter an unkind word, manifest an unchristian-like spirit or cast an impatient look (1 Cor. 13:8).

Eighth. The man who thus walks with God is so meek, lowly and self-forgetful that he never rushes or pushes ahead of others in order to obtain the most comfortable seat or easiest place, but is so conscientious and careful that he would not infringe upon the rights of the most insignificant being in the world (Matt. 7:12). The tide of humility has risen so high in his soul that he feels inferior to every human being on earth; therefore he could joyfully wash the feet of his greatest enemy (John 13:5). He is also possessed with such a holy modesty that when speaking of the blessings, gifts and visions that he has received, he does it with much care and great humility of mind (1 Pet. 3:15). He also carefully avoids making any public display of his devotion, viz., telling how long he prays, how often he fasts, how much he gives, how incessantly he labors and how self-denying he lives (Matt. 6:1, 2).

Ninth. Still another characteristic of the man who walks with God, is that he never mentions his personal temporal need or solicits gifts for himself, but with thanksgiving and by prayer and supplication he makes known his request unto God. That individual who is ever soliciting gifts for himself is still carnal and has not been delivered from the canker-worm of covetousness (1 Cor. 13:5). aKempis says, "Nature is covetous, and doth more willingly receive than give; she loveth her own things: But grace is bountiful, and liberal to all, shunneth private interest, is content with a little, thinketh that it is more blessed to give than to receive" (Deut. 16:19; Acts 20:35).

Tenth. The last and most impressive feature about the character of which we are now writing is the lofty, spiritual habitation in which he abides. He lives in a higher sphere and much lighter atmosphere than those less spiritual. He, like the eagle, has mounted up on the wings of prayer and faith above the fog of time and is bathing in the beaming rays of an unsetting sun (Isa. 60:20). He has received such great grace and high-class anointing, besides the gravitation of heaven pulls so strongly upon him, and the weight of glory is so terrible and the inward battery so powerful that his soul finds it difficult to remain on earth. Hence, at such times if God did not shut off some of the glory he would be blessed to death, as was the Prophet Moses.

\* \* \* \* \*

58 -- GOOD-BYE

The word "good-bye" is quite familiar to the human race, for it is used throughout the civilized world as a wish of welfare at parting. We frequently hear it at railroad stations, the wharves, the street cars, and around death-beds and at cemeteries.

Now, since it is a term used only by those who are parting, it will do no violence to its significance to use it here under a different form and circumstance. Trusting that we have obtained the consent of the reader to make this change, we now proceed.

We are all aware of the fact that there are two classes of human beings in almost every home in the world, viz., saints and sinners, the righteous and the wicked. It is sometimes a sainted wife and a sinful husband; a sainted mother and a sinful daughter; a sainted father and a wicked son, etc. We are also aware of the fact that the time is rapidly approaching when these two classes of beings are going to be separated forever.

In order that the reader may be deeply impressed by this subject, let him accept the word "good-bye" as the last parting wish of a lost loved one at the judgment-bar as they are separated forever. We will first observe a few things which have just preceded this parting wish.

First. The harvest of the earth has been reaped. The seas, the rivers, the mountains, the plains, and the graveyards have just delivered up their multitudes of long-imprisoned dead in response to the blast of Gabriel's awful trumpet; while amid a raging tempest, falling stars, rumbling thunder, forked lightning, trembling mountains, fleeing hills and a burning world, all mankind has been resurrected, changed and summoned out into the clear noonday of eternity to stand before the Judge.

The next event which took place was conscience giving in the following testimony against the sinner:

"That soul -- Ah! Yes. I knew him well  
Back in his innocent day;  
I smiled on him then and he smiled on me  
In his innocent childlike way.  
But the days of his purity soon were o'er;  
As I followed him closely, I smiled no more.

"He chose the evil, I chose the good;  
And soon we disagreed:  
For I knew that before this very throne  
The way of sin would lead.  
I told him, I pled with him loud and long,  
And tried to convince him that sin was wrong.

"He heeded it not but rushed madly on;  
I followed him hard on his path:  
I wanted to show him the homeward way  
And warned him of the day of wrath.  
He said of sin's pleasure he would have his fill  
And enraged at my pleading, bade me 'be still.'"

The Holy Spirit also had given the following testimony:

"I came to him daily and called aloud,  
But he scarcely stopped to hear;  
Yet I spoke and pleaded o'er and o'er;  
I saw him tremble with fear.  
Alas! I shall never forget that day,  
When he answered deliberately, 'Go thy way.'

"I left him then, what more could I do,

Than reluctantly turn away?  
I left him alone to wait his doom  
On this great and terrible day:  
I faithfully pleaded and warned  
But Thy grace and my pleadings he willingly spurned."

Then spake the flaming-eyed Judge in words of thunder-tone, which shook the crumbling citadel of every heart, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And thus your lost loved ones, who were standing frozen with horror beneath the terror of His eye, while starting hellward, stole a hurried glance into your shining face and sorrowfully lisped the word, "good-bye." Let us briefly notice a few things implied in the word "good-bye" at this particular time and point.

First. It means there will be no more meeting. They are now being separated forever. It is true they may have dwelt under the same roof, ate from the same table and shared each other's joys and sorrows all the way through life's winding path, but all is over now. Oh, awful thought!

A second thing implied in the word "good-bye" is, there will be no more communication between the two parties. We all know what it is to be pained and distressed over a delayed letter when absent from our loved ones. But during the separation of which we are writing, there will be no letters, notes, telegrams, newspapers or magazines sent, but unbroken, eternal silence.

A final thought involved in the word "good-bye" is that all kindred ties and bonds of human affection between the righteous and the wicked are forever severed, and from that moment our lost parents, companions, children, and relatives are no more considered such, but children of the devil and heirs of hell, while the saved ones are children of God and heirs of heaven. Therefore there will be no tears shed on the judgment day by the children of God for lost loved ones.

"Depart from me, ye cursed, into fire,  
Fire for the devil and his host prepared,  
Fire everlasting, fire unquenchable;  
Myself have said it: let it be: 'Amen.'  
And from the upper firmament there came  
A Voice Almighty, 'Let it be: Amen.'  
And all the trembling angels said, 'Amen.'  
And the pale Bride repeated, 'Yea, Amen.'"

\* \* \* \* \*

THE END