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FUEL FOR SACRED FIRE

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Standards of Life and Service

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BY WAY OF INTRODUCTION: RINGING THE CHANGES

The addresses, notes of which are published in this volume, were given in Meetings for the promotion of Holiness in the experience of God's people. No attempt has been made to change the forms of expression as used in the meetings, the personal note and even the familiar and colloquial mode of address being designedly retained.

Each meeting had for its objective not only general instruction in certain aspects of Scriptural truth, but the immediate sanctification of some present by inducing them to claim the Blessing of Full Salvation.

I have placed at the head of this prelude the phrase "Ringing the Changes," because, in the pursuit of such an objective, leaders find themselves using frequently set phrases to indicate and emphasize the special truths continually presented in our Holiness Meetings. Just as in the more general Salvation Meetings we ring the changes on certain notes, all we say being directed to bring about conviction, repentance, and conversion, so in the advancement of Holiness in the individual Christian life, a similar line of reiteration is followed. Several good and well justified reasons may be named.

For example, the changing congregations make it desirable. Many persons are casual in their attendance; some are there once or twice only, and leaders feel that they must make sure of the specific and vital points about Holiness being pressed home every time.

The Founder, writing on Holiness Meetings, once said: "It is important in every such Meeting to describe clearly the teaching of The Army on the subject of Holiness. The conditions on which God is willing to give a clean heart should also be laid down in the most definite manner possible, and those who have made up their minds to comply with those terms should be invited to the mercy-seat in order to receive the Cleansing Power."

After teaching the doctrine of Holiness for over forty years, I am fully convinced of the wisdom of the Founder's direction. It is therefore inevitable that there will be a frequent repetition of certain phrases so that all comers, casual and regular, may be helped to understand. I notice, further, that with some people who attend such Meetings there is an inclination, conscious or otherwise, to evade the direct issue; they do not hurry to the Entrance Gate, as it were. And yet, many such hearers sentimentally enjoy descriptions of higher and better things than they have themselves realized.

People like to hear testimonies and descriptions even though they are evading the issue. We must, therefore, keep harking back to the vital points. At the close of a Meeting at Norwich a gentleman advanced to tell me how he enjoyed the service and "thoroughly approved of the sentiments;" but no persuasions of mine could induce him to apply those "sentiments" to his personal need. A comrade whom I knew well came to the holiness-table, and wept bitterly over an evil temper often making trouble and heartache for himself and others. He came to confess and ask God to forgive a violent exhibition of that temper among his fellow Salvationists. As I dealt with him, he told me all about the trouble; but try as I did to show the dear man that what he needed was not only forgiveness, but a clean heart, I could not induce him to definitely seek the Blessing. He went away to repeat the process of sinning and sorrowing, falling and repenting. Such cases compel us to revert continually to the specific points. We must do so over and over again in successive Meetings.

Some of the notes or phrases recurring frequently in the addresses are echoes of the splendid testimonies given by sanctified children of God. These experiences reveal great diversity both in the individual effects realized, and of the modes of entrance into the realm of Full Salvation. A common temptation, however, is to regard some individual type as the only pattern for the experience; hence the necessity to insist on the balance of the glorious truths that God can and does fully cleanse and sanctify the man who sincerely complies with His conditions.

Holiness has many aspects, and it may be well to glance at some of the varieties referred to. If, as many do, one speaks of Holiness experience as a "Spiritual Canaan" in which it is desirable for the Christian to live, it does seem necessary to include various features in the survey.

When visitors to, or dwellers in, any particular country set out to describe that country, you find them using different terms, according as particular features appealed to them. One speaks of the exhilarating atmosphere or climate; another speaks of mountain peaks and delightful valleys; another of the people and the pleasure of association with them, and so on. No one term of reference completes the description. So of what we will call God's Land, the Spiritual Canaan, we find various speakers or writers on the subject using the terms which best indicate that aspect of Full Salvation which meant the most to themselves.

Some describe it as the "Blessing of a Clean Heart." They realize how great is the personal deliverance from inward evils, and how blessed a thing it is to be kept from the defilements of sin.

Others speak of it as "Perfect Peace" -- because before they got the Blessing, life was a struggle with inbred foes, and so they sing:

I struggled and wrestled to win it,
The blessing that setteth me free;
But when I had ceased from my struggling,
His peace Jesus gave unto me.

Others, again, represent the Blessing by the title, "Perfect Love," because they find that the hatred, bitterness, resentment, which once troubled their souls are taken away, and there is nothing

in the heart or mind contrary to the principle of love. Loving God with all their heart and mind, they love their neighbor also.

"The Full Assurance of Faith" is another description. They who use it remember that getting the Blessing dispelled doubt, and they were able to get a fresh grip upon things unseen and spiritual. Divine revelations make them see spiritual and eternal things to be as real as those of time and sense.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

Once again, we have the phrase "The Baptism of the Holy Ghost." That is used as showing how the Blessing was as the incoming of a new spirit of life and light. It transformed the whole being, giving courage and power for service.

Now, these terms are not contradictory; they simply indicate how the Blessing of Full Salvation is seen at different angles. In truth, all these and other aspects may be comprised in the experience of the fully sanctified. The clean heart, filled with love and possessed by the Divine Spirit -- that is, in brief, the Blessing of Holiness offered in Christ's name to all God's people.

I think I should add that a similar variety relates to the modes of entrance into the experience. Some enter so simply that the crisis is hardly noted, and the man or woman is almost inclined to think that they grew into the sanctified state. That was not so. There is a moment when the work is done; although, as Wesley said, there is often a growth in character and spirituality preceding the moment, and a continued growth after the experience is attained.

On the other hand, with some, the preceding convictions of evil and the agony of spirit has been terrible. They saw so vividly the corruption of their own heart, and the controversy between their own will and the revealed will of God, that they remained long in distress before the full surrender and victory of faith secured the Blessing. The danger is, as I said, that each person is tempted to doubt the reality of the experience in others of a different temperament, or whose crisis had been differently marked. They imagine that everybody must go through the same humiliating phases as themselves.

I do like that little story of the child who was so happy and bright as to distress a poor old fellow who thought her presumptuous. "Are you sure?" he asked the joyous child. "Oh, yes," she replied. "But," he said, "when I wanted Salvation I was in the Slough of Despond for a long time. You don't seem to have got there yet." "Please, sir," she replied, "I didn't come that way."

Then I must point out that much confusion of thought about Holiness teaching is due to the fact that the experience has not been clearly realized. Just as one must be inside the building to discern the value and meaning of an ornamental window, so in rightly understanding Holiness teaching an inside view disposes of many difficulties felt and expressed by -- shall I say -- the outsider. One must experience the Blessing for oneself.

Believe me, there is some parallel with that reference of John in Revelation to "the white stone" given to the overcomer. "In the stone," the Lord Jesus said, is "a new name written, which no man knoweth saving he that receiveth it." Of course, the great thing is to get the Blessing. Get it! If the reader has not done so, seek it at the Cleansing Fountain of Christ's Blood, claiming it by simple faith in God's precious promise.

T. Henry Howard
International Headquarters, London
June, 1923

* * * * *

01 -- FUEL FOR SACRED FIRE

"The fire shall ever be (kept) burning upon the altar; it shall never go out." (Lev. 6:13)

"Command the children of Israel, that they bring... pure olive oil beaten for the light, to cause the lamps to burn continually." (Lev. 24:2)

Although the words read are taken from the Mosaic records, they illustrate and emphasize essential elements in our relationship with the Divine. Fires and lamps have been kindled, and we, as worshippers and servants of the Lord, are to contribute fuel for the sacred fires and lamps, thus 'causing them to burn continually.'

The idea of God-lit fire is often associated with the Tabernacle or Temple and its altar and sacrifice in Israelitish history. But the miracle of the God-lit fire in the Tabernacle was no more wonderful than the Baptism of Fire in our personal experience. There may not be a visible altar at which we minister, or for which we supply the fuel, but Paul's words, "Ye are the temple of the Holy Ghost," indicate a fact to be lived up to. In our hearts an altar is built and the Divine Fire is kindled. This is the idea in our minds when we sing:

O Thou, who camest from above,
The pure celestial Fire to impart,
Kindle a flame of Sacred Love
On the mean altar of my heart!

And again:

Refining Fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

Our Founder wrote that wonderful song with the refrain, "Send the Fire!" Its verses lead us from the thought of our sin on to service, and thence to sacrifice, until in the last verse we sing:

Oh, see us on Thy altar lay
Our lives, our all, this very day;
To crown the offering now we pray,
Send the Fire!

As to the necessity for this, we all know well that men and women who are serving God in the world must possess more than human force if they are to be properly qualified. As our Founder expressed it pointedly: "Beliefs, opinions, and feelings will not produce a character strong enough to stand the strain and to be successful in the regeneration of the world; supernatural men are wanted for such work."

We rightly speak of that supernatural qualification as being connected even with true conversion, men are "born of the Spirit." We also speak of the incoming and indwelling of the Holy Ghost. This Fiery Baptism is equally needful in those who, though not Officers, or Ministers, or Leaders, are the sincere servants of our Lord. And, happily, each and all such may claim it, and live in its light and power continually.

Whenever I read of that Pentecostal incident immediately following the ascension of the Lord Jesus, I am afresh moved with gratitude that the assembly of the disciples was an all-embracing number. It was not a conference of Apostles, although they were there; but on Luke's reckoning there were at least one hundred and twenty all told. Leaders and followers, men and women, old and young, the well-off and the poorest of the disciples were there; and when the heavenly gale came and shook the house where they were sitting, the cloven tongues "as of fire" sat upon each of them, and they were all filled with the Holy Ghost. The Baptism of Fire was for each and all.

Peter, in widening the circle, declared that the Prophet Joel's words had come true. The old men and the younger, the sons and the daughters, the servants and handmaidens -- all were the recipients of the Divine outpouring. Moses had expressed a wish that "all the Lord's people were prophets." Well, here at Pentecost, in a representative sense, every class and grade was included, and they all began to prophesy. And thus, along the ages, the promise of the Father operated as the mark of Christian experience and qualification for Christian service.

So it will ever be that "the law of the burnt offering" must prevail, and the Sacred Fire must be "burning in the sacrifice." John's words, "Ye have the unction of the Holy One," were applicable to the general body of believers and followers of Christ, and with all appropriateness I may now apply that to many whom I am addressing. I go even further, and ask, Is it not so that you have on occasions, and in varying measures, received the Sacred Fire, without which your life cannot be satisfactory either in its enjoyments or service?

The lesson for us now may be thus expressed: Even God-Lit Fire Need Tending. The law of the old Tabernacle was "the fire shall not go out day nor night." Therefore my label, "Fuel for Sacred Fire" is intended to show how, by certain attitudes of spirit and appropriate courses of action, we may contribute to the continuance of the Divine element. Our mental and spiritual

powers must be like the consecrated priests of the altar, and must at all cost and at all times keep the fire burning.

How shall we feed the fire or fan the flames? That is the question for us. We may rest assured of God's willingness to cooperate in the fuel supply if we are determined to keep the Fire burning. In all our spiritual life and service there is the principle of action and reaction as between God and the soul. His offer of fullness of blessing does not relieve us of personal responsibility, and our best efforts and largest faith do not make us independent of His inspiring grace. If, therefore, at any time we see a decline or loss of the fire either in ourselves or in others, we can be certain that the decline or loss was due to the unfaithfulness or neglect of the person concerned.

We all know how surely and quickly an untended domestic fire will die out. You may leave a fireplace filled with glowing coals and return later to find only dying or dead embers. A "feast and a fast" of fuel is not the wisest treatment of a fire. Periodical and regular attention and stirring up are necessary if you are to avoid a disappointing chill. In open fireplaces the declining fire is likely to be under observation. In some cases, however, the heating is done by furnaces out of sight in some inner chamber, and the fires in these, if neglected, may have become low, or even have died out, before the chill is felt in the room above.

These homely figures illustrate the need of constant care if our heart-fires are to be maintained. Fuel must be carried to the altar in the form of worship and loyal devotion and love and glowing aspirations; the sacrifices of righteousness and praise must be there; renewed consecrations, sanctified aims, high ideals, and enthusiasm are as the beaten oil of the sanctuary. These form the fuel we must add to the fire.

Note, in passing, what the word "Fire" stands for. Four words serve to explain it: Life, Light, Heat, and Energy. These, singly and together, are included in the gift of the Holy Ghost, the Spirit of Divine Fire.

Life. -- "Ye must be born again," said our Lord. He expressed the same principle in His later words: "I am come that they might have life, and have it more abundantly" -- spiritual vitality -- abundant, vigorous, and abiding.

Light. -- That means illumination -- spiritual vision -- the revelation of things hidden from the natural mind. "Spiritual things are spiritually discerned," says the Apostle Paul; and this spiritual discernment results from the incoming of Him who is the light of men.

Heat. -- This includes spiritual glow, intensity, emotion. But in no one word is the sense made so clear as in the word love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given us;" "We love Him, because He first loved us;" and then "The love of Christ constraineth us" to compassion and strong desire for the Salvation of others.

Energy. -- This is the outflowing force of conviction and feeling applied in corresponding effort to make love and desire effective. It implies sanctified activity along the lines of God's will.

Returning to the question, How shall we feed the fire and fan the flames? I say:

I. The determination to feed the Sacred Fire is stimulated by a sense of our relative helplessness without the Fire. We, surely, recognize that there can be no substitute for the qualities I have named. I have known men who have relied upon human industry in place of Divine energy; human skill in place of Divine impulse; a personal authority in place of Divine influence; human thought in place of Divine inspiration; a flow of words in place of the flow of soul. Ambition and love of success have sometimes stood in the place of love of souls. What shall we say, then, of those who, beginning in the spirit, drift into the flesh, allowing the altar fire to die down or go out? Human qualities may all be of value, but I beg of you not to regard them -- even at their best, or in the largest degree -- as substitutes for the Divine Fire. Our success lies in possession of the Life and Light and Heat and Energy of the Holy Ghost.

How deep is the humiliation experienced by some men and women when they awake to a sense of their decline in power? Think of Samson, dedicated to God and His people, a warrior, a judge -- practically king among his people. Samson became self-indulgent. He loosened self-control, and gave rein to his natural appetites. He was betrayed by a woman into the hands of enemies, and for years he toiled as a blind slave grinding corn for his jailers. But the most tragic aspect of Samson's fall was this: while he was forsaking his vows and making sport with his opportunities, "Samson wist not that God had departed from him." He neglected his altar fire, and depended upon his own power to maintain his position; and so he failed.

2. If you would keep the fires burning you must maintain your relation with God's altar. I say this at a little risk of mixing my figures, but a word will make plain my meaning. There is no central Temple, with its visible altar, to which we have to carry our sacrifices and the beaten oil of the sanctuary. The shrines of God are in human hearts, God's spiritual temple. His tabernacle is with men. And yet, to paraphrase the Apostle's word, we have an altar in God's spiritual temple, not made with hands, and there we may go and worship and make our offerings. There the soul may meet its God and find acceptance through Jesus Christ, the Supreme Sacrifice for sin, obtaining Salvation, and grace to help in every time of need.

Maintain your relations to that spiritual altar of God. When you sang "My all is on the altar, I'm waiting for the Fire," you meant that you had given yourself -- body, soul, and spirit -- to God, that His power might sanctify you and His will be done by you. It is with no uncertainty of meaning, then, that I urge you not only to renew the act of surrender and faith, but in the words of the Psalmist, "to bind the sacrifice with cords to the altar." One of the standing temptations of consecrated souls is to withdraw the sacrifice from the altar. Hence the Psalmist's instruction to secure the sacrifice with fresh bonds.

An interesting incident in the life of Abraham supplies us with a most suitable lesson in "waiting for the Fire," as we often phrase the idea. Directed by God, Abraham prepared a great sacrifice on an open-air altar. He prayed and awaited God's answer. The birds of prey gathered around and tried to snatch pieces of the offering, but Abraham stood by his altar and guarded his sacrifice and "drove the birds away." As the evening shades began to fall and no Divine response came, Abraham was distressed. A great horror of darkness rested upon him, because he feared that wild beasts would come that he could not dispose of as he did the birds. Still he stood by his altar.

Abraham's attitude saved his sacrifice, for presently "it came to pass, that, when the sun went down, and it was dark, behold a smoking lamp that passed between the pieces." "In that same day," says the sacred record, 'the Lord made a covenant with Abraham.'" Without laboring the application we may note several points of encouragement. If we maintain our relation to the altar, no birds of temptation, nor beasts of prey, nor creatures of the darkness, shall prevent the Sacred Fire sanctifying the offering, and God's covenants with us shall be renewed.

3. There is another stimulating feature of the ancient Tabernacle, from the ceremonials of which many spiritual figures are taken; it is this -- the close connection between the altar and the mercy-seat.

From the altar the sacrificial blood was carried and sprinkled on the mercy-seat, of which the Lord declared, "There I will meet with thee, and I will commune with thee from above the mercy seat."

The altar and mercy-seat sprinkled with blood are figures of that spiritual temple, in which is God's mercy-seat, sprinkled with the Blood of that atoning Sacrifice that opened for us the new and living way into the holiest place. To us the Divine word is as it was to those ancient servants of God: 'I will commune with thee from above the mercy-seat.'

The mercy-seat is the place of prayer and privilege. Prayer is not simply a duty, like worship and adoration; prayer is a means to an end. It pleads for and secures what otherwise would not be obtained. At the mercy-seat we realize that communion with God which is otherwise described as the fellowship of the Holy Ghost -- the Spirit of Light, and Life, and Fire.

Here, again, we see in operation the law of action and reaction. On the one hand, we carry fuel to the altar fire with sacrifices of praise and thanksgiving and devotion; and at the same time the soul at the mercy-seat cries out: "Eager I ask, I pant for more." And God so responds that while with one hand we make our offering, with the other we

Take the blessing from above,
And wonder at God's boundless love.

If you would keep up the Sacred Fire within you, you must maintain spiritual exercises such as prayer and faith and kindred practices. The mental and spiritual faculties respond to these exercises. You must beware of the spiritual apathy that comes through disuse. The Sacred Fire has burned low on the inward altar of many men and women because they have failed to maintain the habit of secret communion with God. Somebody has said that 'The present generation has been marked by its practical efficiency and its spiritual shallowness; its enthusiasm for work and its spiritual slackness.' Some Salvationists, even, have become so busy or so tired that prayer has been neglected; the communion of the mercy-seat has been wanting. Gradually the spiritual tone has been lowered, until there are only dying embers where once was a blazing fire. Says the Psalmist, 'While I was musing the fire burned.' There must be waiting on God in full recognition of need and expectation of Divine revelation or inspiration.

Years ago there was a great phrase current among Christian and social workers -- quoted from some so-called philosopher -- "Work is Worship." That is not a correct putting of things, especially when it is regarded as an alternative to "pray without ceasing." The high value of work is not in question, and practical service is a sacrifice acceptable to God.

In the old pagan temples the priests had certain vestal virgins to trim the lamps and renew the oil. But in our case the duty falls upon ourselves; we must each for himself or herself guard the Holy Fire which otherwise would die down. I knew a man who, at one time, was mighty in God's work. He was always on the go -- here, there, yonder I He was too industrious to pray, and when, after a time, his friends felt it necessary to warn him, he flippantly replied, "Oh, do stop this pietistic jargon, and let us get on with the work." That was only another way of trying to do without God. It miserably failed, and later on the poor man had to be picked up from the swine-trough of the adulterer.

4. There is one other thing I must insist upon: You will increase your own powder by contributing fuel to the altar fires of others about you. It is remarkable how, in examining the principles of Jesus Christ, you always come to a point where your life overlaps the lives of others. You see that even in the career of the Son of God. The circle of His existence is eternal. "From everlasting to everlasting" is one description of His life and influence. But there was a segment of that circle which, while He was in human form, overlapped the circle of men's life on earth. On that Jesus Himself put the label -- "I came not to be ministered unto, but to minister." We must feed the fire of other souls as well as our own.

Our leaders are right when they ask us to sing:

Oh, make my life one blazing fire,
Of pure and fervent heart desire,
The lost to find, the low to raise,
And give them cause Thy name to praise;
Because wherever I may go
I show Thy power to every foe.

The Baptism of Fire is a double benediction along the line of God's word to Abraham: "I will bless thee, and thou shalt be a blessing." Never did The Army need more that its Soldiers should be enthused and inspired to claim Divine light and life and power than at the present time. I have been urging Officers to try and inflame their people with love and zeal; but all my comrades equally need to do it for themselves. Then we shall have the fire on the inward altars, fire on the platform, fire in visitation, and fire in the open air, and as we thus minister to others, our own heart-fires will burn with renewed force.

The disciples carried the fuel of obedience and prayer and faith to the altar in the upper room, and the Fire from Heaven came upon them. Their love and devotion and confidence were so inflamed that with fiery zeal and enthusiasm they went everywhere carrying the fire with them. "So mightily grew the word of God, and prevailed."

There is a familiar story of a traveler in an awful snowstorm who, shivering with the intense cold himself, found a man helpless and almost dead in the snow. As the traveler rubbed and labored to restore the circulation of the sufferer's blood his effort reacted on himself; he found the warmth returning to his own shivering limbs, and thus two victims of the storm were benefited.

That oft-told story finds its parallel over and over again in the fact that while we minister to others our own soul's vitality is strengthened. As we carry fire to other altars, light and heat is thrown back upon our own heart and life.

While thus exhorting my comrades, I feel that I am myself exposed to the same dangers and temptations as those who regularly or occasionally minister in holy things. That includes the temptation to rely upon human knowledge or personal ability rather than the inspiration of the Divine Fire. But God is my witness that the deepest convictions of my mind and the most intense feelings of my heart are expressed in the words I have spoken.

I remember that once in the saloon of an Atlantic liner I was greatly misled by what I may call "a painted fire." The open fire-place was filled with carefully-arranged materials which at a distance seemed aglow with heat. I drew up my chair with a book to read, and then found that the fire was an illusion. The Celluloid blocks were colored and a few electric bulbs inserted so as to give an appearance as of fire, but there was no heat in them.

What a tragedy it would be if in our personal activities we Salvationists in any way answered to that illusion -- a painted fire! If our earnest manner and intensity of speech, our appearance of zeal and love for perishing souls and the glory of God only had the appearance of Divine Fire, it would indeed be a sad tragedy!

That must not be. On the altar of each heart there must be 'the fire that ever shall be kept burning.' Let us cry continually:

Jesus, confirm my heart's desire
To work and speak and think for Thee;
Still let me guard the Holy Fire,
And still stir up Thy gift in me.

There let it for Thy glory burn
With inextinguishable blaze;
And trembling to its Source return,
In humble prayer and fervent praise.

* * * * *

02 -- THE SALTED SACRIFICE; OR, THE SANCTIFYING SAVOR

'With all thine offerings thou shalt offer salt.' (Lev. 2:13)

I have been asked to speak of consecration, not only as a practical course of action or

form of activities, but more particularly "consecration to a spirit, even the Christ Spirit." The point for emphasis desired is that in religious life and personal experience the spirit is the vital or the all-important factor. I was then thinking of the approaching Meeting, and pondering over what I should say to the people assembled. First, Paul's suggestive word came to my mind, "The letter killeth, but the spirit giveth life;" meaning that the performance of duty may of itself become burdensome, but the spirit of love is an abiding inspiration. My mind reverted to a Mosaic illustration as a text for my message to the Meeting: "With all thine offerings thou shalt offer salt."

The quotation is not used as a fantastic text, but because, standing in old Hebrew ceremonials for an important principle, it illustrates the spirit which seasons and sanctifies the forms expressing our own religion.

The demands of the old Mosaic law were certainly somewhat exacting. The manner and extent to which God's hand came into everything, claiming tithe and sacrifice and service, was a serious tax upon the available resources of the Israelites. In our Salvation Army phraseology "the target was high" and substantial. Reading, however, the various records, I observed how the situation was generally saved by some element that suggested the willing mind and the sincere desire behind the sacrifice and service. The requirements were not irksome when the right spirit was there. The idea of "salt with the offering" gave the symbol of that very thing the sanctifying element, the spirit with the gift.

Several points will be made plain if we read the entire verse. "Every oblation of thy meat offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking. With all thine offerings thou shalt offer salt." You see, while the working out of the covenant was to be maintained, that spirit must be there, like salt, giving savor to the offering, making it acceptable to God.

This Old Testament teaching is not out of place in these modern times, seeing that the New Testament clearly reflects the idea involved in the ancient order. In fact, Jesus Christ clearly connected the Old and New Testament in this very matter by His word to the disciples, "Have salt in yourselves." In our religion there must ever be the right seasoning spirit.

Slightly varying the figure, we hear the Lord Jesus referring to the influence of His servants, men and women consecrated to His Kingdom, as "the salt of the earth." They were not merely His chosen ones among multitudes, but His sanctifying savor in the world; and in order that the seasoning, leavening influence may endure and be increased, the Lord says, "Have salt in yourselves."

How plainly in that wonderful chapter of First Corinthians we see this principle operating I set out there we have a very high standard of character and conduct, particularly in our relations to those around us; but in that one word "charity," or love, we see the sanctifying salt; the love that "bears," "hopes," "thinks," "believes," "endures;" the love that "never faileth."

The occasion of these thoughts was our approaching self-denial Season. In that we must fulfill our covenant with God by placing our offerings on His altar. The acts of self-denial must be

there in gifts, or labor, or both; but the true spirit of self-denial must not be lacking; that is indispensable; and I repeat these words of our Lord: "Have salt in yourselves."

Jesus Christ showed in a hundred ways what He meant by that salt. The three years of His ministry gave one continuous exhibition of it. Look at His miracles; they were not only displays of Divine power, they were works of mercy and helpfulness. His sympathy kept Him in touch with the people, and His compassion for their condition poured itself out in deeds of kindness and grace.

The Gospel story tells us how Jesus went forth, and saw the multitude as sheep having no shepherd; and, moved with compassion, "He fed them, and healed their sick." Two blind men cried out to Him, and the record says: "Jesus had compassion, and touched their eyes, and immediately the men received their sight." The widow of Nain, by her grief, appealed to Him for her dead son, and in His unflinching sympathy Jesus said, "Weep not," and then delivered the young man alive to his mother.

The parables of Jesus indicate the same spirit. The good Samaritan is spoken of as 'moved with compassion;" and that, lacking as it was in the Priest and Levite, caused him to care for the poor wayside victim of thieves. Again you see the prodigal son, returning homeward all broken and forlorn. Jesus says that when his father saw him, "yet a great way off," he had compassion on him, and ran and tenderly received the wanderer.

For the supreme illustration, however, I turn to Paul's splendid reference to Christ, "who loved me, and gave Himself for me." Analyze that glorious statement, and you find the lesson of my message. It is as if the Apostle said: "Christ redeemed me by His sacrifice," He "gave Himself for me;" but the inspiration or moving spirit is seen in that phrase "He loved me." It is not irreverence for me to say, that was the "Salt with the Offering."

One of the pleasing memories of my world journeyings is of the unflinching kindness of Officers and friends who received me into their homes and cared for my passing necessities. Before leaving I endeavored to express my gratitude, and thanked them for all the trouble taken. The frequent reply was, "It has been no trouble; we just love to do it for you." Reverting to Paul's words, 'who loved me, and gave Himself for me," may we not, as in a figure, see and hear the Savior saying: "Oh, you sinners, poor, weak, and rebellious, I am dying for you, bearing your sin and curse and shame upon this cross; but, Oh, I just love to do it for you!" That has been true for all of us.

What a difference this sanctifying salt makes in our work for Christ! My preaching, your band-playing, or brigade singing! You Local Officers and Soldiers in The Salvation Army, in your open-air and other general work I It is all done, indeed must be done, in the way of duty; it is in the covenant; but, Oh I what a difference when we can look up into His face, and say, "Master, I just love to do it for You!" This spirit transforms sacrifice and service, and makes this duty our delight."

We are not yet so far removed from the Great War, with its horrors, and losses, and demoralizations, as to make out-of-date illustrations taken from those tragic times. Of some things we shall never lose remembrance. We have records of patriotism, bravery, endurance, sacrifice --

a glorious record of which the nation is justly proud. But the world, or, at any rate, many of us, will never forget the marvelous outflow of compassion toward those who fought and toiled and suffered in the war. True, just now in the unsettled conditions of life we may be in danger of forgetting our debt of gratitude in that direction. You remember, however, how during those awful years, we all felt that we wanted to be Red Cross workers or to do something to help. I think I may, therefore, say this: "If the patriotism, and bravery, and sacrifice provided the offering at the shrine of the world's freedom, the outflowing compassion was like the salt with the offering."

Let me make clear my point in using that illustration. The world has in it a spiritual and moral tragedy with even greater issues than the ravages of war. If God's professed people only realized the devastations of evil around them, as we did the devastations of war, and if all their hearts were filled with a compassion for the victims of sin and captives of the great Enemy, as was displayed towards sufferers in the Great War, how much sooner should we see the glorious consummation -- the kingdom of the world becoming the Kingdom of our God and of His Christ! We must cultivate that, for then shall we be imitations of our Lord, and our work shall prosper both in the locality engaging our special interest and through the world generally. This is the spirit that will fit us for engaging in the Salvation campaigns to which we are summoned. The offering of service will be there, and the salt of the covenant of our God will not be lacking.

When preparing my mind for this Meeting two incidents came to my memory. One relates to our dear Founder and first General. On a certain winter morning many years ago, when London was in the throes of great unemployment and poverty, and the homeless were daily increasing, I was in conference with the Chief of the Staff. The General, having arrived from his home, entered the room suddenly in a state of high feeling, and exclaimed: "Look here, I cannot sleep in my bed for thinking of those poor, homeless fellows lying out on the Embankment. We must do something more at once." Well was our beloved Founder styled the "Prophet of the Poor," and out of that conversation came the Blackfriars Shelter, followed by many similar provisions for the submerged and struggling. I am sure that the salt with the offering, the moving spirit, was a sweet-smelling savor to our God.

The other incident comes out of my personal association with our present General, and is also dated several years ago. We were together discussing missionary needs and problems. The remark was made: "Oh, last night I seemed to hear the tramp of the heathen millions under my window!" Some weeks later we were faced with urgent requests for reinforcements. I ventured, as the Chief of the Staff, to say that with the existing commitments I did not see what we could do in response to the new appeal. To this the General replied: "It's no use talking about our rest being troubled by hearing the tramp of the heathen millions, and then to say that we cannot do anything; we must do something; ways and means must be found!"

Those incidents are almost too intimate and sacred for public repetition, and only the urgency of the world's need sanctions my use of them as illustrations of the value of the offering and the salt which sanctifies it.

That last reference carries me back to my last visit to India, where the self-sacrificing work done, and done in the spirit I have referred to, not only calls for ceaseless praise to God, but stimulates the desire for more work and workers of the same kind. For my present purpose I touch

an incident which is very sacred and personal to myself, and is only used to give force to my present message.

On a September morning of 1919 I stood in the Madras cemetery, among the graves of Salvation Army Officers who in the spirit of their Lord had lived and labored and laid down their lives for India's Salvation. Heroes and heroines all! And more there are in India and elsewhere, baptized with the same baptism and filled with the same spirit.

As I bowed over one grave in that Indian cemetery, mixed feelings stirred within me, for was it not the last resting-place of our youngest boy! My mind went back some fourteen years to Clapton. In a morning lecture I had told the Cadets of a picture which thirty years earlier had influenced my life. In the center stood a young bullock. On one side was a plow, and on the other side stood an altar; the plow stood for useful service, the altar for sacrifice. Underneath was written: "Ready for either." The bullock, dedicated by the will of its owner, was either for service or sacrificial offering "ready for either."

Now for the sequel. The lecture was finished; I returned to my room, and was soon followed by one of the Training Garrison Sergeants. To my inquiry as to his business, he replied, "Father, you have tied me up this morning, and I have put the seal upon it -- I must offer for India!" When I pointed out Indian conditions and the risks, my boy simply replied: "Plow or altar-- ready for either." I sent him to his mother for approval; the offer was made and accepted, and the young Officer went to India. We meant it for service: God used it for sacrifice. But one thing was clear throughout his short life in that Eastern land, the offering was all there -- bound to the altar, and "the salt of the covenant of his God" was not lacking.

I think you see the lesson. The beginning and end of all I have said is in that lesson. Shall we not now, at least, do two things?

1. With renewed purpose, place ourselves afresh on the altar. Shall we not join afresh in that covenant of God?" I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

2. Claim now a fresh baptism of the Spirit of Jesus Christ, Possibly, with some to whom I speak personal religion and service may be as the salt that has lost its savor, Oh, let that be remedied without delay; seek a renewal of the Sanctifying Spirit while we bind ourselves with fresh cords to the altar, and thus "with all our offerings offer salt."

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03 -- 6 WELLS OF BLESSING

"With joy shall ye draw water out of the wells of Salvation." (Isa. 12:3)

This twelfth chapter of Isaiah is full of heartening suggestions. Each verse, nay, almost every clause, encourages confidence and even joy in the experience of the sincere reader. From its first verse, with its assurance of Divine anger turned aside, and God's comforting grace,

through the second verse with its emphasis on faith in God as a living and personal Reality, and for all things necessary to Salvation and good living, right on to the testimony of the final clauses, it sounds more like New Testament history than Old Testament prophecy. Through the seven centuries before the Saviour's advent to earth it retained its freshness.

I desire, however, to linger a little on that third verse: "With joy shall ye draw water out of the wells of Salvation."

I am afresh impressed with the large place that water holds in the Bible, as an illustration of Divine influence and spiritual experience. The sea, the rivers, pools and fountains, springs and wells, dews and showers, all these applications of water supply are used to illustrate the wondrous provisions and benefits of God's grace to the children of men.

The various uses of water are well understood. Take the three most familiar to us:

1. Water for washing: Cleansing from defilement, removal of dirt.
2. Water for drinking: Refreshment, quenching thirst.
3. Water for promoting growth: Fructifying, making the earth productive; effects are seen in the grass, the corn, the trees, the flowers; also seeds not only sown and planted, but watered to produce fruit.

In all these respects -- cleansing, refreshment, and fruit-producing -- water is indispensable and is a useful figure of spiritual provision -- the gracious and sanctifying operations of God's Spirit.

My imagination has often been occupied with the vision of the holy waters that Ezekiel saw issuing from under the threshold of the sanctuary. The waters ran by the side of the altar, and flowed out like a river into the country, growing wider and deeper as the volume increased. From a man's ankle it rose to his knees, and then to his loins, and afterwards became 'waters to swim in.'" One feature of the vision, however, has specially impressed me. It was this. "Whithersoever the river cometh everything shall live." Of course, the figure was spiritual, but the analogy shows the benefit of these life-giving waters.

The truth is also beautifully expressed in the Psalmist's words: "There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacles of the Most High."

1. I said that one of the Bible applications of water is for cleansing. This is obviously so in its most ordinary uses, such as the washing of body, or clothing, or household requisites. Going through the institutions of the Jewish religion, you find how frequent were the practices of washing and purifying persons, and clothing, and vessels, not only for sanitary or hygienic purposes, but as typifying the importance of moral and spiritual purity, and showing the fitness of the command: 'Be ye clean that bear the vessels of the Lord.'" These ceremonial washings were lessons on the need and value of personal purity and holiness.

We sing together of the "Fountain filled with Blood, drawn from Immanuel's veins;" we also rejoice in the glorious truth that 'the Blood of Jesus Christ, God's Son, cleanseth us from all sin.' We do not, however, cut across that declaration when we speak of water as an illustration of the soul-cleansing process. We know that whatever figures we may use, purity of heart and all other streams of blessing flow from the same Fountain. The Saviour Himself used water as a figure in the Divine process of Salvation, therefore we may safely do the same.

Prophets, Psalmists, Gospels, and Epistles, all emphasize the spiritual significance of those washings. "Wash me thoroughly from mine iniquity, and cleanse me from my sin," cried the Psalmist. And we know how fitting is that prayer in our personal relation and condition.

No passage of Scripture, however, more clearly sets this out for our personal experience than the 36th chapter of Ezekiel, particularly the 25th verse: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." The words carry their own lesson. In that chapter of Ezekiel, there is one verse (37) full of encouragement to the seeker of cleansing and other blessings specified. It reads: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them."

Ah! yes, that is the lesson -- we must get it done -- get the cleansing done!

Take a look into that upper room in Jerusalem, where the disciples of Jesus were at supper with their Master, who supplies a striking picture. The supper ended, and Jesus wanting to leave with them an object lesson, washed the disciples' feet. Peter resisted the Master. "Thou shalt never wash my feet," he cried. Then Jesus gave him the ultimatum:

"If I wash thee not, thou hast no part with Me." That broke Peter down, and he pleaded for even a fuller washing. Do you realize that the same word is spoken to you?" If I wash thee not, thou hast no part with Me." Oh, that, with Peter, you may cry out in the spirit of the song:

Wash me, and make me thus Thine own;
Wash me, and mine Thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

The Fountain is open for your cleansing.

2. Water for drinking was also named as one of its uses. That means the quenching of thirst or refreshment. We are free to drink of wells and rivers replenished from God Himself.

I question whether any form of physical suffering is more acute or distressing than extreme or continued thirst; and when David wished to illustrate the deepest longings of the human soul alive to its own needs, he exclaimed." "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." To drink of the streams of Divine grace is, indeed, the most blessed refreshment. And to many of you how fitting the call: "Ho, every one that thirsteth, come ye to the waters!"

The freeness and fullness of God's grace is never more clearly expressed than in the Master's words, using the figure of water: "If any man thirst, let him come unto Me, and drink." "The water that I shall give him shall be in him a well of water springing up into everlasting (unfailing) life."

Alas I how prone men are to seek satisfaction elsewhere. They forget that there are no streams flowing out of the earth-made wells that will satisfy the spirit within them. We see men with great labor trying to make to themselves cisterns which break in the making and fail to supply the living water that the soul most needs. Our souls cry out for satisfaction, and the Saviour tells us where to get it.

What is your experience, I ask, in respect to the blessing so set forth? Have you quenched your soul's thirst at that immortal Fountain? Is your soul satisfied with the Divine Waters? Have you that perennial stream within you? If not, you are missing that supreme satisfaction found only in the Divine supply.

As you read the story of Israel's wanderings in the wilderness you, doubtless, felt great sympathy for them. With me, this was especially so in their experience at Marah. The people were weary and footsore. They had gone three days without finding water, and when the waters of Marah were found they were so bitter that the people could not drink. But you rejoice with them when you read that "they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."

At times God's people do travel through stretches of wilderness country, and have to drink of the waters of affliction; but, praise God! there are Elims of consolation and refreshment.

Some of you feel, or have felt, that you are in a dry and thirsty land where no water is. That may be; but there is a Hand that can make Marah's waters sweet, or cause waters to gush from the rock in the weary land, and it shall make for you streams in the desert that will satisfy your longing soul with goodness.

3. Let me emphasize what I said earlier about water in relation to fruitfulness.

Many Bible passages may be quoted -- or found in searching the Scriptures. Some speak of influences distilling in silence like the dew. Others speak of the gentle showers promoting growth in garden and field. Others, again, refer to the transforming streams making "the wilderness to blossom as the rose." And remember that they are all figures of the blessing of Full Salvation.

I point you specially, however, to that word in Psalm 1:3, when, describing the godly man, the inspired writer says: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Incidentally, I may remark that a tree is a fine type of spiritual growth and fruitfulness. If it is a good and healthy tree, you will find a threefold development. You will have growth in the root -- striking deeper into the earth, spreading itself in secret, and drawing life and vigor from hidden sources of fructifying moisture; you will have growth in the trunk and branches, which reach higher

and spread wider as time goes on; you will have growth also in leaves and flowers, and in the fruit, with its seed in itself, which implies the power of reproduction.

Christ said to His disciples, 'Herein is My Father glorified, that ye bear much fruit.' In the same talk He showed a beautiful gradation of fruitfulness; bringing forth fruit -- more fruit -- much fruit -- and fruit that should remain or be continuous in its reproduction. Oh, what a charge and responsibility that means to us! It implies our continuous reproduction of the fruit, samples of which the Apostle points to as the "fruit of the Spirit."

That means the fruit of holiness, the fruit of good living, the fruit of the lips, fruit that will adorn the doctrine, fruit having reproductive seed within itself. "Herein is My Father glorified, that ye bear much fruit." That is exactly the idea of the Psalmist. "The godly shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Again I remind you that my words are not simply by way of exposition. I am talking for personal application, and so I press the question, Do you desire to be fruitful in good works for your God? Then make sure that you personally have this water of life in its various applications: cleansing for defilement; healing the wounds of sin; giving refreshment and satisfaction to the soul.

To such as have not that assurance I ask, "What doth hinder you" from getting the cleaning, the cleansing from all that is evil? What doth hinder your soul becoming like a well-watered garden, refreshed and beautiful and fruit-bearing? It cannot be for the lack of the water supply, for there is enough and to spare. Is it your unbelief or your unwillingness?

I declare to you that the Fountain is open-open here -- open for you! The guilt of sin may all be washed away. Sin's defilement may be removed and its wounds healed. Come to the Fountain. Then shall you testify with me:

Deep in my soul I feel
The living waters spring,
And joy the wondrous news to tell,
And Full Salvation sing.

While engaged in revising the Notes of the Address following, I received an advance copy of Eileen Douglas' Life of "Elizabeth Swift Brengle," and came upon this passage touching her early experiences. As it illustrates my thought regarding the Miracle of Holiness, the extract is given here:

"Do you really believe all those miracles actually happened?" asked a friend ironically one day, looking laughingly at the Bible on her lap.

She looked up at him. "You mean, for example, Elisha's making the axe-head swim? Yes, I believe it. Why not? That was merely the overcoming for a moment of a law of nature; but God used a man full of His Spirit to win my will over on His side, and so has overcome the law of sin in my heart. I know that; and isn't it easy after that to believe that God can do anything?"

"That is true," he answered seriously. "The change in you is a miracle! When I remember your training, your heredity, your habits, associations, tastes, and see you now as totally changed as if you were recreated, I am bound to believe in miracles. Those things are little compared with what I can see in you."

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04 -- THE HOLINESS MIRACLE

"Faithful is He that calleth you, who also will do it." (1 Thess. 5:24)

I wish to dwell for a little while upon the Miracle of Holiness; or, in other words, the supernatural element in the experience of Full Salvation, as taught and enforced by The Salvation Army.

Let me draw a preliminary picture. Imagine that into this Hall, right on to the platform, we saw brought a man suffering with some affliction, such as blindness, disease, or paralysis. Imagine also, a Divine One coming in, visible to all. Looking upon the sufferer, He speaks the word or gives the touch, and the man is healed; his eyes are opened, disease removed, or the paralytic is made strong to walk and work. We should go home saying we had seen a miracle -- something done which all human powers combined would fail to accomplish.

I want to say that the Full Salvation of a man -- the sanctification of his nature and his endowment with power -- is as truly a Divine miracle as would be an act touching a man's physical condition such as I have described. I call it, indeed, "The Holiness Miracle."

One morning a few weeks ago I was forcibly reminded of this in my devotional reading. The Scripture portion for the day had two passages placed in combination. One was from Ezekiel's record of his vision of the valley of dry bones. After describing the scene in the valley, the record runs: "Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.... and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." The second passage was from the prayer of Paul for the Thessalonians, and specially these words: "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."

I was deeply impressed by the miraculous element revealed in both extracts. I saw how the same supernatural Power displayed before the eyes of Ezekiel was required for the fulfillment of Paul's desire. In each case there was a visible need, and equally the result could only be the work of the same Spirit of God.

I understand something of what a man may do who seeks to rectify the evils of his own nature. I understand something of the power of good training and self-discipline, and also the great value of high standards and the cultivation of virtue and clean living; but I also know that we have abundant demonstration of the fact so well expressed by our Founder when he said: "You cannot

keep the holy law of God with an unholy heart." That which makes the difference, transforms the heart, and gives the qualifying power, is a miracle -- a miracle of grace.

The spiritual life begins in a miracle, and equally the cleansing and empowering; or, in other words, the entire sanctification of a man is as much a Divine miracle as that which Ezekiel witnessed. That miracle is what I want my comrades and friends to make sure of in regard to themselves, and I repeat the Apostle's prayer: "The very God of peace sanctify you wholly."

I have repeatedly tried to make it clear that the condition in which men find themselves is no impassable barrier to Holiness. The Apostle's words, "Faithful is He that calleth you, who also will do it," together with the illustration from Ezekiel's transformed valley, remove all ground for doubt. "The impossible shall be," and the spiritual miracle shall even transcend the one seen by the Prophet.

It is, however, very disappointing that in the face of God's rich provision so many should regard the Blessing of Holiness with doubt, or even unbelief. When looking over the desolate scene of death or decay, Ezekiel heard the question, "Son of man, can these dry bones live?" His reply, "O Lord, Thou knowest," may appear a very modest one; but I think Ezekiel's modesty was a cloak for his doubt; almost equal to saying: "I don't think it can be done." The same attitude of doubt exists in many minds regarding the spiritual transformation indicated in the Apostle's prayer. 'Can a man be sanctified wholly and be preserved from sin and sinning?' Sometimes the answer is modestly expressed in the words, "I don't know;" but often it comes in words of positive unbelief, such as, "It cannot be done."

Now, just as Ezekiel saw the miraculous transformation in the valley, so we have seen the impure made chaste, the evil nature made good, the souls that seemed dead to spiritual things, or in a "very dry" condition, revived into vigorous life, and filled with peace and joy. Baptized with power, they have gone on singing:

'Tis done: Thou dost this moment save,
With Full Salvation bless:
Redemption through Thy Blood I have,
And spotless love and peace.

Even in a physical sense we find a parallel between Ezekiel's statement and Paul's prayer, which included the sanctification of the physical, the prayer that our whole body may be sanctified and kept blameless.

Certain schools of teaching speak much of "the sinful flesh," as if sin is not so much a moral trouble as a physical one; that it is in the material flesh or purely physical make-up that the tendencies to sin exist. They speak of the appetites and propensities of the body being such that their motions cannot be purified; that men must and will "act out their nature;" hence there can be no real holiness in this life as regards the body. But that, surely, only shows the necessity for the miracle about which I am speaking; and our business is to get the miracle performed in ourselves and others, so that with sanctified bodies we may please and glorify God.

But for this miracle there would be no hope for such as the drunkard. The taste and craving have become so all-powerful that his poor weakened will-power cannot resist the temptation. His body has even become diseased, rendering him an almost helpless victim of his sinful habit. So it is in a greater or lesser degree with other evil habits. The tendencies have been so followed, and the appetites and passions so indulged, that they often govern the entire man. His judgment and conscience may be all against his practices, and he may have to say, "When I would do good, evil is present with me," so that "with the mind I serve or recognize the law of God, and with the flesh I serve the law of sin;" but settle it in your minds that God never intended that to be the normal state for His children; His will is to sanctify us wholly. And of this we have the assurance, "Faithful is He that calleth you, who also will do it."

Holiness is not intended to make human beings less or other than men or women by removing the faculties and powers that constitute us such. There is no faculty or power or appetite with which nature endows us that in itself is evil. The evil lies in their perversion. They have been used for a wrong end, and their misuse has grown into an evil habit that conquers the better nature. They need to be renewed and restored to their God-given purpose. This the Holiness Miracle is designed to do.

But behind this physical miracle stands the sanctification of the spirit and soul. I will not attempt to draw any line between the word "spirit" and "soul;" but taking them together we know that we have not only the immortal principle, the source of life, without which even bodily functions cannot be performed, but all the moral and spiritual qualities, such as the will, the mind with its powers of intelligence and reason and judgment, also the heart with its desires and impulses and its power of loving and hating and hoping and fearing. The motives and purposes are seated here, and in no region of the human constitution is the miracle more needed.

The sanctification of the spirit and soul can never otherwise be attained. Like the body, the spirit and soul are polluted by sin, but the very God of peace can sanctify them wholly.

What a comfort that is when we think of the workings of the human mind! We all know something of the trouble which men who desire to be good have with their thoughts. Many have confessed to me that their greatest difficulty lies in the thoughts that fill up the chamber of imagery by night as well as by day -- selfish thoughts, uncharitable thoughts, unclean thoughts, vain thoughts! No blessing can be greater than the stream which can purify the fountain of thought.

It is difficult enough to face the temptations suggested to us from outside ourselves: the eye, the ear, the senses generally are the avenues through which appeals are made to the mind and heart. But even from within temptations arise; including memories of indulgence or opportunities for such; creations of the imagination, pictures of possibilities of pleasure or gain, or revenge, and so on. Who shall not covet the purifying of his thoughts, so that the workings of the mind shall be governed by the spirit of Holiness?

Then, closely associated with men's thinkings we have feelings which are often such as call for the sanctifying miracle. Who shall change wrong feelings into right ones? hatred into love? pride into humility? or resentment and grudge-bearing into forgiveness or charitableness? Who shall change the selfish ambition into unselfishness that seeks the welfare of others, even one's

enemies? Who shall change feelings of anger and irritability into patience and gentleness and sweet reasonableness? I say at once it requires a Divine miracle to get it done.

The unsanctified heart is often troubled by these contrary feelings, and the conflict mars, if it does not ruin, the peace of mind and heart. They also grieve the Spirit of God, who, if He does not withdraw His sacred presence, withholds the sweet assurance of Divine favor and the manifestation of light and power necessary to make the man or woman happy and effective.

To be truly happy and useful we must have the Divine indwelling; the vision of God must be in the soul. But this is intimately connected with inward Holiness, and it is that of which Jesus spoke when He said, "Blessed are the pure in heart, for they shall see God."

The emotions as well as the thoughts are to be transformed by the Holiness Miracle. We want the inward glow and warmth and the tide of impulse and vitality to be in operation; whereas sometimes the wrong fires are enkindled -- fires of passion, pride, resentment, and envy-- and the burning feelings carry us in wrong directions. I like that line of the hymn:

False fires far from my heart remove.

When the judgment is influenced by hot anger or resentment it is warped, unreliable, and often unjust. When the imagination is heated with inordinate desire it quickly produces evil. When the ambition is inflamed by pride or selfishness or jealousy it mars our best works in the sight of God. Yes, let our religious experience include the emotions, the stirring of the feelings; but we must see that they have been sanctified and are governed by the Spirit of God.

I cannot omit a reminder of the keeping power of God, as set out in Paul's prayer that we may 'be preserved blameless unto the coming of the Lord Jesus Christ.' That is, being kept until in open vision we meet face to face the Saviour who has kept us through faith in Himself.

A clean heart may be secured in a moment. The Divine touch, the words of the Saviour, "Be thou clean," and it is done! But Holiness is more than an act of cleansing, or even a baptism of light and feeling and heavenliness; it is a condition of life -- a life to be maintained and enjoyed, year after year, to the end. Don't be misled by any who tell you that you cannot live without sin and sinning. Of course, this cannot be done without the Divine Miracle. But there it is, promised and revealed to us and held out for our acceptance. Your Saviour is able to keep you from falling and to preserve you blameless. His power to keep is equal to His power to absolve you from guilt. He is able to save to the uttermost.

In closing I want to ask two questions. One is this: Have you seen the need of the transforming miracle in yourself?

In the story of Ezekiel I notice one striking thing. The bones in the valley were "very dry;" this seems to imply that they had been there a long time. But Ezekiel does not appear to have noticed this condition of things until, as he puts it, "the Lord caused me to pass by and round about." The valley was there, with its desolation and death, but God had to specially turn Ezekiel's attention to the fact before he felt any serious trouble about it.

You may not until now have been made to look upon your unsanctified nature and to see what a great need there is for the breath of Heaven to blow upon you. Oh, examine yourself quickly! Do not be afraid to look upon the deadness and dryness and uselessness of your heart and life, assured that you may rise up before God with life and holiness stamped upon every aspect and power of your being.

My second question is: Having seen and felt the need, will you submit yourself to God, so that He may work in you His spiritual miracle of cleansing and healing and power?

I will only say, Grieve not the Holy Spirit, who has already put His seal upon you as having been redeemed by the Blood of Christ. Oh, cry to Him; respond to the Divine call to Holiness, and now bow yourself before Him of whom it is said, "Faithful is He that calleth you, who also will do it."

What is there that I will not give
To have Thee ever with me live--
A conquering Christ within?
My life, my all, this blessed day,
Down at Thy precious feet I lay,
To be redeemed from sin.

O God of Pentecostal fame,
Can I not have that Living Flame
Burning where'er I go?
From sin, and self, and shame set free,
Can I not lead lost souls to Thee,
And conquer every foe?

I can, I do just now believe,
I do the heavenly grace receive,
The Spirit makes me clean;
Christ takes the whole of my poor heart,
No chains shall ever from me part
My Lord, who reigns supreme.

* * * * *

05 -- THE COMING OF THE KINGDOM

"The kingdom of the world is become the Kingdom of our Lord, and of His Christ." (Rev. 11:15, R.V.)

"The rule of the world has passed to our Lord and His Christ." (Moffatt's translation.)

The central thought governing this present talk arose, as so many of my talks arise,

from a personal experience. During the early morning hours of wakefulness I have lately been greatly impressed by the beauty and force of what is called "The Lord's Prayer." It has made me realize more vividly my unity with all the people of the Lord Jesus Christ. This Divine Model carried me away from the "I" or the "me" of personal prayer to the "us" and "our;" from the individual center to that wider circle of which Christ is the Center. Thus it binds the heart of me around the feet of God.

I have lain and thought of other hearts and other lips -- millions of them -- using the same formula at approximately the same hours of the day, addressing it not to "My Father "but" Our Father;" mine -- yours -- theirs of whom we think. "Give us this day," "forgive us," "lead us," "deliver us." It is like a big ring including our dear ones, the inner circle of our acquaintances, and the still wider circle that girdles the world.

My purpose, however, is not to expound Christ's Model Prayer, but rather to touch the final clause -- that ascription of devotion and honor, "Thine is the Kingdom, the power, and the glory, for ever," and to get you to endorse it with your sincere and practical "Amen."

The Kingdom of God is the picture before my mind, and the business in hand is to make good these words of worship and exaltation of the Great Father. That is the ambition of The Salvation Army and of all who earnestly love God and their fellow-men. The Kingdom of which I am speaking is a Spiritual Realm, and we want our vision strengthened and directed so that we may discern spiritual things, which, after all, are the things which matter most.

When adopting this central idea as my present topic, I asked the Lord for special guidance, and suddenly it opened up before me. I took up a fragment of paper, and, the thought expanding, I wrote three lines -- as related to our subject. I saw:

1. The Kingdom of God located.
2. The Kingdom of God enjoyed.
3. The Kingdom of God extended.

May I open out these thoughts to you as I see them?

I. THE KINGDOM OF GOD LOCATED

That may seem a difficult problem, because as Jesus Christ said, 'the Kingdom of God cometh not with observation.' It does not usher itself in with material pomp and majesty or circumstance-visible and tangible. Still, we may be able to locate that Kingdom in the earth.

1. There is a sense in which we may regard the Kingdom of God as universal.

The whole creation is His -- to the remotest bounds of space; this world, other worlds, all worlds, and all that dwell therein.

There are, alas! rebels, enemies, and weaklings; but in its ultimate and supreme facts, God is the one Almighty Supreme Governor, as He is the Proprietor of all that His power and goodness control. Of His Kingdom there is no end. It is everlasting. As we bow before Jehovah's Throne we sing:

Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years have ceased to move.

2. Then we think and speak of God's Kingdom in Heaven.

Often in the New Testament we read the phrase 'the Kingdom of Heaven' as interchangeable with 'the Kingdom of God;' but also "the Kingdom in Heaven" is an object of our faith and hope. We sing about "the better World," "the Realms of the blest," "the Land of pure delight, where saints immortal reign." We think of the eternal Home of our loved ones gone before, Where no mixture of evil will mar the conditions; where we expect to see Jesus face to face; and where no death will put out its hands to sever the hearts that love has joined. Thank God for the Heavenly Realm reserved for God's people of all ages and conditions in the great Eternal Beyond. And When the roll is called up yonder, I'll be there.

3. My mind, however, turns now to the Kingdom of God in this present world. Jesus said, "My Kingdom is not of this world;" and yet right through the centuries God has had a people.

That was a wonderful utterance of God to Israel over 3,000 years ago, through Moses: "Thou hast this day avouched the Lord to be thy God, and in this day the Lord hath avouched thee to be His people." God, I say, has always had a people; knowing Him -- loving Him-serving Him. Living on the earth, and yet standing as the citizens of the Heavenly Realm.

Christ, God's Eternal Son, reigns, not by force of arms or from a visible throne in the midst of a geographical area, but from His cross on Calvary and that open grave. From His glorious place as Mediator in Heaven He is sending forth influences and blessings that have produced transforming effects in the world.

True, there is unmeasured ground yet to cover, and unnumbered multitudes to be brought to God; yet we do see a glorious Kingdom of Jesus Christ growing up in the earth, to say nothing of the multitude which no man can number who have crossed the flood and entered the Kingdom of Glory. One great Army of the Living God -- they stand as monuments of His power and mercy.

Coming now to my chief purpose, I want you to determine that your life shall be merged in the Kingdom of God. You belong to God. Not only in the sense that He is your Creator, and that you live on the bounty of His providence, but as Paul says, "God hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son."

You did not come into that Kingdom by natural birth, but by a Divine regeneration of spirit and adoption into His family. You were by nature an outsider, a foreigner, an alien, but are brought

nigh, through the strait gate, into the Kingdom. Thus you can say, "My citizenship is in Heaven, I am a dweller in the Divine Realm." Well may we with still greater devotion and worship join in that clause of the Lord's Prayer, "Thine is the Kingdom."

As Jesus Christ said, the Kingdom came to you without observation; that is, there was no material or visible structure into the gates of which you entered; but you realized that something had happened; you had passed from death unto life; you had been translated to a new region; the Kingdom of God had come to you. And while rejoicing that the Kingdom has so come to you, and taken you into it, it became gloriously true that the words of Jesus were realized: "The Kingdom of God is within you."

Some one will tell you that strictly translated the words are: "The Kingdom of God is among you." That, however, does not neutralize the fact that Christ now dwells in your hearts by faith. Christ is in you, the hope of glory. The love of God has been shed abroad in your hearts, and your spirit and character is being conformed to the likeness of your Lord.

The words of the Lord Jesus through John in Patmos have also been fulfilled. "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." How beautifully that fits in with the Saviour's words in the Gospel: "I am the door, by Me if any man enter in he shall be saved, and shall go in and out and find pasture." Put those two verses together, and you have the Kingdom of God localized in a special way. "I am the door" -- a man may enter. "Behold, I stand at the door, and knock" -- Jesus wishes to enter. Do you see it? You enter the Kingdom by Christ the Door. The Kingdom enters into you by the Divine incoming through the door of your heart.

Thank God, we have found the Kingdom of God. Found the gate and door into it -- and it has found a place in our hearts and lives.

Known to all to be Thy mansion,
Earth and Hell will disappear;
Or in vain attempt possession,
When they find the Lord is there.
Shout Salvation!
Shout, ye saints! the Lord is here.

II. I now come to the second of the aspects I named: THE KINGDOM OF GOD ENJOYED.

What a blessed thing it is for us that the Lord not only has redeemed us and delivered us from sin's guilt and penalty, but has also "given us all things richly to enjoy."

I have sometimes talked to Soldiers on "The obligations and enjoyments of a Salvationist;" and I have felt, when laying upon comrades the obligations of their calling, happy to dwell upon the enjoyments connected with the consecration of ourselves to meet the demands upon us. The religion of Jesus Christ is not merely some form of worship or service; it is something to be

enjoyed, and when the Kingdom of God is in full possession of our very being, the happiness of it becomes a reality.

When at this stage of my note-making I turned to The Army Song Book for a particular reference, I saw the heading of one section of the book -- "Holiness Enjoyed." As I turned the pages I came across many that I may call "Luxury Songs," some of them reveling in the riches and enjoyments and exaltations of Full Salvation. The language may be somewhat mystical, but think of those verses in the familiar song:

Oh, the glorious revelation I
See the cleansing current flow,
Washing stains of condemnation
Whiter than the driven snow.
Full Salvation!
Oh, the rapturous bliss to know!

Then the other verse is expressive of jubilant feeling:
Life immortal, Heaven descending,
Lo! my heart the Spirit's shrine!
God and man in oneness blending --
Oh, what fellowship is mine!
Full Salvation!
Raised in Christ to life divine.

Another song equally stirred my heart. It is more old-fashioned than the other, and is a little more gushing and exuberant; but it is a real luxury song:

My God, I am Thine; what a comfort divine!
What a blessing to know that my Jesus is mine!
In the Heavenly Lamb thrice happy I am,
And my heart it doth dance at the sound of His name.
True pleasures abound in the rapturous sound,
And whoever hath found it hath Paradise found.
My Jesus to know, and to feel His Blood flow,
'Tis life everlasting, 'tis Heaven below.

The writer of that song may have had in mind God's wonderful promise to His ancient people, that if they would faithfully love and serve Him, and carry out His will, they should find their experience to be 'As the days of heaven upon the earth.'

A little while ago I talked to the Cadets at Clapton along these lines. The day following a Cadet who had sought and found a Full Salvation came to her superior Officer and said: "O Colonel, I never before understood the meaning of the line of a song, "The Kingdom of an inward Heaven." That exactly expresses what is in every mind, when speaking of the enjoyments of true religion.

Let me, however, show the character of the Divine Kingdom, by focusing the light on a verse of Paul to the Romans: "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." After what I have said it is hardly necessary to expand further the words "peace" and "joy" and the indwelling of the Holy Ghost. The verse is quoted by way of emphasis, and yet one cannot but think of other references to the fullness of the blessing connected with God's Kingdom.

Think of two clauses in the last Will and Testament of the Lord Jesus. He said to His disciples: "My peace I leave with you; My peace I give unto you." They would have war and persecution and cross-bearing, being chased from pillar to post; and yet, the Divine peace was to keep them; they were, in all their trials and perplexities, to be "kept in perfect peace." Certainly that was and is "a peace that passeth all understanding;" it is a heritage with the inward Kingdom.

Link up the other word of the Master, "That My joy may remain in you, and that your joy may be full." With such a legacy we are not surprised that one of the Apostles should speak of the "joy unspeakable and full of glory;" or that one should exhort those who claimed to belong to God's Kingdom that they must "be filled with the Holy Ghost." These gifts are all included in the Kingdom that is to be established within us.

There is one word in Paul's verse to the Romans that I have passed lightly. I now return to it. "The Kingdom of God is righteousness." All those happy frames and feelings of which we speak are desirable and possible; but the standard of the Kingdom is righteousness. Rightness of heart, rightness of thought and feelings, rightness of conduct ÷ all are included in His Realm of Righteousness.

In this connection I like that equivalent word 'uprightness,' as applied to conduct and relationship in life, which thus will stand the test of God's plumb-line; nothing crooked or out of the straight. That includes moral rectitude; nothing impure or unclean or untruthful.

Always remember that Holiness includes the moral qualities, such as truth, honesty, honor, brotherly kindness, and charity, which is the bond of perfectness. In a word, we are to serve God in holiness and righteousness before Him all the days of our life.

Before leaving my emphasis on the blessedness of those who are, as Jesus in one place calls them, 'the children of the Kingdom,' I must touch one vital matter. It is this: a kingdom implies a king.

I am not now dealing with the varieties in form of authority in the national affairs. You may have a Czar, or a Prince, a Chieftain, or a President at the head, but the idea is practically the same. There is some one person, or fixed group of persons, in whom the power and authority is vested, and who make or administer the laws of the kingdom, whatever the community is called.

In the Heavenly or Spiritual Realm God Himself is the Center of the Kingdom. He is the King and Great Head over all; and when human hearts are open to receive His Son Jesus Christ, it is like the King coming into His own again. The subjects of this Realm, therefore, must, in all

loving loyalty, seek first the interests of the Kingdom. That was what Jesus meant when He said: "Seek ye first the Kingdom of God and His righteousness, and all other things shall be added."

As in every well-established nation the citizen is subject to the laws, so we, if we are to maintain our lofty connection with the Divine Ruler, must fulfill the purposes of our heavenly citizenship. We must submit ourselves gladly to the laws of this realm.

I should like to expand this aspect of things -- but it is enough now for me to say: "The will of the King is the supreme law in His Kingdom. That will be seen when the Great Judge will from His throne make effective the eternal destinies of all men. We read, it is the King who will say to some, "Come, ye blessed" -- and they will pass to the right hand. It is the King who will say, 'Depart, ye cursed' -- and such will turn to the left hand. The will of the King must be regarded as the determining consideration. I need not expand it; but the spirit comes out all along in the ever-recurring inquiry, "Lord, what wilt Thou have me to do?" with the earnest advice, "Whatsoever He saith unto you -- do it." That is the best way of fulfilling your own ascription of worship, "Thine is the Kingdom," etc.

III. The third aspect of my subject is important: THE KINGDOM OF GOD EXTENDED.

We cannot now dwell upon this, but I am cheered as I recollect that many have already done something to forward this idea. Some of us, indeed, have been selected and trained and dedicated to this extension. Of some I may even say that the end of every action, the aim of every arrangement of life, the burden of almost every prayer relates to realizing the ideal expressed in the Christ-given clause, "Thine is the Kingdom, the power, and the glory, for ever." May I not appeal to all who profess to belong to Jesus Christ to share in this? I repeat the desire expressed earlier, that your life should be merged into the Kingdom and its interests. The great order of] propaganda remains with us, 'Go ye into all the world, and preach the Gospel to every creature.' Think you that was an order for Apostles only? No, no, that is a standing order. You are to stand up for Jesus, and as ambassadors of the Kingdom you must tell out the old, old story of the Cross, that is still 'the power of God unto Salvation to every one that believeth.' "You may tell out the story -- You -- You -- You."

Many years ago I wrote on the fly-leaf of my Bible certain lines which, as time rolled by, I rewrote in each new Bible that I used for my work. I will read to you from my present-day Book:

In a rapture of joy, my life I'll employ
The God of my life to proclaim:
'Tis worth living for this, to administer bliss
And Salvation in Jesus' name.

Let us together in the presence of the Lord determine on the whole-hearted acceptance of the Christ-given mission. Why is it that the advance of our Lord's Kingdom is so hindered? Is it not because of the half-hearted manner in which His professed followers have treated Christ's command? Verily, I believe it is so; but Oh, do not let any such reproach lie longer against our names.

"Behold, I send you," said the Lord Jesus to His disciples. "Receive ye the Holy Ghost." Yes, that is just it for us. A mission and an equipment; the same mission as our Saviour-the same consecrated purpose; the same Holy Ghost enduement; the same old Gospel, with our dear Founder's declaration -- "Salvation for every man, everywhere, and from every sin." To this sacred business you are called. Will you not respond and make good the calling? As Christ's faithful witnesses, let your testimony be clear and unceasing, and let it express the experience of a Full Salvation. Let everybody know that you are Jesus Christ's man, or Jesus Christ's woman. Such witnessing counts for much in the extension of the Kingdom.

Paul touches, incidentally, one line of powerful service in which we may engage. 'Knowing,' he said, 'the terror of the Lord, we persuade men. Ah, yes, the power of persuasion is a valuable gift to be cultivated. Go about 'persuading' people to accept the Saviour. Press it persistently, and thus win them over to His side. I might enlarge separately on the Spirit of Sacrifice as a necessary element in this extension. I will only say this now. Even as Christ redeemed the world by the sacrifice of Himself, so it has ever been in spreading Salvation. The old saying, 'The blood of the martyrs is the seed of the Church,' still has its lessons for us. Our devotion and self-denying service must stretch even to sacrifice, if it is to count for the Divine victory. Let us, then, renew our cry, 'Thy Kingdom come,' and renew together our consecration for making the prayer good.

Christ for the world, we sing;
The world to Christ we bring
With loving zeal;
The poor and those who mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

Christ for the world, we sing;
The world to Christ we bring
With joyful song.
The new-born souls, whose days,
Reclaimed from sin's dark ways,
Inspired with hope and praise,
To Christ belong.

* * * * *

06 -- OUSTING THE CANAANITE

"No more the Canaanite in the house" (Zech. 14:21)

In our Bible-reading we frequently get illustrations of important lessons from detached verses in the records of the old prophets. Although the immediate occasion of the statements has long been passed, the principles involved continue unchanged in the relations of God and His people, even in our own times. One such passage will serve as the background for my present talk.

The last clause in the Book of Zechariah reads thus: "In that day there shall be no more the Canaanite in the house of the Lord of Hosts."

Looking at the context we see that something was seriously wrong with the Divine worship and service of those people of Judah in Zechariah's time. The Prophet, however, while greatly distressed, looked with confidence to the day when the evil would be dealt with and removed.

The lesson of which we are to take note relates to this. There is clearly something unsatisfactory in the religious experience of many who, numerically, are counted among the followers of Jesus Christ. When the cause is sought out it is often found to be the result of compromise with spiritual enemies and associations which are inconsistent with the Lord's house and service.

In the original record the Canaanite was the figure of offense. It will, therefore, be helpful before making an up-to-date application of the figure if we find out just what the Canaanite stands for. To do that we must go back to the migration of the ancient Israelites from Egypt to the Promised Land.

Moses made it quite clear that in the Divine judgment it would be a menace to the well-being of Israel; in fact, a real danger to them if in the new settlements the Canaanites were mixed up with them in their social and national life. They were to be regarded as enemies devoted to destruction. No covenants should be made with them. The Canaanites were to be driven out from the area selected for the Chosen People. We have the reason for this entire separation in the words of the Lord Himself: "They (the Canaanites) shall not dwell in thy land, lest they make thee sin against Me for... it will surely be a snare unto thee." (Exodus 23:33)

History tells us that those warnings were not properly heeded. The Israelites were not willing to be separate; they compromised. The later record says (Psalm 106:34-35): "They did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works." They even went so far as to "serve their idols, which were a snare unto them." They brought upon themselves untold suffering by allowing the prohibited association within their communities.

In the margin of my Bible the word 'traffickers' comes in; and I think it means that the Canaanites were 'traders,' and it appears that they were allowed to do their business even in the courts of God's house, which was grossly inconsistent with the Israelites' professed relations to God.

As we read this our minds are at once carried to that wonderful incident, hundreds of years later, when Jesus visited the Temple at Jerusalem, and found the traders carrying on business there with the supposed worshippers. You will remember what happened. Jesus upset the stalls and seats of the traders and moneychangers, and making a scourge of small cords He drove the "traffickers" out of the Temple, saying: "My house shall be called the house of prayer; but ye have made it a den of thieves."

One more reference to the original statement is necessary for my purpose. It is the phrase, "the house of the Lord of Hosts." I am not dwelling on the structure that the Prophet had in mind; I carry the idea forward to the Apostle's words: "Ye are the temple of the living God." The Lord has spiritual temples not made with hands; they are the hearts and lives and characters of His people, and He delights to dwell there. "If a man love Me," said Jesus Christ, "he will keep My words; and My Father will love him; and We will come unto him, and make Our abode with him." Thus you have the Lord's house in human personality. And well we may sing:

The temple of my soul prepare,
And fix Thy sacred Presence there.

I like to feel that a large proportion of those I am now addressing may be reckoned among the sacred "temples." That being so, let all the associations of life be in harmony with the label "Holiness to the Lord."

Reverting to the Prophet's central idea in the text, you see the lesson from Zechariah's words. It is, that as the Canaanites, the enemy within their borders, a menace to the worship and spirituality of God's people in that day, were to be expelled, so with us there shall be no toleration of inward enemies, no association with evil, no trafficking with doubtful things. May not the day be hoped for when, in the moral and spiritual sense, there shall for many be "no more the Canaanite in the house of the Lord of Hosts"?

I would like to give a reminder that I am not simply reciting Bible history. What I am doing is only another way of describing the conditions of "Full Salvation," the "Holiness Experience," the "Blessing of a Clean Heart," which is ever the subject of our Holiness Meetings. That brings me to the practical question, What about these Canaanites -- the wrong or doubtful things in the realm of personal experience and character?

I shall not now specify and dwell on those gross forms of evil which speak for themselves. I have now only one word to say regarding these. If such have a place in the life of any man or woman making a profession of Christ's religion, they are a discredit -- nay, even a falsification-of such religious profession. These things are so obviously enemies of God and man, that we see the fitness of the words, "Have no fellowship with the unfruitful works of darkness."

I am more concerned now about some of those things which, though not outwardly or grossly immoral, are yet inconsistent in people who name the name of Christ. These are the things that are a menace and a snare to any in whom they exist. By permitting their continuance many lower the tone of the spiritual life, and are hindered in the pursuit of Holiness.

Paul was right down on the danger-zone in his exhortation to those Hebrew Christians: "Let us... lay aside every weight ("all cumbrance" -- R.V. margin), and the sin which doth so easily beset us," or, as the marginal reading puts it, "doth closely cling to us."

Now, what that particular thing is which may be styled 'the easily besetting sin,' will best be known to one's own heart. The varieties of temperament and training and circumstance make almost endless differences; but we know that there are some temptations which appeal to our

individual weaknesses, and easily stir our particular tendencies, which, if yielded to, lead to actual sin. May we not class these among the Canaanites which, if tolerated, become a snare and hindrance in the Christian life?

Sometimes they are hidden, and are known only to God and one's own heart. Did you ever dwell upon that strange picture given by Ezekiel -- the chamber of imagery? Let me refresh your memories. Ezekiel was Divinely led to a "hole in the wall." He saw a private door, and was allowed to pass through to a secret chamber underneath the court of the sanctuary.

Ezekiel there had one of the surprises of his life. His conductor showed him that on the walls of this secret room were all sorts of imagery. Some were foul, creeping, crawling things, suggesting abominable ideas and practices and also the idols which the heathen nations loved and served. Then came the saddest revelation of all. Ezekiel saw there the men who were associated with the service of God's house -- even "the ancients of Israel" who came to this secret place to gloat upon the pictures, and -- in the words of the conductor -- "to do in the darkness of this chamber of imagery," those things which they would be ashamed to do above ground and in the open.

That may seem a surprising illustration, but we do know that every man has his "chamber of imagery." I mean, the recess of his mind, where imagination paints its fancies, and memory reproduces its pictures and images. Some of these are good and beautiful, and suggestive of things noble and pure and Christlike. In other cases the pictures are of positively evil things. A man at the holiness-table said to me on one occasion: "Commissioner, I find often in my mind thoughts that are bred in Hell." That may be an extreme case; but often, alas! if some pictures of the memory and imagination are not in themselves bad, they suggest gratification of pride, ambition, covetousness, or inordinate desires. These, to say the least, are selfish, and provoke the feelings and stimulate actions that are low and mean, and are inconsistent in a man or woman who has taken the name of Christ.

Let me a little further explore the area of danger. You will remember that the men whom Moses sent to the Promised Land as spies, reported 'giants' among the Canaanites. The sons of Anak were so described, and the Israelites were terrified. I am not, however, out now to hunt for the giants; I am pursuing Canaanites of a milder type, who yet work great havoc.

When my mind was on the prowl looking among the "doubtfuls," I came upon a nest of Canaanites which are too frequently tolerated, and yet which it is good to get routed out. You will recognize them instantly by their names. Unsanctified Temper was one, and Oh, what pain that evil causes! Then comes Envy, whose surname is Jealousy. Another is Evil Speaking, the creator of many sorrows. Still another is Malice, whose son is Revenge.

I think Paul must have had some such things in his mind when he said, "Let brotherly love continue." Oh, I beg of you, if in any degree you are tolerating these Canaanites in your hearts and lives, to get clear of them. They and others like them are a defiance to that law of love. They are not only sins against God, but against yourself and against your neighbor. What enemies of true peace! What divisions and bitterness they produce!

The experience of Full Salvation or Holiness finds no place for these internal foes; and you must not think me narrow or censorious when I thoughtfully say that no religious professor can truthfully say, "I have the Blessing of a Clean Heart" while these things are practiced or tolerated. The law of Perfect Love has condemned them, and they must be cast out of the land of your personal experience. Otherwise they become a "snare unto thee, and make thee to sin against God."

Thank God, these Canaanites may be expelled. When the Lord sanctifies us wholly -- body, soul, and spirit -- even the inner chambers of our being are cleansed, and our purified nature is made as the very holy of holies for heavenly communion and fellowship with God.

One of these Canaanites in the spiritual zone I specially single out. This is his label-Love of Selfish or Worldly Pleasure. This menace is so great that I cannot be silent about it in our present connection.

In all my long career of fifty or more years of Christian service, I cannot remember any time when spiritual life and power were so endangered -- by the worldly spirit along the lines of pleasure -- sport, amusements, and such like. With all the shouts of enjoyment attending the many forms of worldly pleasure, there is a sad undertone which is a note of tragedy.

I am inclined to call this spirit of selfish and worldly pleasure a giant Canaanite; but in reality it is more like a brood of them which has ensnared our communities, and, alas I even the religious sections of the communities.

During a recent holiday in a coast town I turned in at a Lecture on "Bunyan and his Allegories." The section for that particular night was "Vanity Fair," the Dreamer's figure for the pursuits and pleasures of the world. I did not carry away much the lecturer said; but, as in the darkness I walked along an avenue of trees, I had a sort of vision of the Vanity Fair of our own day, and my heart was sore grieved.

In my passing vision I saw the multitude going to do evil. I saw the vain shows and pleasure resorts thronged by those who had not God in their thoughts nor His fear before their eyes. I was, however, grieved to see among the crowds those who professed to be citizens of a Kingdom which is not of this world. Remembering the words of John: "If any man love the world, the love of the Father is not in him," I mourned to see some of the professed servants of our Lord with whom I had companied in the house of our Master, mixing in the vanities of the world's fair. It struck me however, in passing, that there were many who seemed to have enough religion to spoil their full enjoyment of the world, and yet enough of the world to spoil their enjoyment of religion.

As I speak thus, I can quite imagine younger folk thinking and saying that I am too advanced in years to retain a proper perspective and a right sense of proportion when gauging the recreations necessary for the present generation, including the Christian community. Well, we will leave that argument to pass without challenge for the moment. I will not debate now the relative harmlessness of a ball or a glove, a cue or a racket, a racecourse or a card-table, a cinema show or a dramatic representation. I could find myself able to exercise some discrimination along these lines; but, as regards the dangers of our times to spirituality of life and character, I simply say that the

associations of such often become a snare; and as I see Christian men and women rushing that way, I want to cry out after them, "Beware of the Canaanite!"

We must each judge for ourselves how far this pleasure-loving craze has affected us; but I know that it is a threatening foe, a menace to all spiritual life and activity, hindering increasingly that out-and-outness for Christ and His Kingdom, which is an essential element of the Holiness Experience.

Finally, as regards the promised expulsion of these various foes to spiritual prosperity, I beg you to "be not unequally yoked" in life's pursuits and enjoyments. Let the Canaanite go, and find in Jesus Christ that fullness of life and blessing obtainable nowhere else.

Shall we not claim individually the blessed consummation? As Zechariah put it: "No more the Canaanite in the house of the Lord of Hosts." And as Luke says in his Gospel: "That we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

* * * * *

07 -- WITHIN THE HEAVENLIES

"God hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:6)

The life of the godly man has its extremes and contrasts, and we may with encouragement and profit meditate a little upon what may be called the "heavenly places" and the "desert experiences." The pages of spiritual history contain records of both. For the present we will leave the "desert" side, and glance at some aspects of that life as indicated by Paul in the verse quoted.

In this Epistle, Paul makes a double application of the words "heavenly places." The reference in the first chapter is to Jesus Christ, raised from the dead and exalted above all, being "set down at God's right hand in the heavenly places." In this second chapter, however, the Apostle speaks of himself and others who, though still in the material world, are yet raised to sit in heavenly places with Christ. He speaks of the experience as not only having a title to Heaven, where we shall be glorified with Christ by and by, but as something already realized; or, as we sing:

We feel that Heaven is now begun,
It issues from the sparkling throne --
From Jesus' throne on high.

Sitting in "heavenly places," or "within the heavenly sphere," as Dr. Moffatt translates, will be attended by heavenly experiences. I do not want to make out that religion is to consist of high states of ecstasy and emotion, but to speak of things which fit in well with our human conditions. God wants not ecstatic dreamers, but practical men and women. Without attempting to exhaust the possibilities, let us look at some aspects enjoyed by those who sit within the heavenlies.

To begin with, these heavenly experiences include spiritual revelations. Persons whose homes lie in low valleys where malarious mists abound, or in the narrow streets of crowded cities, have a very limited outlook compared with that of those who live on the hilltop or mountainside, where the atmosphere is clear and the whole outlook wide and far-sweeping. So in the heavenly places the soul lives in a clearer atmosphere; the spiritual vision grows stronger; God makes eternal things more real.

To get the right view of things makes all the difference. A stained-glass window in a cathedral seemed to me, when viewed from without, to be blurred, patchy, and dull, the very opposite of a thing of beauty; but when I entered the building everything was transformed. I saw the studied design with the lights and shades and blend of tints, and the picture was clear and impressive in its delicate harmony. So in regard to many Divine things: to be able to understand them one must see them in the right light and from the right point of view. To many people Jesus may not appear to have any beauty that He should be desired; but to those who look upon Him from the heavenly seats, He stands revealed as the fairest among ten thousand.

There are also the experiences of heavenly union and fellowship. The possibilities of heavenly intercourse for the fully sanctified cannot be measured or adequately described, but we do know that by the gracious power of the Holy Ghost they are brought into fellowship with the Father and with His Son Jesus Christ. We also know that "the angel of the Lord encampeth round about them that fear Him;" and further, that "we are compassed about with a great cloud of witnesses," the spirits of just men made perfect, and others whom our eyes are now holden from seeing.

God in His wisdom has drawn a curtain preventing our conscious intercourse with the loved ones who are "for ever with the Lord;" but that should not make us feel that the bond of union is severed. By and by our association will be renewed under even more favorable conditions. Meanwhile, we may sit in heavenly places with Christ, and enjoy Divine fellowship transcending the things of earth.

The heavenly experiences include also anticipations of the heavenly heritage. You remember the experience of Moses when, at the end of his life, God took him to the mountain, and from the top of Pisgah, which indeed became to him a heavenly place, he was shown the Land of Promise. Well might Watts say about the Heavenly Canaan:

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor Death's cold flood,
Could fright us from the shore.

They who love God and live in fellowship with Him sometimes find themselves sitting in heavenly places which are as the vestibule of the mansions of eternal Glory. I read of one such who, when dying, said, "Blessed be God, though I change my place I shall not change my company; for I have walked with God while living, and now I go to meet Him." Paul must have had this anticipation when he said that "If our earthly house of this tabernacle were dissolved, we have a

building of God, a house not made with hands, eternal in the heavens." Peter also, no doubt, had similar feelings when he talked of the "inheritance incorruptible, and undefiled, and that fadeth not away."

In passing, let me make it clear that even these heavenly places are not beyond the reach of temptation and trial. If I said otherwise I should both contradict the Bible and go against human experience. Yet, thank God, temptation is not sin, and need not defile the soul nor break our union with God.

In order to render this subject practical, a very important fact requires emphasis; sitting in heavenly places does not imply a state of inactivity. The little phrase "to sit" sounds like resting rather than laboring, but that is not the idea at all. While the word "sit" does give the idea of settledness in one's experience, it does not cancel the duty of active service.

Moses enjoyed Divine communion until his face shone with the reflected glory; but he had to come down to work amid the commonplaces of the camp and desert journeying. On the Mount of Transfiguration Peter cried out, "Let us make here three tabernacles." He seemed to feel what is expressed in the line: "'Tis there I would always abide;" but read what preceded and what followed that experience and you will see that Jesus taught the unavoidable duty of self-denial, and that he who would save his life must be willing to lose it. There was also the subsequent contact with the poor, sick, devil-possessed on the lower levels where men were struggling and needing help. So it must always be. It is in the heavenly places that the spirit of compassion is born; that constraining love of Christ who, because of intense yearning for men's souls, came down to redeem them.

In recent years I have crossed and re-crossed high mountain ranges where great rivers have their sources. The little streams meeting and blending and swelling into rivers have interested me; but I have remembered that the value of these rivers lies not in the fact of their having springs in high places, but that they send their sweet, fertilizing waters down the valleys and across the prairies and plains where the multitudes live and labor. So while the springs of spiritual life must be in heavenly places, they are of little value unless the experiences flow down to the levels where men strive and cry, and through the places where the multitude live and toil and suffer.

Remember the principle that every privilege and blessing in God's Kingdom has special conditions attached to its enjoyment; nor must it ever be forgotten that in these heavenly places God's will is supreme. The men and women who would share Christ's seat must, like Him, have made the unchangeable choice, the fullest surrender, and absolutely embraced the will of God, which reigns supreme in the heavenly places.

And then, these heavenly seats are surrounded by an atmosphere of prayer. They who are to "mount up as eagles" are the men and women who "wait on the Lord." People don't slip into the heavenly seats by accident; and those who sit in the high places on this side of the New Jerusalem are so dependent upon God's favor and grace that they must live in the spirit and practice of prayer, or they will find themselves again in the lower elements and entangled among the defilements of sin.

You need hardly be reminded that purity is one of the distinguishing marks of the heavenly places. The Psalmist asks the question, "Who shall ascend into the hill of the Lord, or who shall stand in His holy place?" And the answer comes, "He that hath clean hands and a pure heart." Yes, "the pure in heart shall see God;" and just as Heaven itself is the eternal home of the undefiled, so they who would sit in heavenly places must be washed in that Fountain which cleanseth from all sin.

To that Jerusalem above
With singing I repair;
While in the flesh, my hope and love,
My heart and soul are there:

There my exalted Saviour stands,
My merciful High Priest,
And still extends His wounded hands
To take me to His breast.

* * * * *

08 -- THE SOUL IN THE DESERT

"When it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past." (Matt. 14:15)

In a previous address I spoke of the contrasts existing in the spiritual life, and dwelt upon what Paul described as 'sitting in heavenly places.' But I also referred to "desert" experiences as coming within the spiritual realm; and it is of that aspect of things I wish now to speak.

Let me, first of all, try to enforce the truth that Holiness is an experimental fact, and not necessarily a certain state of feeling or emotion. I must emphasize that, because it is just there where so many get into difficulties. That state of soul, and the condition of character which we call Full Salvation, results from a conscious surrender of everything to God and a faith in the Divine promises. God honors these promises by cleansing the soul from sin, and granting to the believer the indwelling of the Holy Spirit, who is able to save us from falling. "It is necessary for us to remind ourselves of this truth, because we are all more or less tempted to measure our spiritual standing by our feelings. We sometimes forget that emotion is not a safe standard of judgment, and I desire to warn seekers after Holiness that they must not confuse physical sensations or vivid imaginations with true spirituality. What a consecrated believer has to do is to make sure of his facts, and keep believing, both when the thermometer of feeling is up and when it is down.

It often happens, I know, that the heart can realize certain spiritual facts which the intellect cannot discern or logically demonstrate. But while the feelings may be an indication of facts, we must not be misled, even when

Heaven comes down our souls to greet,
And glory crowns the mercy-seat.

The opposite experience is sure to come; depression sets in, and the soul will sometimes be "in heaviness through manifold temptations."

During a visit to Switzerland I had some opportunity of observing the ever-changing condition of the mountain regions. I saw the crests of those mountains, which sometimes were bathed in the most glorious sunshine, and at other times would be lost in encircling mists and gloom. I saw the western faces of that range grow purple with the sunset glow, or silver-like with the brilliant beams of the moons. But then at other times the shadows fall, the storm rages, and the clouds break with the force of a deluge.

As I sat there in one of those mountain stations, I showed my friend how all these things illustrated the variations of my own spiritual experience; at times the full glory, then seasons of shadow; days of peace that seemed unbreakable, then nights of sorrow, temptation, and depression, or sad bereavement, when all the light seemed to be obstructed, and the warm, cheering rays were succeeded by wind and storm and icy chill; and, so far as the great facts in which I had rejoiced were concerned, I had to hold on by my naked faith until the shadows broke again, my Father's face appeared, and His right hand gave me comfort.

Ah, yes, the best of us must expect desert experiences as well as heavenly places; and, because of these varying? phases of bodily and mental constitution and circumstance, the only safe rule is to 'walk by faith," whether we are on the delectable mountains or in circumstances when we can echo the disciples" words, "This is a desert place, and the time is now past."

When thinking about this matter, certain incidents in the life of Christ came to me as proving how a man of God may have these desert experiences without falling into sin. Have you ever thought of the desert seasons of the Saviour? He had His Mount of Transfiguration, when Moses and Elias came and talked with Him, and His disciples saw His 'countenance altered, and His raiment white and glistening;" but you also know that there were times when He might well have exclaimed for Himself, "This is a desert place." Let us just glance at three such occasions.

See, first, when Christ was led into the wilderness to be tempted. The whole ground of human temptation was covered in that experience, in order that afterwards He might be able to succor those who are tempted. He fought the Devil in the desert over a long stretch of forty days. I have no doubt the flesh grew weak and weary, but He fought the battle out, and came off conqueror at every point.

You will also remember when Jesus went to be baptized of John. I do not think the significance of that is always seen. Bear in mind that the baptism of John was a baptism of repentance; that is to say, a man submitting to it confessed himself to be as a sinner needing pardon, just as when men and women come to The Army penitent-form and cry for mercy. What a striking thought it is that, when Jesus submitted to baptism by John He allowed Himself to be classed with sinners! If you like to put it so, He went to the penitent-form. I know that is a startling statement, but it is nevertheless true. Can you imagine any greater humiliation? Truly, that was a desert experience.

Think also of the experience of the Garden and the cross. Jesus, I verily believe, would have died under the strain and agony of Gethsemane had not an angel come and ministered unto Him. But the cross was worse than that, not because of the nails and thorns and the soldier's spear, but because of the darkness and desolation that swept over Him. In the Garden Jesus did have the presence of His Father and the ministering angel; but on the cross He was left "to tread the winepress alone;" His heart broke, and He died. Well may the prophetic word be applied to Him, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow!"

The story is almost too sacred to touch, but the record is in our hands for instruction and comfort; and as He endured and conquered, we by His grace may do the same. But we shall better understand the matter if we look at some Bible men and women who also had their desert places. We shall see as we look at their experiences that sometimes the desert was a place of Divine instruction.

Moses, when he first wanted to help his oppressed people failed, and fled into Midian to escape the consequences. But one day as Moses was in the desert God renewed His call and appointed him to deliver His people. It was so with Paul. Soon after his conversion he became a fugitive and went into Arabia, probably into the wilderness of Sinai. There he learned more thoroughly the deep things of God, and studied, and was divinely enlightened in the marvelous Gospel he was to preach. After three years of this desert experience, Paul came forth the great Apostle of the Gentiles, to proclaim the truths he had more perfectly learnt while there.

It has been so with some of us. In dark seasons and desert places we have learned lessons which have qualified us to minister to others, and we have been enabled to comfort others with the comfort wherewith we ourselves were comforted of God. The desert is, indeed, sometimes a place of special manifestation of gracious power.

Again, the desert has often been the place of special service. John the Baptist went into the wilderness for the good he might do to his fellows, and the service he might render to his God. You don't suppose John liked the homelessness, and the living from hand to mouth, any more than you and I would like it! But duty called John, and there he went proclaiming the coming of the Kingdom.

Philip, the Evangelist, is another illustration. He had a nice post in Samaria, where a revival was going full blaze, and everybody thought he was a great man. It was hard for flesh and blood to leave it, but he had his orders to go south and stand on the road that led from Jerusalem to Gaza, 'which was desert' -- what some Army Officers would call, I suppose, a "God-forsaken spot." But Philip went and intercepted the eunuch, and taught him the Gospel of Salvation.

Oh, how many people miss their chances of doing some great and important thing where the work must be done! There is plenty of singing, 'Anywhere with Jesus, I will gladly go,' and "Where He leads I will follow;" but people are very slow to carry it out. Believe me, disobedience makes a lamentable difference in experience. Some heavenly places have become little better than 'the desert,' because people have not obeyed the heavenly vision; whereas many

faithful men and women have found the wilderness to become heavenly because they have followed the Lord.

Then, good men sometimes get into desert experiences by giving way to discouragement. Look at Elijah! By his word the heavens were shut up for three years, and by his word the rain came. And yet, "having stood on Carmel, and declared the claims of God with such power that all the people shouted, 'The Lord, He is the God,'" Elijah, in a fit of depression, fled into the wilderness, sat down under the juniper-tree, and cried, "It is enough. Let me die; life is not worth living." True, this was a passing phase; but it shows how men and women, depressed and discouraged, have lost their joy and found their experience a dry and thirsty land -- a desert place.

And how many, like the Israelites, spend long periods in the desert, because of unbelief and backsliding! They could not get from Egypt to Canaan without a touch of the desert, yet it was entirely due to their unbelief and sin that they had such long and bitter wilderness experiences. In the same way men and women having sat in heavenly places, have yet allowed themselves to be turned aside and taken up with selfish or sinful things, until God has withdrawn the light and comfort of His Spirit, and they have had to cry:

Where is the blessedness I knew
When first I saw the Lord?

Now, perhaps some who hear my message find themselves in a very trying place spiritually. I would say to such, examine yourself, and discover the true cause. If the desert experience comes to you in the course of duty and service, then consecrate yourself more fully to the call, and give yourself up to follow God's leading. But if you are in the darkness because of personal sin or unfaithfulness, or if there is a spirit of holding back, then renew your pledges. Perhaps there are clouds of condemnation, and it is not possible to have Divine sunshine and peace because of the wrong things you are allowing yourself to do. You must not blame God or religion for your self-made desert, for it is due to your own conduct.

But, in any case, let that stream of holy water which Ezekiel described, flowing down into the desert -- making trees and flowers grow where all had been dry and barren -- flow through and over you now, restoring your soul and bringing that peace and power which transforms even the desert place into a spiritual paradise.

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known;
Alone with Me and with My Father here,
With Me and with My Father not alone.

Come, tell Me all that ye have said and done,

Your victories and failures, hopes and fears:
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

Then, fresh from converse with your Lord, return
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and His rest in Heaven.

* * * * *

09 -- DUTY AND BEAUTY

"O worship the Lord in the beauty of holiness." (Ps. 96:9)

The attractiveness of Full Salvation is a fact necessary at times to be emphasized; and as a text for saying something about that, I quote an injunction by the Psalmist repeated in several other places, "O worship the Lord in the beauty of holiness."

Two words have, during recent days, been running together in my mind touching aspects of that spiritual 'Blessing' about which we specially speak in our Holiness Meetings. The words are "Duty" and "Beauty."

In their application to the general affairs of life, some one has said in poetic form:

I slept, and dreamed that life was beauty;
I woke, and found that life is duty.

That distinction between dreams and actualities is sometimes found even in highly religious people. Some are dreamy and impractical. They enjoy greatly spiritual 'frames and feelings,' but often without corresponding activities. Others are busy people -- always busy; working even to bondage, out of a deep religious sense of duty. May I not say that in Full Salvation we find a combination of duty and beauty; the sweet graces and enjoyments together with the practical discharge of obligations?

I am just now emphasizing the word "duty," not so much as regards those general activities which we usually connect with the true Christian life, or the particular form referred to in my quotation, "O worship the Lord," but as regards the pursuit and the acquisition of personal holiness. To do that, and to be that, to become entirely consecrated to God and fully sanctified, is a real definite duty.

This is not mere advice. It is something we are called to by God Himself; it is a condition of experience that ought to be realized. "Be ye holy, for I am holy," said the Lord.

It is lamentable to find among religious people such a tendency to regard the definite pursuit of personal holiness as optional; something that may be left over without Divine

condemnation. We do, therefore, need to stir every professor among us to a sense of neglect, if not disobedience, when, knowing that the will of God is even their sanctification, they ignore that will, and in some cases coolly scout the risks of such self-indulgent neglect.

We must, of course, remember that the word 'duty' implies the qualification or ability to meet its demands. The duty of holy living implies more power than ordinarily belongs to human nature; it involves the indwelling of the Divine Spirit, the purified heart, the sanctified will. A Christ-like life involves a Christ-like spirit, and the production of just that is within the scope of Full Salvation.

With these thoughts in my mind I press upon you the pursuit of holiness as an obligation. It is your duty.

My present desire, however, is to emphasize what the Psalmist describes as 'the beauty of holiness.' Oh, that I had the artist's skill to produce a worthy picture, one that would cause everybody to see in the experience known as Full Salvation, a beauty greatly to be desired! My words are feeble to describe a blessing that transcends ordinary description. Happily, we hear and know witnesses who in themselves are an adornment to the doctrine.

In our Meetings we rigidly enforce the need of holiness -- the call to personal holiness -- the possibilities and conditions of holiness. But the beauty of it makes the blessing attractive in itself, and for its own sake, to the souls who regard the experience worthy of pursuit. It is, indeed, a thing of beauty, which is a joy for ever to its possessor.

The worldling may see nothing in it that it should be desired; but there is a fitness of things when speaking to those with whom spiritual gifts rank large, that I should quote again the Psalmist's words, "O worship -- or serve -- the Lord in the beauty of holiness."

Holiness has beauty as well as virtue about it. The Lord Himself is spoken of as "glorious in holiness." That glory or beauty is to be reflected in His sanctified children.

God is no lover of ugliness, as such; and He never saves any man with the intention of leaving ugly things in his disposition. He desires to conform us to His own likeness. I don't say that either an ugly building or person is transformed into a thing of beauty by its dedication to sacred uses, but I do say that holiness makes beautiful a man's spirit and adorns his character. Surely, a beautiful character is the highest type of beauty. One aspect of it Peter put well when he said, "The ornament of a meek and quiet spirit, which is in the sight of God of great price."

I cannot help remarking, in passing, that some earnest people known to me would be none the worse if some of their ugly sides and angles were rounded off. If they are not self-assertive, they often sound like it. If they are not self-seeking, it would be well if they did not allow themselves to appear so. If they are not ill-tempered, their reputation would be helped if there was a little less of the sting in their tongue, and their manner more gentle and patient. A little more sweet reasonableness would be greatly appreciated by those around them, while an exhibition of that charity Paul speaks of would add to their acceptable service.

Beauty is a thing not easy to 'analyze or define." Look at a rose -- the loveliest of flowers. The form, color, fragrance, each contributes to its loveliness; but it is in the combination of all these that beauty is discerned. So with music. It is charming and delightful. But it is not in this note or that chord, this pause or that crescendo, that its charm lies; it is in the blend and harmony of the whole that we find that beauty of music.

These figures are homely, but they faintly illustrate the fact that while each phase of the sanctified life is desirable, the beauty of holiness lies in the combination of its qualities rather than the distinctness of its virtues. The Blessing of Full Salvation is seen at its best in the all-round or entire sanctification of the man.

One day I was passing along London Wall. I joined a crowd gathered at a shop window admiring a display of lovely blooms and fruits. The picture was entrancing, and I looked for the price-tickets. I noticed, however, that the shopkeeper was not so much a florist as a seeds-man. He was not selling the flowers or fruits, but seeds from which equally beautiful results could be produced. The samples displayed were advertising the value and power of the seeds available at the counter inside. Thus will holiness of life be commended to the world when, in addition to testimonies of the blessing enjoyed, its flowers and fruits and graces are exhibited in the character and lives of God's people. Beauty is very attractive. Many of us desire the spread of the doctrine of Scriptural Holiness, but let us make sure that in our lives the beautiful fruits of the Spirit are fully displayed. I remind you that Full Salvation plants or develops the Divine seeds from which those beautiful fruits grow.

Without attempting to cover the whole ground, let me name several of the things that contribute to the beauty of holiness.

For example, think of purity as an essential element of beauty. Dirt or filth never did beautify any one or anything. The opposite is the fact. So do the defilements of sin disfigure character, even though it may be associated with a religious profession.

Walking on a cliff, a few weeks ago, I saw a lady approaching, wearing a white dress. But I saw that she had touched against a tarred rail, fencing the footpath. The lady seemed unaware of the effect of that touch, but to all onlookers the beautiful dress was disfigured by the tar-badge. So evil, even in spots or stains, mars the spirit and spoils the picture. On the other hand, spiritual and moral purity, cleanness of thought and imagination, and feeling and speech, not only testify to the power of one's religion, but add to its beauty.

You remember John's vision of the Eternal City. He shows us that even Heaven was made more glorious by the purity of those who had washed their robes and made them white in the Blood of the Lamb. What is true of Heaven holds good on earth; therefore if you would have true beauty you must at least seek a Clean Heart.

Think, again, how the profession of holiness is adorned by joy. The spirit of happiness brightens and beautifies in a wonderful way. As Isaiah put it: "The Lord gives beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I stood at the bedside of a dying Cadet, and asked if she wished for anything I could give or do. "Please, Commissioner,"

she said, 'will you let the teacher come to me that smiles when she is teaching us?' Of course, we sent the Officer to cheer the dying girl with her smile. Believe me, if we want people to accept our testimony, or profession of holiness, we must cultivate and exhibit a happy and cheerful spirit. A discontented, grumbling habit will discount the best profession a religious person may make.

Again, how preeminently love contributes to the beauty of holiness. It is even so in the social relations of life. Imagine a husband without love, or a wife without affection. Why, the bare idea makes words like mother, father, brother, sister, a mere travesty, and home to be only another word for lodgings. Where mutual love exists the whole atmosphere is charged with happiness.

So it is in the higher sense. The Apostle put it most strikingly: "Love is the bond of perfectness." That is a fine idea, and translated to an ordinary illustration it means this: the moral virtues are like precious pearls or jewels on a string; love is the clasp which completes and binds them all together. "Love is the bond of perfectness."

Closely allied with the other qualities is gentleness. I must stand up for the power and value of that grace. Put gentleness in contrast with the strife and wrath and other things that Paul includes in his Galatian catalog of the fruits of the flesh. Contrast gentleness with passion or ill temper. Inflamed passions show us men at their worst, but loving gentleness shows them at their best every time.

I know that gentleness is often classed with timidity or weakness. That, however, is a very great mistake. I remind you that any weakling -- indeed, anybody -- can give way to anger under provocation. There is no credit in that; it exhibits not strength, but weakness, and even loss of balance. On the other hand, true gentleness is associated with self-control, courage, and patient endurance. It comes within the scope of that fine Bible definition: "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city."

These qualities, and similar ones, are the things which add beauty to character, and adorn the doctrine of God our Saviour. Shall we not examine ourselves closely as to whether in our Christian experience and profession we combine these and kindred virtues?

Perhaps some are deeply affected by the contrast between what has been described and their own religious experiences. The mirror that reflected the beauty of holiness may at the same time have reflected a spiritual or moral image which distresses by its obvious contrasts. It may be a very humiliating awakening to ugly things in ourselves; but happily, through the Lord Jesus Christ our Deliverer, they may be removed, and their places filled by gratifying virtues and graces. We must not, therefore, give up our spiritual ideals.

The Apostle Paul had an eye for the beautiful. He classes with justice, and truth, and honesty, "whatsoever things are lovely." They are to be in our thoughts and aims with a view to reproduction. When in our character grace has added beauty to strength, there is a charm greater than flashing jewels or elaborate garments or fine physique.

Just one more illustration to focus my central thought. It is a fine figure that I saw in the plan of King Solomon's palace. (1 Kings 7:19, 22) A number of pillars were set up supporting the

roof, and at the tops of the pillars -- on the chapters or caps -- were carved fruits and flowers. Of one set the record says: "Upon the top of the pillars was lily-work; so was the work of the pillars finished." In the pillar itself, well founded, and able to bear the weight coming on it, you see the symbol of strength; in the lilies you see the expression of beauty.

That is a splendid combination when applied to Christian character. The man made strong by the enduement of the Holy Ghost, and yet adorned with the graces and beauties of that selfsame Spirit. The lilies adorned the pillar, and the record pronounces -- "so was the pillar finished." Thus we want the strong pillars to stand out boldly in the man's religious life and experience, capped by the lilies, so that he may adorn the truth he stands for, and serve the Lord in the beauty of holiness.

Worship the Lord in the beauty of holiness;
Bow down before Him, His glory proclaim;
Gold of obedience and incense of lowliness
Bring, and adore Him; the Lord is His name.

Fear not to enter His courts, in the slenderness
Of the poor wealth thou canst reckon as thine;
Truth in its beauty and love in its tenderness,
These are the offerings to lay on His shrine.

* * * * *

10 -- TRUE TO THE VISION

"I was not disobedient unto the heavenly vision; but... having obtained help of God, I continue unto this day." (Acts 26:22)

The historical setting of the words quoted is not without interest. The scene lay in the Court at Caesarea. Festus and Agrippa were on the judgment seat; Paul was the prisoner at the bar. In his own defense the Apostle related his experiences. He described how, long ago, the Lord had met him as he journeyed, and how the vision changed his whole life.

The memory of that event on the Damascus road never left Paul; in all truth and sincerity we hear him declaring the facts to King Agrippa in a beautifully graduated way: "I saw the light -- I heard the voice -- I obeyed the vision. By the help of God, I continue (or stand) unto this day."

I have a double object in touching this page of early Christian history. First, I remind you of the heavenly visions that come to us; and, second, I would inquire as to what we ourselves have done in response to such visitations. It is, indeed, a great thing to have heavenly visions, if we obey them; but it is a terrible thing to neglect or resist them. Blessed, indeed, are we when, like the Apostle, we can claim that by the grace of God granted to us, we have been "true to the vision."

I know that visions are often dangerous things to talk about in connection with religious experience. The path lies near the precipice of self-delusion, and one's words need to be well

chosen in referring to such. I have no affinity with those saints who, walking in the light of their own desires, seem to imagine that every dream is a Divine revelation, and every impulse is a supernatural influence. Such visionaries often fall into errors damaging to themselves and dangerous to others. God's revelations are not of the nature of dreams -- fanciful, unreal. They always harmonize with that Book which is a lamp unto our feet and a light unto our path. In my references, therefore, I will be careful not to give away the practical aspects of our holy religion.

It is with all thoughtfulness, then, that I make this statement to you -- heavenly visions of some sort we have all had. I mean that revelations have come to us which made us to know God's will concerning our own hearts and lives. We have had our eyes open to see what He wants us to be, and what He wants us to do.

It was such an event that Paul connected with the words I have quoted. Jesus Christ had called to him as he traveled on his ill errand. Thirty years later, as a prisoner, on his defense. Paul tells how he was transformed, and his career determined, by the revelation; and he was able to declare: "I was not disobedient unto the heavenly vision."

Our times and conditions may be different, but in one sense or another, something answering to that has come to many of us. The light has fallen; the voice has sounded out clear and convincing; the directing finger has pointed, and we know that God has spoken direct to our souls. That was the vision to us, and happy the man or woman who can testify: "I was not disobedient."

These revelations have come under varying conditions and circumstances. Thinking of Jacob, I remember his experience at Bethel. As the exile lay on his stony bed in the darkness the heavens were opened to Jacob, and he woke up to say, "This is the house of God." But more strikingly I thought of him in that lonely tent at Peniel. In the midnight hour a Divine Visitor came to Jacob, and they wrestled together until the break of day. God blessed Jacob there, and not only gave him a change of name, but a change of nature too. Possibly, with some of you, as indeed it has been with me, a vision came like that.

I remember the testimony of a Swiss Professor. "Never," said he, "shall I forget the night when, under the stars, the love of God shone into my heart for the first time." Ah! me, many of us have been spiritually affected in a similar way.

Sometimes it has come in the quietness of one's own chamber, no eye but God's seeing, and no ear but His hearing us. Or, it may be in the busy turmoil of life, by passing events, one has been pulled up by a new light and influence.

Again, in Meetings, a prayer, a word striking a chord in memory, or the singing of some such chorus as "Where He leads, I will follow," it will take on a new meaning, or a fresh personal application; and so, in one way or another, a message has come, as for our own ear and heart alone. Happy, I repeat, is he who with the memory of such a message can say: "I was not disobedient unto the heavenly vision."

Was it not such a revelation that came to us at conversion? Then we had the vision of Calvary's cross as it related to ourselves. We had long known the historic fact of the Saviour's death, but at last we saw our own place in the great Atonement of Jesus Christ.

We are all more or less familiar with Bunyan's picture in the "Pilgrim's Progress." Poor Christian! We see him starting on his heavenly journey with a heavy load like a pack on his shoulder. He struggled along, climbed a hill until he came to the place where there was a cross; and as the poor burdened one looked at Him who hung thereon, his burden rolled away, was seen no more, and Christian went on his way rejoicing. How finely that picture is set out in Newton's song:

I saw One hanging on a tree
In agony and blood,
Who fixed His dying eyes on me,
As near the cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

A second look He gave, which said,
"I freely all forgive;
This Blood is for thy ransom paid,
I die that thou mayest live."

That was the vision of Redeeming Love, giving us to realize how our sins had helped to nail there the Son of God. Oh, blessed vision.! which brought pardon and peace to our souls.

We may, however, do well to look at other revelations that have come since that day. For instance, we have had visions of holiness. We have seen that the will of God is even our sanctification.

Has it not been so with many to whom I speak? Perhaps, in previous phases of experience, you had not been deeply concerned about that, but at last you saw it as the Divine light fell upon your inward condition. You were convicted of your need of a "clean heart" as well as freedom from sin's guilt and condemnation.

A converted Chinaman giving his testimony used a very striking figure. "When my eyes were brightened," he said, "I saw the dirt as of a leper all over me." That is a revolting figure, and may seem too strong to apply to your case, and yet many have been made to feel so as the plague of their own hearts has been exposed.

I don't think Isaiah was far away from that when in the Temple a flash of God's holiness laid him humbled in the dust, displaying his uncleanness and sin. Happily for Isaiah, the cleansing,

healing Fire touched him, and he rose up a new Isaiah, baptized and qualified to stand as God's prophet.

It may be that your experience required a flash of the Divine Fire to show you your real state before God. As one writer puts it: "A favorite sin is like a cataract on the eye of a man's conscience, so that he cannot see the evil of sin or the beauty of holiness." This "conviction for holiness," as some speak of it, does, however, come to God's people. It, doubtless, has come to you, and you were made to see the natural lack of inward purity. Selfishness, pride, envy, evil desire, resentment, and bitterness -- either singly or together would oftentimes trouble you -- making you conscious of the defilements of sin. Happily, however, the light which showed the need also revealed the cleansing remedy. The Divine Fountain of Christ's Precious Blood was opened, and the directing voice was heard, "Wash, and be clean."

How encouraging also have been the testimonies of others as to how they had been in the throes of difficulty, but had found through Jesus Christ deliverance from evil, and been enabled to walk in holiness and righteousness before God. They told of Divine fellowship, of inward peace, and the joy of the Lord which the sanctified know.

The urgent question, however, is as to the outcome of these visions of holiness. What has been the effect of such revelations to you? What happened when the light flashed into your soul? Did you close your eyes, or cover up the spots and stains, and go on as if it did not matter much? Or did the light lead you to seek and find a clean heart? If not this last, then while the voice lingers, let it not pass unheeded. Thus in obedience you shall understand of the cleansing stream that

Still it flows as fresh as ever,
From the Saviour's wounded side.

The reminder is also in place, that, among the revelations coming since conversion, and even up to date, you have had visions of duty.

Our minds have been dwelling on the blessings to be received from our Lord, but we must not be unmindful of what we should and may render unto Him. The calls are doubly sacred when they come from God as a revelation of what He would have us do, and such visions of duty and service we have all had.

The heavenly light has shown us the urgent need of practical consecration, also ways in which that consecration may express itself. Doors of opportunity have been presented, chances of doing good by helping and sharing the burdens of others.

Sometimes the call is very specific, pointing to some definite thing or some clearly marked course to follow. The demand may spell surrender, the giving up of things which hinder usefulness; some supreme sacrifice is called for; but there it is, and there is no mistake as to the calling voice or the directing finger. "Do this, or that;" "Go here, or there;" the pathway of service is marked out.

And, then, there is always the general need of those around us. As we often say, "the need is the call." A little time ago I opened a very old book in which an ancient writer said: "Near to us

each, if we will only look at them, there are "two heaps," one representing the world's miseries, the other -- the smaller one -- the world's happiness. Now," says this old teacher, "every day we can take something, even if only a little, from the world's heap of miseries, and we can add something each day to the heap of human happiness." That may seem a very humdrum line of service, but as we are called to it, and if our consecration responds to the light falling on life's highways and byways, we shall be constantly finding indications of things to be done, things on our own, and things in cooperation with comrades and other workers.

What calls to witness for Christ. What calls to rescue some who are ready to perish I Oh, yes, in a hundred ways the vision has shown us how to fulfill the Lord's will. Seriously the question recurs, What responses have we made to such calls?

There are many who fail to respond to the vision of duty, because they object to the manner or place in which they are called to serve.

I remember how nearly I made shipwreck of my life in my early days. It seems a far cry to go back fifty years and more for an illustration, but I have just visited the Midland town in which my boyhood days were spent, and where, as a young man, I got converted. I make the personal reference now, however, because of its bearing on my present point.

On my nineteenth birthday a friend tried to persuade me to surrender to the Saviour. The picture was vividly reproduced as, a few weeks ago, I walked over the road where I refused to take my friend's advice. To his entreaties I replied, "No, I won't; because I know that if I got converted I should be made to preach; and I will never, never become a parson." Fortunately for me the vision lingered, and a few months later I was at the mercy-seat and gave myself to God. Then, again, after ten or eleven years' service for God, a wider horizon opened to my spirit-fired soul. I knew that it meant the coming out and giving up of my life-plans, but I obeyed God.

The door swung open, and in the larger fields of Salvation Army Officership I have for over forty years sought to follow the call, and not be disobedient to the heavenly vision.

I do not say that your pathway and duty will coincide with mine; probably not; but there is a path of consecration for you in the service of God, where you may follow the conviction of duty that has come to your heart.

I cannot close without special reference to the visions of power that may have come to you; revelations of that grace and strength which will enable you to follow the light, obey the voice, and live the life to which you are called.

Paul emphasized that in his personal testimony. The glory of his career was not that he had had the vision, but that he had followed at all costs: "Having obtained help of God, I continue to this day." How good it is when we can put that stamp upon our consecration! Not long ago, in the City of Vancouver, I met a Staff Officer who, that day, had landed on his journey from Japan, homeward for furlough. In the course of conversation the Brigadier reminded me of the day when I gave him his first Commission, as a Lieutenant. "I shall never forget," he gratefully remarked, "your word, as you laid your hand upon me and said: "Remember, my lad, alongside the pathway

of duty there ever flows the river of God's grace." During the twenty-nine years since that day the advice has been ever with me, and has helped to carry me through."

By a strange coincidence, I had only by the same morning's mail received a song and music written by a Canadian Officer on that same sentence casually used in my Meeting a week earlier at Winnipeg. My traveling companions carried that song round the world:

By the pathway of duty
Flows the river of God's grace.

I well know that following and obeying involves difficulty and trial, but I also know that "The cross is not greater than His grace." Paul had his trials and beatings, and withal his "thorn in the flesh." He went through seas of trouble, but was enabled to declare: "None of these things move me; His grace is sufficient; having obtained help of God, I continue to this day."

And so the message that this heavenly vision brings to you at this time is: "As thy day, so shall thy strength be." "Ye shall receive power" -- the Holy Ghost coming upon you.

Now, what is your present attitude? Are you obeying the vision now?

Let none of us be like Agrippa. The light struck the king's heart: "Almost thou persuadest me to be a Christian," he cried; but, alas! he got no farther than that. For him the vision had been in vain.

Thank God, for us the vision lingers. Let it lead us all to the Cleansing Fountain.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. 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, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:14-21)

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11 -- BEYOND THE LIMITS; OR, GOD UNLIMITED

"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)

I am never tired of reading the various prayers contained in the apostolic letters. They come incidentally, and you may regard them as bits of biography, or the outpouring of personal desire; but to me they are more than that. They come as revelations of God's purposes for His

people -- to ourselves in these days, just as for those to whom the Epistles were immediately addressed.

One, particularly precious to myself, is Paul's prayer for those people with whom he had labored at Ephesus. It is recorded in the third chapter of the Epistle to the Ephesians. Read it with the thought in mind which I have expressed, and you will see God's purpose for us revealed. We will look specially at verse twenty.

I do not know how you feel when you read a verse like that. I stand still with grateful wonder because of the suggestions of God's ability to bless us. The words are simply piled up, one on top of another, and the cumulative effect is glorious. Look at it again. He is "able to do" -- power is there; "able to do all;" yea, and "abundantly above all;" and "exceeding abundantly above all;" and even "above all that we ask;" and then, to sweep away all ideas of barrier or limitation, "above all that we ask or think: "able to do exceeding abundantly above all that we ask or think."

This fulfills the words of the Lord Jesus when He spoke of the fullness of God's gifts as "good measure," "pressed down," "shaken together," "running over." Such is the blessing of Full Salvation.

My mind, however, is for the moment chiefly occupied with two words in verse twenty: "ask" and "think." I want to say a word about each, but let me take the second one first. "Able to do exceeding abundantly above all that we ask or think." The Apostle means to say that God is not limited to our ideas. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Our thoughts are very closely connected with our spiritual experience. When I say that, I do not mean that God's sanctifying grace comes to a man by his merely thinking about it, or through the accuracy of his ideas. No, the blessings of Salvation are appropriated not by the intellect, but by the heart. We cannot measure spiritual force by rules of philosophy or definitions of theology any more than by a carpenter's rule or a chemist's scales. The blessings which count for most in human experience are discovered by the heart. It is "with the heart man believeth unto righteousness."

And yet the character of a Man's thought has much to do with success or failure in the spiritual life. He is affected by what he thinks; that is, by the way he looks at truths as they come to him.

We have been reading a description of rich experience, high Christian attainments, Divine union, inward strength and stability, fullness of love, and other blessings here mentioned. They are, earlier in this chapter, referred to as "the unsearchable riches of Christ;" and taken together they stand for Full Salvation, or the blessing of personal Holiness.

What a variety of thoughts, however, influence a mixed assembly about those things which make up Full Salvation! And it is about those varied mental attitudes -- I mean our thoughts about spiritual experience -- that I wish now to speak. As I mention two or three samples, some of your own difficulties about personal Holiness, may be revealed.

1. For example, some think it a beautiful theory, a great ideal, but not capable of being realized in practical life.

As one said to me, "It is a fine talking text, a splendid platform subject." Yes, it is; but, thank God, it can also be a living experience.

If one considers holiness as an ideal only -- or just as a fine picture, there will not appear much in it. But if one thinks otherwise, different results shall be found in their experience. We shall then find in it cleansing, power, peace, and joy. The former way of thinking brings doubt, and reduces the blessing to an idea or a notion; but the latter way of thinking brings realization which, after all, is the better line of thought.

But, some one says, "Look at that expression about being "filled with all the fullness of God;" do you really think that is capable of being realized? "Yes, I do think so; and there is no more unreasonableness in that than to think of a room being filled with the light of the sun, independently of its proportions. If there is an opening the room will, as the day goes round, be filled with light.

Take another familiar illustration. You go to the seashore for your holiday; you stand and look out upon the ocean, and think of its volume and limitless extent, while your child dips his pail and fills it. Now it would be silly to say that the pail contained the ocean; and yet every element of the ocean, even to animate life, is in the child's pail: not in bulk, but in kind. So with the sanctified soul. The same love and peace and power fills it as makes up the nature of the Almighty. It is not the size of the vessel that matters most, but having it filled with the Divine fullness.

Speaking some years ago in a large gathering in Melbourne, and, using the same illustration, I remarked: "You may be a big jug or a little mug, but you can be filled with the Divine nature." A little woman Officer was called on to pray, and she thus expressed herself: "O Lord, I don't know whether I am "a big jug" or "a little mug; "but fill me with Thy fullness." The prayer had in it a touch of humor; but it is in harmony with the fact that God is able to do exceeding abundantly above all that you think possible for you. In your mental measurements do not limit God's power and love.

2. Another form of wrong thinking about holiness is expressed thus: "It may be all true and possible, but the blessing is not worth the price involved. There is too much to give up, too many things to do, and I cannot face and meet the cost."

That mode of thinking is as wrong as it is mistaken. It ignores God's requirements. In other words, it is the expression of that selfishness which is the essence of sin. And, further, see how badly it works out. Here is a professor of religion who, however, loves and seeks worldly pleasure. He secures passing gratifications; but think how, in the intervals, he suffers heart condemnation that spoils his religious experience. Here is another man who has ill tempers. After seeing an exhibition of one such I reasoned with the man, and asked, "Why do you not get delivered?" He replied: "Well, you know, a little temper is good for an emergency. "But how

pitiable must be the man's reflection when he bows before God! Think also of his lack of peace and power!

When looking at the price to be paid in connection with the fully consecrated life, such thinkers forget the losses connected with failure; both inwardly and outwardly there is a heavy price to pay for refusing the call to the higher standard; and, in a word, they are mistaken, because they do not think of the compensations of Full Salvation.

3. There are still others who think "It is very good as far as it goes, but it does not last."

As one friend put it to me: "I have tried it, and it will not stand the strain of everyday life." What a good thing it is that some of us can state the opposite as being the case in our experience. A Full Salvation stands well the wear and tear of even the rough-and-tumble of everyday affairs.

Unfortunately, there is so much teaching that Christian men and women must expect to sometimes go down, that many are dominated by the thought. I was in the family circle of a friend, and the mother was anxious to show how the baby girl was learning first steps. Several were calling, "Now, mind I Oh, you will fall!" and, of course, the child did fall. I said "Now try again;" and then, as the little one stepped out to cross to mother's knee, I said, "That's right; try again; come on;" and so the child crossed without a stumble. Now, people who think that spiritually they are sure to fall, will fall.

Now, how long have you been converted? Ten, fifteen, or twenty years? Why have you not gone back? "Oh," you reply, "God has kept me." Yes, that is good; but if God has been able to keep you out of hell, why can He not keep you out of sin? Why, that is the argument by which Paul supports his assurance. He says: "God is able to do... according to the power that worketh in us." What He has done is the pledge that He will do even greater things. Give up the thoughts that lead you to limit God's power and willingness.

"I have a Saviour Who's mighty to keep," is a chorus often sung; but I like the semi-parody which used to stir our hearts and inspire confidence:

I have a Saviour Who's mighty to keep,
All day on Sunday, and six days a week;
I have a Saviour Who's mighty to keep
Fifty-two weeks every year.

God is able to do that and more for you.

4. Then, what shall be said to those who think "It is all very well as a general truth, but the blessing is not for me"? If I ask why, such may answer: "I think so." Well, while you think so, it will not be for you. But, believe me, the word "whosoever" applies just as much to Full Salvation as to Conversion. God is able to do -- even for you -- abundantly more than you think about the difficulties of Holiness.

You see, then, why I say that a wrong way of thinking hinders souls from sanctification, and it is equally true that a right way of thinking has helped many of us into the blessing.

I turn, in closing, to that second word in the text: "Ask." "He is able to do exceeding abundantly above all that we ask." Paul implies that, just as our highest thoughts do not touch the limits of Divine provision, neither do our largest prayers exhaust God's power and willingness to save and sanctify those who trust Him.

The relation of prayer to Holiness is a subject for another occasion; but that the human soul in its need must cry out to God, goes without saying; and the whole Bible, and the history of God's people, supply continual evidence of answered prayer. To make known our requests "by prayer and supplication with thanksgiving" to God, is our privilege in everything; and the word following becomes a sure promise: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7)

There are many mercies sent down from God apart from specific requests. He causeth His sun to shine on the evil and on the good, sending His rain on the just and the unjust. But the assurance of pardon and acceptance, a clean heart, the love which passeth knowledge, and the fullness of the Holy Spirit, are not blessings of that kind. They must be sought by definite asking. To maintain the Divine union we must live in the spirit of prayer, asking and receiving, that our joy may be full.

The point is this: there is not a cry of the soul to which our Heavenly Father will not respond; not a need that He cannot supply; not a sorrow into which He cannot enter; circumstantial and spiritual, He is able to do the needful. Oh, let us do the asking, and He will do the giving. What blessed encouragement the Lord Jesus gives us I "Ask, and ye shall receive," is His promise. "If ye then, being evil, know how to give good gifts unto your children; how much more" -- yes, how much more -- "shall your Heavenly Father give the Holy Spirit to them that ask Him?"

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12 -- SPIRITUAL DIMENSIONS

"That ye... may be able to comprehend with all saints what is the breadth, and length, and depth, and height." (Eph. 3:18)

My previous topic was connected with that classic among recorded prayers, expressed by Paul on behalf of the Ephesian converts, in chapter three. The type of experience set out there is largely connected with the inner life and character, and yet as such it cannot but find an outward expression. The inner life portrayed there is not one of a cribbed, cramped, or self-centered type. The Apostle speaks of an experience having large proportions. He uses such terms of dimension as breadth, length, depth, and height.

My present topic, then, is a religion or experience of large dimensions.

Before, however, passing from the general to the particular, I must quote Paul's central thought in his prayer: "that Christ may dwell in your hearts by (or through) faith." That touches the soul of vital godliness, and nothing else can take its place.

Looking around, I seem to see three Christs before the world, and the variety exists even in religious circles. First, there is the historic Christ, the Jesus of the Gospels. Born at Bethlehem, living at Nazareth; He went up and down Galilee and Judea healing and helping and teaching the people, then was crucified in Jerusalem. Thank God for the Christ of history; not a fictitious character, but a real person -- a Model Man. That was a long time ago; but it is the only Christ that many people know; an eminent Figure in the world's history.

Then we have the Ideal Christ, sometimes portrayed in pictures, sculptures, and books; conceptions which men have idealized in a visible form. These are often thought to be helpful to devotion.

There is, however, another Christ: the Indwelling Christ, a Living, Personal Saviour, in fellowship within the soul. None other meets the necessity, and we must have Paul's prayer realized -- "that Christ may dwell in your hearts by faith." The Divine indwelling is the central fact of spiritual religion.

And now, having emphasized the central truth, I come back to the thought of a religion with dimensions, as the Apostle sets it out: "That ye... may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

Large qualities in spiritual experience are here expressed in terms of geometry, but it is for us to get them translated into terms of everyday living. That was Paul's prayer for the Ephesians, and it is our prayer for one another.

I have often wished I could properly expand the idea of dimensions in spiritual experiences; but I have refrained from the effort, partly because one's own attainments fall so far short of the ideal. We are so dwarfish when we ought to be giants; so stunted in growth when we should be mature and more nearly approaching "the measure of the stature of the fullness of Christ."

I may say, I always had great admiration for large proportions, even in my fellow-men. I remember how, many years ago, when I sat in Meetings or talked with Commissioner Dowdle, I wished myself as big as he was. I used to feel that there was a size about Dowdle; a plenitude about him, even physically; and a lightweight, such as I then was, almost envied him. He looked large; he moved about in a spacious way, and his talk was in keeping.

Equally, I admire men who also are big in spiritual character, and my heart goes out in strong desire when I read the words that indicate large proportions of ideal spiritual experience: the breadth, and length, and depth, and height of it. May I urge you to content yourselves with nothing less than this mental, moral, and spiritual largeness.

1. Paul's first specified term of dimension is "BREADTH," and it is very significant. It turns at once our thoughts away from a narrow self-centered life.

We want to have broad sympathies; we need vision which gives us a wide outlook on the world around us. The days of "election" and exclusiveness may be very largely in the past; and yet we are in danger of letting our thoughts, and feelings, and sympathies run in very narrow and restricted grooves. Paul was disappointed when he had to say of one set of his people: "All seek their own;" and he exhorted them: "Look not every man on his own things, but every man also on the things of others."

The Apostle gives us a grand conception of the wideness and breadth of the circle when he says that in or from the Lord Jesus Christ "the whole family in Heaven and earth is named." That is, as if each saint, in addition to his singular or individual designation, bears what we call a surname -- the family name.

It is good to feel that Salvationists the world over belong to each other; but here we have even a wider conception. It is, indeed, a precious thought that the Divine Realm is a family circle overlapping two worlds -- Heaven and earth. Even the River of Death does not cut that circle. Our boy years ago went to India: we felt it to be a long way off. Then he went from India to Heaven. Whether nearer or farther off we need not discuss, but in neither case was our son lost to us. He was, and is still ours, in the family. The dropped curtain suspended the direct personal intercourse for the time being; but the circle is not cut, and the bond still holds.

One Army of the Living God,
At His command we bow;
Part of the host has crossed the flood,
And part are crossing now.

So we must cultivate the Divine ideal of the breadth of our union in Christ Jesus, and lay out our lives accordingly.

I suppose few things in our Army economy helps us to do that more than the Annual Self-Denial Effort. The ideal is -- and I think we act up to it, more or less -- that each Soldier and Officer should forget himself and look out upon the world and its need. And the same principle is looked for in the work of each Corps, Division, and Territory. The things near at hand are linked up with those afar off, and our minds are so engaged in this broad outlook that in splendid unity we go in for the all-embracing effort.

The worldly maxim of "every man for himself" is contemptibly narrow and selfish; but The Army's motto is, "The World for Christ, and Christ for the World." This wideness of outlook, this broadness of thought and sympathy belongs to a religious experience of dimensions, and it needs to be individually cultivated. It is this that moves our innermost souls as we say:

Oh, that the world would taste and see
The riches of His grace
The arms of love that compass me

Would all mankind embrace.

2. "LENGTH" is another of Paul's terms of dimension applicable to the spiritual life. This suggests the idea of continuity -- going on, reaching out, and extending the line of experience.

I have always, as I have traveled through The Army world, seemed to hear a voice bidding me, "Speak to the people, that they go forward -- forward in spiritual attainments, and forward in useful activity." We want our influences to be far-reaching as well as broad based and substantial.

I am a sincere believer in the value of great spiritual visitations and revivals, when the atmosphere seems to be charged with Divine influences and the fountains are broken up. The bright shining of the sun scatters the darkness and shadows, the singing of birds fills the air, and things of time and sense seem quite secondary. I like these special visitations, but I like also the idea of a continual flow of grace.

I want an even, strong desire,
I want a calmly fervent zeal.

The experience of spiritual realities should be like a line lengthening out; or, if I may change the figure, as "the peace that flows like a river," as well as the great tidal waves of blessing and power.

This equally applies to the practical or consecration side of our spiritual life. With some there is a good deal of spurt and spasm, a rush and then a slipping back or aside, which is not comparable in value to steady and continuous progress. I would even prefer the humorous comparison of the horse for sale, whose owner said in commendation, "He's not much to look at, but he's a good goer." So the steady unbroken lengthening of the line of life in the service of God and our fellows will accomplish more than original cleverness and initiative, , when the efforts are only spasmodic.

Does some one ask, "When shall the lengthening of the line end?" My answer is "Never;" for, if we are faithful, the future in the distance will increasingly contain something for us.

We cannot help looking ahead to the life beyond the river, and wondering what it will be like. We are, relatively speaking, only in the child stages of existence; and, just as children often engage their minds wondering what they will do when they are grown up, so our minds often run forward to the life beyond. Well, I am assured that if we continue our lives on the plan of God's will here, it will not be a case of starting afresh in Heaven. Our spiritual experiences will rather go on developing along the lines already made familiar to us. We shall go on to a "length" that has no end.

When thinking, therefore, of things connected with personal religion, we need to take the long as well as the wide view.

3. What a wonderful force there is in that third word "DEPTH," as applied to religious experience! This means the very opposite of the shallow or superficial, and not very uncommon

experience where there are occasional ripples or even strong waves receding without leaving behind much of value. There must be deep religious convictions as well as warm and glowing feelings.

As a preface to this list of dimensions, Paul speaks of being "rooted and grounded in love." We may well call that the guarantee of stability. We may either apply the idea to a house, grounded on reliable foundations, or to a tree, well planted, which develops in the earth.

Certainly, the tree is suggested by the word "rooted," and a very good figure it is. We admire the uprising trunk, with a girth indicating many years endurance of storm; and we admire, also, the outstretching branches and the foliage of the tree. To understand it, however, one has to think of the tremendous roots striking down and out with a grip of suction without which the tree would come down of its own top weight.

I love flowers, with their beauty and fragrance; but I am saddened when I think of their short life; beautiful, but only for a season. Somehow, the big tree affects and impresses me much more. But its size and strength, and outgrowth, are dependent upon the depths to which its roots strike into and grip the earth.

In that tree I find the parable for religious experiences. To "bear fruit upward" is splendid; but, quoting the prophet's words, it must "take root downward." The tree's growth in secret -- drawing its forces from the hidden depths -- is, indeed, a lesson about the fruits of personal religion.

Jesus touched that fact when He exhorted the disciples to prayer "in secret," and shows how the Heavenly Father, seeing and feeling that secret drawing upon Him, would respond.

The Psalmist teaches the same lesson: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

You remember also the Parable of the Sower. The seed -- good seed -- fell on ground where "there was no depth of earth." Quick and wonderful was the uprising; but "when the sun was up it was scorched, and because it had no root it withered away."

"Oh, the depth of the riches both of the wisdom and knowledge of God!" exclaimed Paul. Ah, yes; we have no plummet that can sound those depths; but when the soul strikes its roots deep and draws its vitality from the unfathomable love of God -- "the love of Christ which passeth knowledge" -- then will our religion stand the test of scorching sun and wintry blasts.

Oh, let us beware of contentment with a superficial religion or a surface experience. Depth as well as surface is a necessary dimension in the spiritual life.

4. We must not omit that dimension Of personal religion indicated by the term "HEIGHT."

That implies a soul with aspirations and high ambitions, heavenly purposes and associations. An old proverb says, "He who aims at the moon will shoot higher than he who aims at the church clock." That is true also in regard to our spiritual experience.

The material things of life, the things of time and sense, are very absorbing, and we need to cultivate the aspirations for higher things to draw our minds "from earth away, to heavenly things above."

During the Great War I met a young friend who was training for the Air Force. Speaking of his experiences when flying high, I said: "Sam, what do things look like on the earth when you are up there?" "Oh, sir," he replied, "things look very small indeed when we see them from that height." So it is, my friends, when our experience extends to high levels above the passing things of time.

When our conversation is in Heaven, the world and its vanities, and even its vexations, all seem very small and relatively of little moment compared with "the heavenly places" where we may sit with our Lord. Divine things are made real to our consciousness in that atmosphere, and the influence of the heavenly world saturates our soul. That so transforms life that we do not wonder at the words of one who dwelt in this influence:

My hands are but engaged below,
My heart is still with Thee.

Let our work and diligence be worthy of our place in The Army or whatever connections with God's people we are placed in; but let us see to it that the spiritual experience which is the soul of our service is marked by the Apostolic terms of dimension -- "breadth, length, depth, and height." So shall we go on until we are "filled with all the fullness of God."

O Glorious Saviour! Thee I praise;
To Thee my new glad song I raise,
And tell of what Thou art.
Thy grace is boundless in its store;
Thy face of love shines evermore;
Thou givest me Thy heart.

* * * * *

13 -- HEALING AND MINISTERING

"And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt. 8:2-3)

"Simon's wife's mother lay sick of a fever, and anon they tell Him of her. And He came and took her by the hand, and lifted her up: and immediately the fever left her, and she ministered unto them." (Mark 1:30-31)

These two incidents, related by both Matthew and Mark, illustrate two important aspects of the Christian life.

In an earlier address, on "The Holiness Miracle," I dealt with the parallel between many of the miracles of the Bible and the spiritual transformations of conversion and sanctification. My present subject leads me to emphasize that fact, as both the incidents read were connected with Christ's Divine operations.

When I say that every miracle of Jesus Christ was a parable, I mean that the Gospel account is not merely the record of passing events. It also serves to illustrate the same marvelous power operating in the Spiritual Realm. Christianity had a miracle-working Christ as its Founder, and its transforming effects in the world are produced by the same wonderful power. We see the expulsion of the spirit of evil from a man's heart, and the regeneration of a degraded and debased nature, and that is quite as genuinely a Divine work as any of the miracles recorded in Gospel story.

When Christianity ceases to produce miracles such as these it will be played out and cease to justify its existence and claims. In returning, then, to the two stories of Christ's healing power, I say that each miracle serves as a parable of His spiritual operations.

The first case is that of the leper, who came to Jesus in agony of spirit, and cried: "Lord, if Thou wilt, Thou canst make me clean." It is just as if the man had challenged the Master, throwing the entire responsibility of his recovery upon Jesus. As if the man had said: "I have heard of Your fame, Your power, Your beneficence; now make it all good in me."

And are there not those who, as regards their Full Salvation, their cleansing from sin, speak in the same questioning way? They have no doubt as to Christ's ability to save them even to the uttermost, but in their heart they say, "Ah, but may I look for it? Will Thy graciousness extend to me? I know Thou canst, if Thou wilt; but wilt Thou?" That is where this poor leper was; and I want to say that as Jesus met the man in his deepest need, and answered the challenge by saying, "I will, be thou clean," so He can meet you, and by the very same power give you the needed cleansing.

Let there be no question about God's willingness to save or sanctify you. You may safely take His attitude as a foregone conclusion. It is rather a question of the attitude of your will in the matter. If you say to Jesus, "Wilt Thou?" He throws the challenge back on you, and says: Not "Wilt I do it?" but "Wilt thou not be made clean?" It all turns upon your thoughts, your words, and your faith. In His name, then, I put it to you, "When shall it be done?" Oh, that your answer may be "Now, Lord, let the saving, healing, sanctifying work be done in me, just now." If that is your attitude of will, you will soon find the blessing you need.

The second incident of the Gospel story is somewhat different. Simon Peter's wife's mother lay sick of a fever. Jesus went into the house and saw her -- had compassion on her and healed her.

He touched her hand, and the fever left her;

He touched her hand as He only can;
With the mighty touch of the Great Physician,
With the tender touch of the Son of Man.

The point for emphasis is this: When the fever left her, she immediately arose and "ministered unto them."

That brings us to the second aspect of our topic -- Ministering. The moment the woman was healed, her mind and heart and hands immediately turned to practical service. I want to force home that illustration, because the sanctified life has to be a personal and practical ministry.

You may put the word "service" in the place of ministry; it has the same meaning, and both words are practical in their suggestiveness. It is of no use your seeking a sanctified heart, or hoping to possess or retain the purity and love and power, unless that thought has got hold of you.

I would like you to observe that neither the cured leper nor the woman recovered from the fever were official workers in Christ's cause and following. They were both "on their own," as we say, and voluntarily took up active service. May we not see, then, in the blessing received there is the call to, and possibility of, useful ministry.

We are professed followers of Him who "came not to be ministered unto, but to minister." Jesus said: "I am among you as He that serveth." And the sign of greatness in His followers is on this line -- "Whosoever will be chief among you, let him be your servant."

This woman gave herself to service in her humble way at once. She went to work for the people close to her, starting with the first job which presented itself. A similar fact comes out about the man who was cleansed from his leprosy. Mark tells us that "he went out, and began to publish it much and to blaze abroad the matter."

Those incidents suggest the different aspects of our service for God. The man became a witness and a preacher straightway. He quickly became well known. He had been a mere nobody; a man without a name; but he went out and moved the whole countryside with his testimony. On the other hand, this woman-I wish we knew her name rather than calling her Peter's mother-in-law -- does not appear to have achieved distinction in the same way. She just simply ministered to the people at her side.

She might have said, "Cannot I have a few days to get over it? Cannot I go to a convalescent home before I take on this housework. Give me a little time to get over the effects of the fever." But, no, right on the spot, she arose and ministered to those about her, and in this she probably found her vocation.

I am not likely to undervalue the line taken by the healed leper; the bold "Blood-and-Fire" way in which he blazed abroad the story about Jesus and His compassionate action. That line of witnessing to the Salvation received is a necessary one all round. In fact, if you are to keep saved you must say so; tell it abroad; and, I say, with all plainness; that if it is the Blessing of a Clean Heart that you have obtained, you must declare it at every suitable opportunity, otherwise your

own sense of it will grow dim, your assurance will weaken, and you will not be sure as to what you have got.

It is not for selfish reasons, however, that I urge the duty; it is the right of your sanctifying Lord that His power shall be declared; it is for the glory of His name that you must make known the all-cleansing power of the precious Blood which you have experienced.

I would like to expand the little word about this woman who, being healed, arose and fulfilled her ministry in the restricted sphere of her immediate circle. I dwell upon that aspect with a view of helping you to recognize that in your personal ministry or service for Christ, the little things count. Whatever other lessons come to us from the incident, this woman teaches us to do the work that lies close to our hand.

When last on the Continent, in an Officer's room I opened a book that was lying on the table. It was the memoir of a lady recently deceased, who had been eminent in her way. As I turned the pages quite incidentally, I saw this note which she had made touching her childhood service: "Each morning," she said, "I prayed that I might do something that day to make somebody glad, who is less happy than myself." "No wonder that such a purpose should work out in a life of extended usefulness. Ah, yes, the little things count.

A morning's walk during a holiday at Bournemouth, sometime ago, gave me two incidents that illustrate my point. As I walked towards the beach I heard my name, and turned to be greeted by a municipal workman who claimed personal acquaintance as a Soldier of a London Corps. As we talked another laborer came towards us, and my friend called to him: "Jim, this is Commissioner Howard of The Salvation Army." "Ah!" said Jim, "I have good" reason for saying God bless The Army!" Then, after a few words of greeting, he told me his story.

He had lived in another town along the coast, and had fallen on bad times, until he was nearly "down and out." No work, despairing of finding a job, his wife and children destitute, the home stripped of many of the things of value, the poor man was really at the end of himself. Casually meeting some one who knew him, the man told his sad circumstances. "What about The Salvation Army?" he was asked. "I don't know," the poor fellow replied. "Well, go and see the Captain; he will help you, if anybody can." "I took the advice," said my new acquaintance; "I went and saw the Captain. He entered into my affairs, assisted the family, got me a job, and looked after us a bit, The Army helped me round that corner, and we have never looked back since."

I fancy that Captain was as truly fulfilling his ministry when he helped that family round the corner, as when he was preaching from the platform on the previous Sunday.

Now for the other illustration on-the same day. As I strolled along the cliff I saw a crippled soldier with crutch and stick, struggling up a steep pathway. He found two or three steps in the path difficult to negotiate. I hurried to meet him, and taking firm hold of his wrists, I lifted him until he was on the upper level. I shall not easily forget the smile with which he looked into my face, exclaiming: "Thanks, awfully, for helping a lame dog over the stile." I afterwards bethought me of the words of Charles Kingsley:

Do the work that's nearest,
Though it's dull at whiles;
Helping when you meet them,
Lame dogs over stiles.

The world has in it many "lame dogs" -- lame socially, and morally, as well as physically; and everywhere Salvationists are lending "the helping hand;" and this Christlike ministry has to thousands made life a totally different thing.

Do not run away with the idea that what you call great things rank highest in God's sight, and that what you call little things are small in God's scale of values. Sometimes the standards are very different. The things which men count great are sometimes little in God's sight; while things we count little "may be great in the eyes of Him who "judgeth not according to the appearance, but according to the heart." Ah, yes, the little things count in the Master's service.

One day, when walking to the Congress Hall, I saw on the other side of the road a young girl of about ten or eleven years, and she seemed to be in great trouble. I crossed to her, and found that she had been doing her mother's shopping, and was more than full-handed. A parcel had fallen, and if she stooped to pick it up two other packages might fall. She was distressed even to tears. Picking up the fallen parcel, I saw how the child could be eased by a rearrangement of her burden. The string handles of a bag I slipped up her arm, so that the weight might be on the shoulder. I arranged the packages so that all were under her control, and then with an encouraging word, "Now, my dear, you will be all right," I sent the child happily on her way.

That night, after a day of a variety of activities, I sat, and, as my custom is, reviewed the day's doings. I felt that the lecture, the administration, and the public address were useful and acceptable service; but somehow, I found the greatest sensation of satisfaction in remembering the little service I rendered the child by the helping hand, drying her tears, and sending her forward with a smile rejoicing in the difference made in her burdens by the little act of a passing stranger.

And now I close with this double exhortation. First, make sure of the healing of your own soul, the cleansing of your heart. Then consecrate yourself to the twofold ministry of proclaiming, blazing abroad the glorious news of Salvation and deliverance through Jesus Christ; and in the same spirit attending to the incidental duties of life, seizing every opportunity of helping, cheering, and lightening the burdens of all around you. For this last, as well as for the former, I pray that grace may come to you from God our Father, through our Lord Jesus Christ.

Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on, while it is day;
The world's dark night is hastening on;
Speed, speed the work, cast sloth away;

'Tis only thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide--
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray;
Be wise the sinning soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, "Behold, I come!"

* * * * *

14 -- LIFE AT ITS HIGHEST (A GOOD FRIDAY TALK)

"He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:15)

In England and America much has been written of late about "living life at its best." That sounds good, but we assert that life can only be lived at its best when it is lived for Christ. The grand motive and inspiration for that is in such words as Paul used: "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

This appeal for a full surrender of ourselves to Jesus Christ brings us not only into the sphere of high thinking, but of high living. It is all the greater because to live for Him is the highest style of life. In those sentences, indeed, we have indicated the ideal life.

Here is shown the Son of God, stooping from the highest of all places to the lowest and meanest place on earth; stooping, living, loving, and dying for us. Is there not at this present hour an appeal in that for us? Oh, yes, whether we be unsaved ones, backsliders, or professing Christians who are not living on the highest levels, the appeal and its possibilities are there.

As we mix with our fellows, and hear of their experiences of life, it becomes evident that with sadly too many there is a great struggle between ideals and actualities. Such know the difference between the ideals that have appealed to reason and conscience and the facts of experience and conduct.

Men often assent to the dictum of a great artist -- "the best for the highest" -- and even admit that "the fear of the Lord is the beginning of wisdom;" but how often the highest is neglected. God's claims are ignored, or given a second place, and lower lines of conduct are followed.

In faith and imagination we stand with Paul, back in the centuries. We see the Christ of Calvary, not only dead and buried, but triumphing over the grave, and we hear the proclamation: "He died for all, that they which live should not henceforth live unto themselves, but unto Him." That is the ideal life, life at its best, its highest: living for Christ.

We must not forget also that the Apostle is, with the highest ideals, presenting to us the secret of power which makes for realization. When urging my hearers to so consecrate themselves, I can also give assurances, and even pledge the all-sufficient grace of God to enable them to live up to it.

1. You observe in the Apostle's declaration how the self-centered life is set in contrast with the highest model -- the Christ-life.

I often speak of life as a circle in which we, individually, move and have our being, acting according to an inward spirit or purpose, which is like the center of the circle. Sad to say, with many, self is the center of the circle. They walk in self-chosen ways, and seek to please themselves, "turning," as Isaiah expresses it, "every one to his own way." To gratify their own desires and secure their own ends is the chief object.

All that, however, is to be changed. Our feet are to be turned into God's ways. Our lives are to be consecrated to the highest purposes. Does not that appeal to some of you? Oh, as you see by faith your Saviour dying in your place, will you not resolve that:

Love so amazing, so divine,
Shall have your soul, your life, your all?

In recent years we have heard a so-called Gospel of "Self-Determination." Men roll the sentence out, as if the coining of a new phrase created a new fact. Why, from the days of Adam the curse of man has been in that very practice. Men and women have delighted to do that which was right in their own eyes; and in that passage quoted from Isaiah is focused the principle of self-determination. But no self-centered life can work out in joy and true success. If it is to be right, life must be transformed by a change of the center of the circle. Whereas self-pleasing may have been the central idea hitherto, henceforth life is to be wholly consecrated to the service and glory of our Redeeming Lord.

2. There is great inspiration in the fact that such consecration is connected with a living Person.

Some people find their labor encouraging because it is for a good "cause," such as social reform or philanthropy, or a religious organization. We know, however, that the inspiration of a person with whom one has intimate connection is greater than from any abstract cause. This is especially so when the intimate relationships are promoted by personal love. To be a paid servant

involves a measure of faithfulness and industry. To have a common interest between a man and his employer is stimulating; but it is love that inspires the highest service of all. Service is ever most effective when one's connection is with a beloved person.

It is that kind of relationship which causes the soul to cry out in an ecstasy of devotion: I love Thee, because Thou hast first loved me, And purchased my pardon when nailed to the tree; I love Thee for wearing the thorns on Thy brow; If ever I loved Thee, my Jesus, 'tis now.

Our holy religion is connected both with a Book and a Person. The Book -- The Bible -- is very precious, but without a knowledge of the living, loving Christ "The Best of Books" is not enough to inspire the devotion and enthusiasm called for. When Jesus Christ becomes to us not only an ideal, or a doctrine, or figure in history, but a real Living Person, His love will constrain us to love Him, and the idea of living for Christ become a great joy-giving purpose.

I have an unspeakable pity for those whose religious consciousness does not include a deep, glowing love for Christ, and an abiding sense of personal touch with Him. "Lo, I am with you always," said Jesus, "even unto the end of the world." That is a wonderful assurance, and it can be individually realized. The old woman was right when she corrected her pastor, who quoted it as a promise -- "No, sir, that is not a promise; it is a fact!" And so it must be that the real Presence is not simply a doctrine, but a fact; and the inward assurance of it must be an abiding experience.

When I was a young man I heard many lectures on "Christian Evidence," including the arguments about the existence and government of a Divine Being, Supreme and Almighty; but I remember none which left so enduring an impression upon my mind as the testimony of a working man. He said: "God is as real to me as my mother." There was evidence indeed.

"Behold, God is my Salvation," exclaimed Isaiah. Not even the Sacred Book -- God Himself.

"I know whom I have believed," said Paul. Many lose the power of that declaration by the insertion of the word "in;" but as a dying saint exclaimed to a friend who so misquoted the text:

"No, no, I cannot allow even the little word "in" to come between me and my Saviour. I know whom I have believed." Yes, the personal factor in our relation to the Lord is indispensable. It is not a case of "what," but "whom;" not "it," but "Him." A clear sense of that makes all the difference between a drab and formal religion and a vital, glorious love which is the great inspiration in living for Christ -- in doing His will in all things.

3. Let us now return to the Apostolic appeal and the response to be expected.

Looking around in our Holiness and kindred Meetings, one sees how mixed is the composition of the congregations -- Salvationists, other professing Christians, and many who make no pretense of following Christ are there. I feel, however, that my message is to all, although in a particular sense my appeal is to those who already bear Christ's name. How repeatedly such have promised their Lord that they would more fully devote themselves to Him! One part of my business here is to call upon them to fulfill their pledges.

It is a regrettable fact that some who bear Christ's name do not count for much in His service. Too often it seems they have listened to other voices. The world, pleasure, vanities, profit, or something equally alluring has beguiled them, and they have cooled down; their pace on the heavenly way has slackened, and their hands have weakened. My appeal is equally to them -- to make the great surrender. Nothing short of a decision to be "all for Christ," a complete consecration of the life for Christ, can be satisfying to your own heart or pleasing to God.

Thou hidden love of God, whose height,
Whose depth unfathomed no man knows;
I see from far Thy beauteous light,
Inly I sigh for Thy repose:
My heart is pained, nor can it be
At rest till it finds rest in Thee.

Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there!
Then shall my heart from earth be free,
When it hath found repose in Thee.

Oh, hide this self from me, that I
No more, but Christ in me, may live;
My vile affections crucify,
Nor let one darling lust survive!
In all things nothing may I see,
Nothing desire or seek, but Thee!

* * * * *

15 -- A HEART-TALK BY THE WAY (AN AFTER-EASTER REFLECTION)

"Did not our heart burn within us, while He talked with us by the way?" (Luke 24:32)

With the closing of the Easter season I was led to reflect on some of the things which happened between the Ascension of our Lord and the day of Pentecost. Between the first Easter and the Ascension there lay for the disciples of Jesus Christ a period of peculiar fellowship with their Lord. During the forty days they often walked and talked with Him. He opened their understanding, and gave them a new conception of their relationship to Himself and the Divine Kingdom.

One instance of this is set out in an exclamation of the two disciples to whom Jesus drew near as they journeyed to Emmaus. They had not recognized their Lord; their eyes were holden, bedimmed, perhaps, with tears; their minds were clouded with doubt; their ears so dulled that His voice aroused no memories. But when their vision cleared they knew Him, and said one to

another: "Did not our heart burn within us, while He talked with us by the way?" That sacred time of fellowship left its mark on their experience; it was the dawn of an entirely new conception.

This seasonable reflection stirred afresh within me the sense of our blessed privilege; for we, His servants, may have an actual, personal, and intimate fellowship with our Lord. We may have not only incidental manifestations and experiences like the two disciples of Emmaus, but the constant intercourse which the word fellowship really implies.

I cannot too strongly insist on the reality of, and the necessity for, Divine fellowship. It is provided in God's economy of Salvation. It has been enjoyed by God's saints in all ages -- yes, in the present as in the past. And what a difference in the Christian life such fellowship makes! We need not argue those statements, for many of us can humbly declare to the glory of God, "truly our fellowship is with the Father, and with His Son, Jesus Christ."

Is it not an uplifting thought that Christ still talks with His disciples by the way? By His Spirit He still communes with them in their little gatherings and upper rooms. He comes to them in the garden of sorrow. He comes to them by the open grave, changing it from the vault of death to the gateway of a new life.

But what is meant by this fellowship? Well, for one thing it means much more than merely saying prayers to God. It means a sense of presence and intercourse; interchange of thought and feelings and purposes. Fellowship suggests something of an atmosphere, where the soul lives and moves in touch with the Divine; or of light, where the Divine illumination falls on life's ways and problems -- even right up to the vestibule of eternity, when the portals open to let the soul exchange its fellowship of faith for face-to-face intercourse with its Lord.

The deep-sea diver goes down to the depths without fear, because he breathes an atmosphere quite distinct from the destructive elements around him. So the fully sanctified man, in the midst of life and activity, lives and moves and has his being in a heavenly atmosphere. This is the Divine fellowship of light and love and service, which may be maintained until it merges into the fellowship of Glory.

There are just three points which I wish to emphasize concerning this precious privilege:

1. The importance of practical fellowship.
2. Fellowship with Jesus produces likeness of spirit.
3. The close connection of fellowship and heart purity.

Firstly. See how vital is the practical aspect of Divine fellowship. Its basis is to be found in union and harmony; that is, a union of mutual love and confidence.

But the practical outcome of this fellowship is all-important, which is set forth in John's record of a meeting of the disciples on the same day as that wonderful walk to Emmaus. They were assembled with closed doors, "for fear of the Jews," when, to the disciples' amazement, Jesus

came and made Himself known to them. "Peace be unto you," He said; and peace, indeed, was the greatest need just then of their poor, troubled hearts. Christ gave then the blessing of peace. Then, these weak, wavering men also needed power. And power He gave them when He, breathing upon them, said, "Receive ye the Holy Ghost."

But Jesus did more, He linked them with His great purpose in coming to earth. Mark His words: "As My Father hath sent Me, even so send I you." That was practical and vital enough, and would make a heavy draw upon the newly bestowed peace and power. Thus you see that Divine fellowship relates to a great mission in the world.

Sometimes the soul has experiences like the disciples on the Mount of Transfiguration. Truly, that was heavenly fellowship, and Peter would fain have built tabernacles and remained there. He felt, as a later saint expressed himself:

My willing soul would stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss.

But Peter and others had to learn the sterner side of fellowship with Jesus. It was as if Jesus had said to these disciples: "You are here, shut in, but you must go out to war." True, they were to go in the power of the Holy Ghost. It was to be a fellowship of toil, and sacrifice, and suffering, as well as of union, and peace, and power.

Let no one say that this was all special for Christ's immediate disciples. In a physical sense it was so. Their fellowship included the physical. They saw the risen Christ with bodily eyes; they heard Him with outward ears. But the senses are not the only organs or media of conscious intercourse with the Divine Lord, for to every soul of us who truly desires to live in fellowship with Christ, He will just as unmistakably reveal Himself.

The record of that meeting goes on to say that the disciples were "glad when they saw the Lord." Even so it shall be with us; and as to them so to us the word is, "Receive ye the Holy Ghost." The physical touch and intercourse could only be local and transient; whereas the spiritual fellowship is neither restricted by time nor locality. The words of Jesus carry us beyond all that: "Lo, I am with you always, even unto the end of the world."

It is to the Divine indwelling that Paul refers when he speaks of "the fellowship of the Spirit." It is this that enables the soul to realize how

The invisible appears in sight,
And God is seen by mortal eye.

It was this that supported the martyrs as they went in triumph to cruel death; and it is this that will help you to tread life's mazes and to turn with a ready spirit from even the most alluring of temporal things. It is in fellowship of the Spirit that we are empowered to do life's work, to bear life's crosses, and fight life's sternest battles; so that in the end we may hear our Lord say to the

overcomers: "Enter into My joy, and sit down with Me in My throne; even as I overcame, and am set down with My Father on His throne."

Secondly. Fellowship with Jesus produces likeness of spirit. We receive the Holy Ghost not only for our peace and comfort and victory, but for our transformation. He conforms us to the likeness of our Lord.

There is a sense in which intercourse produces similarity. Sometimes it is even so physically, especially in family relationships; but it is more often that in taste and desire and purpose two persons dwelling together in mutual love do grow strangely alike; there is, at least, a remarkable blending of spirit. So it is that with the Spirit of Christ in our hearts, with this purpose dominating us, we become stronger in our Lord, and more and more like Him.

I am unable to dwell upon this now, but it is important to recognize that to enjoy true communion there must be affinity of character. The laws of fellowship include this; the things offensive to one of the persons concerned must not be allowed in the other, and the high and holy desires and purposes of the one must be the governing principles in the other. That is Divine union.

Thirdly. Look at the close connection there is between fellowship and heart purity. I think I am right in saying that fellowship with Christ keeps the heart pure. His Spirit is the Great Purifier. His indwelling Presence keeps out evil, quenches the darts of the tempter, and adorns the character with those graces that make up personal holiness.

It is not without apostolic endorsement that I insist on this connection of thought. John seems to have meant just that when, referring to the sons of God meeting their glorified Lord, he says: "Every man that hath this hope in him purifieth himself, even as He is pure." He did right to link up fellowship with purity. To whom is the vision of God granted? Jesus gives us the answer: "The pure in heart shall see God." The same connection is seen between that apostolic statement: "Truly our fellowship is with the Father, and with His Son, Jesus Christ," followed as it is by the glorious declaration: "The Blood of Jesus Christ, His Son, cleanseth us from all sin." It is this connection that leads us, again and yet again, to emphasize the all importance of the clean heart experience.

We must not forget that fellowship is of the heart. The effect on those disciples' minds at Emmaus was enlightenment; Christ opened their understandings; but the memorable feature of their talk was this, "Did not our heart burn within us, while He talked with us by the way?" True religion is always spiritual, and has to do with the heart. I have often said that the great things of the spiritual life are not discovered by the intellect but by the heart, and to realize the blessedness of Divine fellowship the heart must be cleansed and filled with the Holy Ghost.

Abide with me I fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Not a brief glance I beg, a passing word;

But, as Thou dwell'st with Thy disciples,
Lord, Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me!

* * * * *

16 -- SAFETY FIRST

"Keep yourselves in the love of God." (Jude 21)

When friends are parting, a frequent remark interchanged is, "Well, take care of yourself." The Apostle Jude surely had some such idea in his mind when he penned those suggestive words: "Keep yourselves in the love of God."

In holiness teaching we do well to strongly emphasize the keeping power of God. It is a grand and glorious fact. Jude sets it forth in another verse: "He that is able to keep you from falling (R.V. "guard you from stumbling"), and to present you faultless before the presence of His glory." But he laid the responsibility on the individual men and women concerned, "Keep yourselves in the love of God." Each verse implied a fact; and yet they are not two detached facts. Looking at them together, we see the great truth of union with God, fellowship and cooperation.

You know the old proverb, "Self-preservation is the first law of nature." In modern speech the phrase, "Safety First" indicates the same principle. One almost fears to use such terms in connection with a high type of religion, and yet the principle is stated here as a law of grace. In the matter of moral and spiritual preservation, the verses quoted set out the necessary combination of the human and the Divine. "Keep yourselves;" "He is able to keep you." It would be fatal to leave out God's keeping power, and it would be foolish indeed to ignore man's personal responsibility. Safety lies in the combination of the two.

I remember once halting at a station in Switzerland -- a place at the junction of two rivers. The sight of streams of black and white water running side by side, to be merged finally in a lake lower down, greatly interested me. Is not that an apt illustration of common experience? Think of the currents of our lives; the stream of Divine Force and the stream of our individual will running together, merging and mixing until lost in the Ocean of Eternal Love and Peace. Oh, how important that we should find ourselves in that state, the soul living and moving in that condition of union and security! It will be profitable for us each to at least question ourselves, "Am I there?"

Among the things likely to help us in "keeping ourselves," some are referred to in this short Epistle. The Apostle indicates the goal; and he likewise reveals the way by which it can be reached.

1. The Practice of Faith. I use that form of expression advisedly. Faith, as an act of the soul, is like the hand appropriating a particular blessing. By a definite intelligent act of faith one is saved, passes "from death unto life." By another equally definite act faith claims "a clean heart." But if the life is to be victorious there must be the continuous believing, the practice or habit of

faith. The whole idea is well expressed in an old Salvation Army watchword, "Keep believing." Saved by faith, walk by faith, live by faith; "Keep believing."

Jude in his teaching indicates this by two exhortations; "contending for the faith once delivered unto the saints;" "building up yourselves in your most holy faith."

He was in his first word thinking rather of the truth which those early Christians had received and learned. These, he said, were to be earnestly contended for -- maintained at all costs. But in the second he touches their individual well-being. "Building up yourselves," he said; meaning that, however important true doctrine may be, the real value lies in its application to the personal character of the believer.

"Building up yourselves!" Correctness of belief! Yes, stand for that; fight for it; but, above all, faith must be a living force in the experience. Not more necessary was that to the early believers in Christ than it is to us as His present-day followers.

The practice of faith in both aspects is essential to spiritual security and well-being. "Contending" implies the fight of faith. Hand-to-hand fighting it often is; earnestly striking out for the things of Salvation and the interests of Christ's Kingdom. "Building up" implies attention, care, culture, progress, increase of power, and personal enlargement of spirit.

What varied demands are made upon our faith! We need to know also the devices of Satan by which he seeks to undermine confidence and entangle and confuse the mind. Truly, as Isaiah puts it, we have to "wait on the Lord;" but we have also to run without wearying, to walk without fainting, and, as with eagles' wings, to mount above the besetting difficulties and dangers. Only unwavering faith can make us overcomers.

Happily for us, the equipment for all this is pledged to the real believer. How finely the word fits in: "Thou wilt keep him in perfect peace... because he trusteth in Thee." Not only is it true that without faith it is impossible to please God, but you cannot otherwise keep yourself in the love of God. "This is the victory that overcometh the world, even your faith."

Keep on believing, Jesus is near;
Keep on believing, there's nothing to fear;
Keep on believing, this is the way;
Faith in the night as well as the day.

2. The Apostle further directs our minds to the Practice of Prayer.

Spiritual security is a hopeless problem apart from Divine union. It is so in all stages of religious life, and the most advanced saint is no less dependent on God than is the soul of the new convert. It is only as He supplies the vital force that our experience of Full Salvation can be maintained. To that end, we ought, as the Master said, "always to pray, and not to faint."

The practice of prayer means more than detached acts of worship and devotion; more than occasional seasons of approach to the mercy-seat. Detached acts of prayer, and set times for such, are good and helpful -- indeed, almost indispensable to true progress. But we must come to understand prayer more as an attitude of the soul, a state of fellowship, living in an atmosphere where the consciousness of the Divine Presence and communion with God is as habitual as physical breathing.

The foundations of my spiritual life were greatly strengthened in my early life by a printed sermon of an old Puritan divine. It particularly related to the practice of prayer and the cultivation of the attitude I have been indicating. These three texts were at the head of it:

"In the morning will I direct my prayer unto Thee."

"On Thee do I wait all the day."

"I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety."

I saw at once how, as the clock goes round, the whole twenty-four hours may be under the same gracious influence and a sense of Divine and spiritual things. Recollections of the sermon faded quickly; but throughout the fifty years intervening this triplet of texts has been an abiding help in what Brother Lawrence called "The Practice of the Presence of God."

With this prayer-habit must be linked the spirit of watchfulness. There is safety for none without constant vigilance. His mercy hath sought me; His sacrifice bought me; His tenderness taught me To watch and to pray.

For years after the introduction of that chorus, I was rather vexed by the commonplace finish after three lines which stirred my inmost soul. I even spoke to the composer, asking why the tapering off in the poetic sentiment. When, however, a few nights ago I was preparing for this talk, I got new light. I saw how fitting it was. The mercy and sacrifice and tenderness, all grand beyond words; but in order to realize the benefits to the full, the lesson must be learned: "Watch and pray." The alert, watchful spirit is absolutely necessary to peace and safety. If, therefore, you would "keep yourselves in the love of God," you can only do so by "praying always with all prayer, and watching thereunto with all perseverance."

Many of you are professors of Full Salvation, and as a special word to such I would say this: Let your faith and prayers have direct reference to that experience in which you desire to live. Let them be definitely connected with a Full Salvation.

Of course, we must pray and believe for all sorts of blessing, making known our requests unto God, in the name of Jesus Christ; and in our prayers we must with all earnestness and sincerity embrace all sorts and conditions of men. But for your own continuous well-being spiritually, you who value the experience of holiness must encourage its growth by the seeking of new revelations of the Divine will from day to day and new personal realizations of Christ, the power of God within you.

3. Jude refers to still another helpful practice, namely, Soul-saving Effort. Note the significant word he employs: "others save, pulling them out of the fire."

We see how closely he connects this with the love of God -- "having compassion." Love for souls invariably leads to effort on their behalf. You will do much towards keeping yourselves right by seeking to save the souls around you.

When visiting a New Zealand town, many years ago, I found the whole community in a state of ferment regarding a fire that occurred the previous evening, a woman and child being burned to death. It had transpired that while the cottage was burning, a man sat on a fence opposite, but had made no effort to avert the tragedy. The people were so indignant that they literally drove the man out of the town.

In the conflagration of sin, alas! how many are being destroyed! Can we who know the love of Christ be indifferent to their condition? Really, no man's religious testimony is worthy of attention, especially as a professor of holiness, who has not within him a Christlike compassion, impelling, constraining him to save men -- "pulling them out of the fire."

In the Prayer Meeting connected with one of my Sunday nights at the Congress Hall, Clapton, a young boy of ten or eleven years came to the penitent-form. Always interested in boys, I went and knelt by his side in order to help him. When the boy had the realization of Salvation, he looked up at me and said: "Please, sir, I've got a little brother at the back; he's only seven; may I fetch him?" and in due course the little one from "the back" was led to Jesus.

The lesson is obvious. Have we not all some little brothers or sisters at the back, about whom we should be concerned, whose personal Salvation we should earnestly and persistently seek? Let us learn the lesson of the Clapton boy, and we shall be able to minister blessing to others, while keeping ourselves in the love of God.

I would press the personal application by reminding you that you cannot keep what you have not got. Some here have not yet sought or found the line -- Salvation. Others may have done so -- but have not obtained the Blessing of Entire Sanctification; they have not the experience of a Clean Heart. Some, on the other hand, may have had the blessing and lost it, and thus are like the man of whom Haggai spoke, who "earned wages, and put them into a bag with holes." That is a sorry plight for the soul. Before leaving you with Jude's exhortation to "keep yourselves," I urge you to enter into the possession of Full Salvation provided through Jesus Christ.

To have the inmost chambers of your heart swept clean of traitorous desires and purposes; to be made clean through the all-cleansing Blood of Christ; to have the love of God shed abroad in your heart by the Holy Ghost, is an experience which must precede the security spoken of by Jude; and with it you may "Keep yourselves in the love of God," and realize how fully He "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

* * * * *

17 -- A RIGHT HEART

"As a man thinketh in his heart, so is he." (Prov. 23:7)

Personal religion has many aspects; but that which has occupied my mind in preparing for this talk may be described as "Rightness of Heart."

I have a mental picture of the man with the right heart. To have the heart and life right is the joy and expression of true religion; it is, therefore, well worth while looking at one's own condition; because, in Bible words, "As a man thinketh in his heart, so is he." That marks the real man.

The incident suggesting to me the test question for this occasion will be easily revived in your memory. It is recorded in the eighth chapter of the Acts. A great revival was in progress at Samaria. Wonderful things were happening, and one Simon, a man of note locally, was among the anxious inquirers. He came to the Apostles, and offered money for a measure of the Holy Ghost power possessed and displayed by them. Simon desired a good thing, but for a wrong purpose. Peter rebuked him: "Thy heart is not right in the sight of God."

I do not claim sufficient discernment to make such an individual judgment; but, in view of the searching tests to be applied in these Meetings as to your spiritual condition, I venture to transform Peter's statement into the form of a question: "Is thy heart right in the sight of God?" "Answer that question to yourself and to God.

By your "heart" I do not mean that physical organ regulating the pulsations of blood through your body. I mean now, the moral and spiritual part of you that expresses itself through your will and imagination, or desires and affections, and so on. Are you right there -- right as God would have you? This inward spirit works out in so many ways that we are not surprised at the Scripture injunction: "Keep thy heart with all diligence, for out of it are the issues of life."

I remind you that the rightness and wrongness of the heart is the determining factor in our spiritual condition; hence the urgency of the question: "Is thy heart right?" Turning, therefore, to the Samaria incident, you will observe the special emphasis of Peter: "Thy heart is not right in the sight of God." I would apply that same emphasis in my use of Peter's words -- "in the sight of God."

We are all tempted to let ourselves off with a less severe test than that, and rest in self-approval or the favorable opinion of our neighbors. That will never do! Oliver Wendell Holmes wrote something to this effect: "In every one of us there are three men: the man as the world sees him; the man as he sees himself; and the man as God sees him." The first and second aspects are each important; but it is with the last of the three -- God's verdict -- that I press the question: Is thy heart right, as God sees it?

Admittedly, the heart is all wrong, to begin with. We need no argument to prove that concerning one's own natural condition, spiritually. The fact is fully affirmed by the Bible, and all too fully demonstrated in individual experience, at all stages.

No man can put his own heart right. That fact also we have demonstrated by our failures in efforts at self-reformation. It is just here that the teaching of Full Salvation comes as a beam of hope and encouragement.

The original wrongness of heart -- that natural bias -- is a sad handicap, and our failures to rectify that bias are disappointing; but it is not an insuperable barrier against getting the heart made right. God has made every provision for us. The Divine Deliverer of whom Luke writes, the "horn of salvation," is raised up for the very purpose of remedying the original wrongness within us and reversing the old order. The Lord Himself can and will put the wrong heart right, as in the case of Saul, to whom God gave "another heart," after that "the Spirit of the Lord came upon him." That is the Gospel of Full Salvation.

There are certain marks of rightness and wrongness of heart by which we may judge ourselves. I have not enough knowledge to give so arresting a verdict as Peter gave; but I am convinced of this, that where certain conditions exist, the words of Peter may be correctly applied to any: "Thy heart is not right in the sight of God." Speaking broadly, I would say this: Cleanness is imperative in the condition of rightness.

Sin in the heart is the root of all wrongness. Sin is such a deceitful, defiling thing that it corrupts whatever and whoever it touches; and, unfortunately, it has touched us all. And yet, I repeat, that, of itself, is not an insuperable barrier, because of the glorious fullness and power of God's remedy. Happily for us, that avails for all: the precious Blood of Jesus Christ "cleanseth us from all sin." The old question: "Who can bring a clean thing out of an unclean," has its answer: God can; Jesus Christ can, well able as He is to save to the uttermost all that come to God by Him.

The perfection of inward religion is the Divine indwelling God in the heart -- Christ in you, the hope of glory, and also Christ the power of God in you. As Paul puts it, we each are, or ought to be, the temple of the Holy Ghost, divinely possessed, divinely filled, and kept in true spiritual fellowship. Is there not, however, an inherent fitness of things? Before the Divine indwelling can become a settled fact, the temple must be clean. The Lord wants a clean house to dwell in. That is one reason why we say that the Blessing of a Clean Heart is a prime necessity to being right before God. Do you possess that blessing? If not, it is your greatest need.

That general statement, however, implies the previous removal of certain evils. For instance:

Unforgiven sin puts us wrong in the sight of God. It may be recent, or further back in the experience; but if it is on the record, sin must be dealt with. It is obvious that where sin is, there is condemnation; and until the wrong is confessed and forsaken the cloud remains, and the wrongdoer is neither right in his heart nor is he in right relations with God. The foundation of religious experience is a clear sense of sins forgiven. Have you got that? To begin with, are you clear there?

Then one has to think of those easily-besetting sins that so often carry people away. Until we are delivered from the power of these we cannot claim that our hearts are right in the sight of God.

Every enlightened soul knows its own special besetments; but is it not so that they are usually found among such things as self-indulgence, covetousness, or evil desire? Many would come under the heading of love of the world with its entanglements, or pride and wrong ambitions. Perhaps in these days it is never seen more clearly than in the undue mixture with the vanities and pleasure-seekings which are like a craze with multitudes around us.

Then, of course, there are often ill tempers which poison the very springs of the soul. They are an enormous hindrance in the pursuit of holiness. And nothing can ever make these things right before God. They invariably bring condemnation.

The same applies to uncharitable thoughts and feelings towards others. Oh, I beg you to beware of roots of bitterness in your hearts. Many professors of religion suffer in their experience through this. Perhaps some of you do not think much of a little grudge-bearing, or feelings of resentment under some injury -- real or imaginary. And yet such commonplace things put you wrong with God and with your neighbor too. Mutual forbearance and forgiveness of injuries are qualities never absent in true heart religion. Love is the governing principle in a heart made right with God.

The other day I walked past the London Memorial to Nurse Edith Cavell. By a strange coincidence a day or two later I turned up among my press cuttings one giving some of Miss Cavell's own words on the eve of her death. She said: "I have no fear or shrinking. I have seen death so often that it is not strange or fearful to me... But this I would say, standing as I do, in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards any one." In that spirit Edith Cavell died. Do not forget that you cannot have the peace of God and enjoy His favor, neither can you justify a claim to having the Blessing of a Clean Heart, while having resentment or grudge-bearing. With the existence of such, the charge stands against you: "Thy heart is not right in the sight of God."

One other mark I must name. I read it thus: a right heart is fully surrendered to God. It is given up for Him to have His own way both in heart and life. There must be no reserves or controversies with the Lord. We must be approved as "servants doing the will of God from the heart."

A divided heart, a half-and-half spirit, is wrong; but the heart surrendered, cleansed, and filled with love is that which is right before God and which enjoys Full Salvation. All this is gloriously possible for each and all through the grace available in Jesus Christ.

I have, I think, said sufficient for you to apply the test to your own experience in reply to the inquiry: "Is thy heart right in the sight of God?" In closing, however, let me put a personal question. How will you act now, if the light reveals that your heart is not right? What will you do? Surely, you will not go on as you are, saying: "I know that I am not right; inward evils do trouble me; I know what God wants, but I am not prepared to face the requirements of a holy life!" Oh, that

would be a sad decision. I beg of you not to come to it, because it would mean just this: you would be seeing the light, but refusing to follow it; hearing the voice, but unwilling to obey; knowing the way, and yet not taking it. I beseech you, let not such folly or defiance be yours. Do not so insult the Lord who redeemed you.

On the other hand, if you are asking: "How can I get right?" "How can I get a clean heart?" the answer is simple. Bring your heart to God with its needs, and ask Him for Christ's sake to deal with those needs.

You say you desire the Blessing of Full Salvation. That is good, but do you desire it enough to part with every known hindrance -- and to seek it? Well, the way is open; full provision is made for you; the precious Blood is availing; the Sanctifying Spirit is here; the promise of the Father stands for you. If you come to God earnestly in simple faith and surrender, He will meet with you, and sanctify you now.

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18 -- THE HOUSE BEAUTIFUL IN RUINS

"How are the mighty fallen!" (2 Sam. 1:19)

"Ye did run well." (Gal. 5:7)

I am giving a place in the Holiness Meetings to the backslider, because I desire to stir up a deep and earnest concern for such in those who feast at the spiritual tables -- those who walk in the light of the Lord and in the joy of His countenance.

To complacently sit around, "building each other up," appears to me to be a species of religious selfishness, unless there is with us a sense of the tragedies in the lives of those who once sat with us, and as well some definite effort to deliver the backslidden from going down to the pit.

And now for my picture. Recently my eye caught the sentence in a printed reference to places ravaged by the Great War: "The house beautiful is a heap of ruins." The writer had been visiting the war zone, and, looking upon some cities and the wreckage of some fine historic and sacred buildings, the phrase came to him. I also pictured Belgium and France; but the phrase made me think of desolation in human lives. It seemed so descriptive of many backsliders, that I could not refrain from using the illustration. I found myself deeply affected by both the material and spiritual aspects presented.

Many years ago I became familiar with John Bunyan's picture of "The House Beautiful." The description of the house and its contents captivated and held my imagination as illustrative of sacred things. More recently Bunyan's allegory has been revived in my mind by the words of David concerning the Temple that he had planned: "The house that is to be builded for the Lord must be exceeding magnificent." But even the beauty and glory of that house did not insure it against the despoiler.

The poet Whittier said:

Of all sad words of tongue or pen,
The saddest are these -- "It might have been!"

I think, however, the sadness of that significant line is increased by another phrase, "it has been." And nowhere is that seen more sadly than in the backslider.

We have seen men whose spiritual experience was like a beautiful building in which the soul dwelt happily. A spiritual house it waste work of the Spirit of God. The heavenly light illumined the house. Its rooms were adorned by heavenly graces, and strains of heavenly music were frequently heard. Peace and love and joy unspeakable pervaded the atmosphere; the manifest Presence of God made it as the Holy of Holies to the soul. It was, indeed, "the house beautiful."

One day, alas! the sentry neglected his duty, and through the unguarded door an evil spirit entered with suggestions of sin, breeding evil desires, thoughts, and purposes. The inner light was dimmed and flashes of sinful fires came through the windows, formerly glowing with Divine radiance. The chambers were defiled by selfish indulgence or unholy and evil desires and imaginations. The Holy Spirit, striving for a time, was at last grieved away, and the glory of the house had departed. The voice of an approving conscience was lost, and spirits of bitterness, unbelief, and passion possessed the house. Those who had rejoiced with the happy saint, mourned the desolation of the backslidden soul; truly, the house beautiful was in ruins.

It is generally agreed that things cannot be left as they are in the war-devastated area. Indeed, preparatory efforts are already on foot, and in some places definite steps are taken to restore them. But what shall be done to restore these desecrated souls who are everywhere to be found? Wherever we turn we see the backsliders; many of them stand out plainly visible like Louvain and Dinant -- monuments of broken splendor.

Oh, let us wake up! We, who enjoy so much and profess so much, let us make the recovery of the backsliders a holy purpose. Let it be a grand passion with us. The sanctified soul is the most precious and beautiful house of God on earth. Surely, we shall not be indifferent while these spiritual houses are standing gaunt and desolate in our midst.

Frequently I meet religious professors who, when frankly answering questions regarding their souls, admit that it is not as well with them as it once was. The term "backslider" may seem too sweeping for some such, but many have admittedly fallen from the experience they once enjoyed. The house beautiful may not be to the outward view "in ruins," but the enemy has succeeded in working damage to it. It is not now filled with brightness and holy joy and heavenly music, as before. Here and there are spots and stains, such as only inward sin can make. The despoiler has left his besmirching fingerprints on the walls. The smoldering ashes of old fires are still seen on the hearth, but there is little of heat or flame felt or seen.

In place of the glowing love and flaming zeal that formerly characterized such as I am thinking of, declension and decay have set in. These dear souls do not, as before, serve the Lord "in the beauty of holiness," or "give unto the Lord the glory due to His name." That phrase "the

beauty of holiness" is not a mere figure of speech. Originally it had an external application, being an exhortation to the priests, on a certain occasion, to celebrate Divine worship with all the sacred symbols of the Tabernacle. Literally translated the passage reads: "Worship the Lord in holy array;" that is, in a manner befitting the solemnity of the special place and occasion.

There is, however, a deeper meaning. Holiness has a special beauty as well as a moral power. "Glorious (or beautiful) in holiness," is spoken of the Lord Himself, and that beauty is to be reflected in His sanctified servants. How sad it is, then, to find a decline in the spiritual life of those who once stood as the witnesses of the power of holiness!

I beg of any such as my words may reach to seek and claim restoration of soul. Let there be a determination to repair the breaches, and build up the waste places, and fan the old flames; for I earnestly warn such that if their house beautiful be not "in ruins," it will be left unto them desolate.

I finish with two Apostolic words having a close application to what I have said:

"Let him that thinketh he standeth take heed lest he fall."

"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

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19 -- REINFORCEMENT

"Strengthened with might by His Spirit in the inner man." (Eph. 3:16)

To be "strong in the Lord and in the power of His might" is as truly an aspect of holiness experience as is the Blessing of a Clean Heart. As Soldiers and followers of Jesus Christ, that quality is expected of us. To make our lives effective, that Divine reinforcement is as necessary as the "purifying of our hearts by faith" in the precious Blood that cleanseth us from all sin.

The noble prayer recorded in the third chapter of Ephesians has already supplied us with several spiritual feasts of good things, and I return to this section of Paul's prayer for encouragement in our life and service: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Who should fail, with such a glorious provision of Divine power?

It is to this principle of reinforcement that my mind now turns. It means, in other words, that such a baptism or impartation of inward strength may be granted to you as will make you equal to what is otherwise impossible.

You are familiar with the military application of the word "reinforcement;" that is, the strengthening of armies by bringing up reserves. My mind is, however, more occupied with the

illustration of reinforcement in building construction. One hears nowadays of reinforced concrete -- walls, floors, and building materials; and as you observe some of the modern building operations in our cities you will readily grasp the point of my illustration.

The buildings are often stronger than they appear to be. Judging by appearance only, you are sometimes inclined to regard the structure as a house of cards, likely to collapse by its own weight, or to give way before the first hurricane that blows. On inquiry, however, you learn that hidden away in the walls are steel girders and clamps and tie-rods. In the slender piers and buttresses, which look scarcely strong enough to stand even the most ordinary strain or thrust, are hidden columns of steel, while the thin floors have wires innumerable intersecting Ann running from wall to wall. All these, however, are buried in the concrete, or hidden within a thin facing, which of itself has little strength.

The buildings are constructed on the principle of reinforcement, and notwithstanding their "spidery" appearance, they are so strengthened as to be able to stand storm and strain and fire and other destructive forces to which they may be exposed.

It is this principle of reinforcement that is enunciated by Paul: "That He would grant you... to be strengthened with might by His Spirit in the inner man." It is scarcely needful that I dwell on the general application of this truth. We know full well that apart from "Christ in us" we can do nothing. Personal religion is of little use if it is not an experience of Divine possession. Without that our personal religion is made up of theory or philosophy, or culture or formalism, and it does not equip us for the battle of life. We must be renewed in the spirit of our mind, and thus be reinforced by and with the Divine might.

As in the sections of buildings referred to, reinforcement is essential to strength; so there are sections of our natural and moral and spiritual being where the strengthening is vital to happiness and usefulness. I can, however, only now apply the principle in certain directions concerning which I especially pray that the inward strengthening may take place.

1. There is the reinforcement of the will. It is needless to emphasize the fact that, naturally, the will is perverse and self-seeking.

Even with many good and amiable people, the will is weak and wavering, and vacillating under the pressure of circumstance. They have good desires and earnest prayers, but they need a stiffening of the will to stand to their vows and purposes, and to resist surrounding influences.

The unfavorable stream of compromise and worldliness -- the temptation to self-indulgence -- is immensely powerful. While the desire to be true and victorious is good, and the will to be holy is even better, unless the will is strengthened with Divine might it will be lacking in persistency and the power to resist evil.

You remember the experience of which the Apostle Paul spoke: "To will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." What is needed is, not only deliverance from guilt, but a Divine reinforcement of the will -- an ever-recurring need in our lives.

2. Then, there is the reinforcement of faith. True for us all, it is especially so for some of God's children. Praise God, we know what it is to believe even to the Salvation of our souls. We also know something of the victories of faith. And yet, how often some of us have to cry out: "Lord, I believe; help Thou mine unbelief!" The prayer, "Lord, increase our faith," is an appeal of the soul for reinforcement.

Many of us today are within a phase of experience similar to Peter's when the Master said to him: "Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Faith is sometimes so slender, its grip so feeble, and its vision so restricted, that it is in urgent need of reinforcement.

The strain on Christian faith has in recent years been greatly increased. In many it has sadly declined. Some have even lost faith altogether. They permitted the circumstances of life to breed doubt as to the providence of God. But all periods of history, personal, domestic, and national, have their peculiar temptations, and the fight of faith is ever necessary. But in recent times the world seems to have well nigh gone to pieces; the clock of spiritual progress, it would appear to some believing hearts, has been put back to a distressing degree. Many have found temptation strong to doubt the providence of God in these dark days of war and destruction.

"How can these things be?" has been the problem. Thousands of hearts have cried out, and are still crying out, "Why this? Why that? How can it be said that God's hand is and has been in these tragedies, catastrophes, and sorrows?" Minds have at times been distracted by social and national strife and unsettlement; and, as some are saying, by the failure of so-called Christian civilization. They have found it difficult to realize the truth of Paul's statement about God making "all things work together for good." It has been, and is, a great strain upon faith, both as regards national events and our personal and relative circumstances. All this calls for the reinforcement of faith and confidence in God and righteousness.

Amidst the perplexities and problems of life, both personal and relative, how good it is to fall back upon our God, of whom Isaiah declares, "The government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace!" My friends, let us receive this truth; let us really believe it; let us rest in it, trusting our God to reconcile the contradictions, to unravel the tangle, and weave the threads into a satisfactory pattern.

If I may change the figure, we are in these days sailing amidst cross currents, and angry waves are breaking over us. It is little wonder that at times we are tempted to be fearful of heart. But Christ is in our boat. Let us trust the Lord, who can either still the storm or guide our boat so that we shall safely come to land.

I have made many ocean voyages, and as I have lain in my berth on wild, dark nights I have been cheered by the sound of the watch on deck, who, with the clanging of the hour-bell cried, "All's well" -- sometimes "Light's bright; all's well." To say the least, the assurance contributed to one's peace of mind. In two Atlantic voyages, however, during submarine times, I missed the sound, as in silence and darkness my ship forged its way. But I did not give way to doubting the

captain or helmsman because no cry of "All's well" fell on my ears. No, I rested my mind in trusting the captain; and, above and beyond all, I trusted God, and heard in my soul, "All's well!"

This is truly applicable through life. How often we are tempted to "judge the Lord by feeble sense," and to doubt the truth -- "My Father's at the helm;" whereas we may safely believe that the One who rides upon the storm or upon the wings of the wind is He who pours the mixture into the cup of life and who orders and controls our lives. How good it is to feel that--

My Father's hand prepares the cup,
And what He wills is best.

There are two ways by which we may facilitate a reinforcement of faith. One is by a recollection of facts connected with past experiences; the other is by a simple acceptance of the Divine promises as sure. In other words, by reference to things already accomplished for us, and also to the Bible statements of what shall be done. We must always remember that God is ready to repeat Himself in our personal interests.

As regards encouraging facts, Oh, what memories can be revived! What deliverances have been wrought! The Psalmist in Psalm 77, gives us a helpful thought. He was sorely tried, almost overwhelmed, by the apparent contradictions of life, and even questioned, "Hath God forgotten to be gracious?" He recovered his balance, however, by calling to mind God's providential care in other days: "I said, This is my infirmity; but I will remember the years of the right hand of the Most High." I call to remembrance my song in the night; my cheer-up in the dark times.

We can all recall, no doubt, some dark night, some season in the Valley of the Shadow, some time when tempted to think God's hand was not for us and with us. On the other hand, we can also call up places where "stones of remembrance" could fitly mark the deliverances that came; we had "songs in the night;" "the Lord helped me," He stood by me, He intervened often in a most unexpected manner. We could even say, when feeling desolate like Jacob must have done when he lay down to sleep at Bethel: "Surely, the Lord is in this place; and I knew it not." Or, in the words of one of our songs: "Out of my stony griefs, Bethel I'll raise." It is helpful to call these occasions to mind. If we all kept journals of God's dealings with us, and His interpositions on our behalf, we should find our faith abundantly reinforced by the recollection of God's mercies.

Then, as regards promises on which our faith may build. These are neither few nor small; and, thank God, to many of His promises we can say they are "tried and proved," while others are at our call.

I have often drawn refreshment from that fountain of allegory -- Bunyan's "Pilgrim's Progress." Dipping into it recently I was helped by considering Christian and Hopeful, who had been held prisoners in Doubting Castle by Giant Despair. Although they were not without experiences of triumph and blessing, the two pilgrims had fallen into this sad plight, and here were tempted to end their misery by ending their lives. Towards daybreak one morning, after spending hours in prayer, they found deliverance; and this is how the Dreamer records it:

"Christian, as one amazed, broke out in passionate speech: "What a fool," quoth he, "am I thus to lie in this dungeon, when I may as well walk at liberty! I have a key in my bosom called "Promise," that will, I am persuaded, open any lock in Doubting Castle." "That is good news, Brother," said Hopeful. "Pluck it out of thy bosom, and try." Christian pulled out the key, and each lock yielded. Soon the pilgrims were out of Doubting Castle and free from Giant Despair, who hurled curses after them as they trod happily and safely the King's Highway."

In the midst of your temptation to doubt and despair, don't forget the key called "Promise." Use it by believing the Word.

3. The reinforcement of love calls for a word. How beautiful the verse:

Love will soften every sorrow,
Love will lighten every care;
Love unquestioning will follow;
Love will triumph, love will dare.

In the words of another of Paul's prayers, my wish is "that your love may abound yet more and more."

In the beginning of spiritual experience the love of God is shed abroad in the heart by the Holy Ghost, but it ever needs fresh infusions. Love meets with so many disappointments and discouragements, that its fires need to be constantly renewed. There are so many provocations in life that only Divine grace can preserve us from ill will and littleness, and resentment and reprisals. We frequently see love diverted from the highest objects to things less worthy. That weakens the force and value of one's service, if it does not darken the life.

The impelling passion which can sacrifice as well as serve is supernatural, and we may well cry out: Oh, pour it in my soul, Oh, pour it in my soul; The Spirit of Emmanuel, Oh, pour it in my soul!

Thus is love reinforced, and by this process inward power is increased. "The Lord make you to increase and abound in love one toward another, and toward all men... To the end He may stablish your hearts unblameable in holiness before God." (I Thess. 3:12-13)

4. We need also a reinforcement of patience; and one might link up courage and endurance as being closely related.

Paul showed that he was a master-hand at description when he made that summary of faithfulness which, bracketed together, reads:

The "work of faith;" the "labor of love;" and the "patience of hope."

In these days of distraction and depression one's nerves get on edge, and many of us get impatient about the hindrances and crosses of present conditions of life: we are tempted to be

angry with those who cause troubles and sorrows and setbacks. Anger always creates impatience, if not irritability, which is not an adornment either to doctrine or character.

Jesus, after giving a forecast of danger and troubles, said to His disciples: "In your patience possess ye your souls," or as the R.V. puts it: "In your patience ye shall win your souls." Fresh infusion of patience and courage are alike reinforcements to the soul.

5. There is one other element of experience that, I think, calls for increase among us Salvationists. I mean the reinforcement of joy. How shall I apply that?

Joyousness in service is, indeed, an experience well worth preserving, and it is closely related to the secret of power and victory. "The joy of the Lord is your strength;" and when, as Isaiah puts it, "with joy we draw water out of the wells of salvation," then shall we go forth with renewed strength, and the inward conviction "I can do all things through Christ who strengtheneth me." That is what I mean by the reinforcement of joy. We all know something of that; but we want more.

It is, indeed, a calamity when joyousness--that is, the bright and happy buoyancy of the true Salvationist -- belongs only to one's past, merely, and when the soul has to use Job's lament: "Oh, that I were as in months past (of old), as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness; as I was in the days of my youth (the ripeness of my days), when the secret of God was upon my tabernacle." (Job 29:2-4)

That sad lament was greatly different from the song of Habakkuk, who, when his circumstances were depressing in the extreme, exclaimed: "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

During a train journey I heard two fellow passengers discussing their mutual friends. One with a glowing face exclaimed, "Oh, I do like to visit So-and-so. She is so radiantly happy." The passengers were perfect strangers to me, but I did like the tribute to the absent one by the use of that word "radiant," and I thought a good dash of that would improve our experience and enlarge our influence.

In the Psalms we find two significant phrases: "the sacrifices of righteousness" and "the sacrifices of joy." We must seek increases of the joy-making spirit, for by such reinforcement will the "sacrifices of righteousness," that is, duty and service, be transformed into "sacrifices of joy." We thus learn more and more to "serve the Lord with gladness."

I will not dwell on our need for the reinforcement of working power, because that is implied in the word "might;" "strengthened with might in the inner man." I know that you believe that, and I would urge you to claim the blessing as your own.

I earnestly pray that for your unflinching trust in the Lord Jesus as your personal, present, and complete Saviour; for your confidence in the Father's care, and His guiding, overruling providence; for your faith that His blessing will be on your work for the Saviour, and for your full

assurance of an abundant entrance into His Heavenly Glory, the Lord "grant you . . . to be strengthened with might by His Spirit in the inner man."

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20 -- THE CROWNINGS OF JESUS

"On His head were many crowns." (Rev. 19:12)

I have recently been paying a farewell visit to various countries with which, during the past thirty-five years, I have been in close official and personal relationship. My journey has intensified the soul-desire for the universal reign of the Lord Jesus Christ. I have looked upon teeming millions -- either heathen, or without true knowledge of God, or worse -- people who know Christ's name, but ignore His claims upon their hearts and lives, practically saying: "We will not have Him to reign over us." My feelings are all focused in that glorious song:

All hail the power of Jesus' name!... And crown Him Lord of all!

These are days of falling dynasties and the wreck of thrones. But there is one Kingdom that is sure and steadfast -- a Kingdom for which we stand. There is amidst all the change and uncertainty one King whose rights we maintain, and whose reign must be made universal. While we may not be able immediately to secure that glorious consummation, yet in our hearts individually we may at once and for ever crown Christ as Lord of all. For that I am now pleading.

I start from a picture in the nineteenth chapter of the Revelation. In this vision John saw the Heavenly Realm with Christ as the acknowledged King. The chapter is full of gorgeous imagery. The occasion was the "Marriage Supper of the Lamb." The multitudes of the redeemed were there praising God. The volume of their song was "as the sound of many waters," and their Hallelujah chorus like mighty thunderings. The Christ King was the Central Figure of that scene, and it was of Him that John said: "On His head were many crowns."

We have seen the same Person in vastly differing circumstances. We saw Him in humiliation at Pilate's bar. We saw His enemies plait the thorns, and on His sacred head place a crown of derision. Here, however, the conditions are all changed. We see the Christ of Calvary extolled and honored in the courts of Heaven. We see Him ride forth in every circumstance of pomp and glory. On His vesture and on His thigh was written: "King of kings and Lord of lords," and He was "crowned with many crowns."

Each diadem was significant of some dignity or office or accomplishment. The crown of Creation was there. The crown of Government was there. The crown of Victory! But highest and best for us was the crown of human Redemption. He wore that crown because He had loved our race and shed His Blood to save it.

But, look! Included in the Redeemer's list of crowns or diadems were those which were the gifts of His people. John gives in this connection a striking picture of a procession. The same Jesus whom we saw crowned with derision is seated on the throne. As the representative elders

approached, each took his own crown and cast it at the King's feet. He had crowned them with Salvation and blessing, and now they gratefully yielded to Him their crowns of honor and glory.

It is the idea of the picture -- the gifts, with which my thought is just now engaged. We may not as yet join in that heavenly procession, but I think we can Earn how we may in a practical way prepare and present crowns to Jesus in our everyday life.

1. We might first consider the Crown of Affection. Christ, though worthy of it, will not demand affection from any. But we may all, of our own glad will, place that crown upon His head. And what a joy that crown will be to Him who loved us, and gave Himself for us! Some of us have visited the Tower of London, taking our young people to see among other things the Royal regalia which are preserved there. We saw many crowns or diadems, and each had some distinctive jewel -- as the "Koh-inoor," or the "Cullinan," or some such. Well, now, of all the jewels by which your crowns for Jesus are distinguished, none is so precious to Him as your love. Love is the crowning virtue, the bond of perfectness, and He delights in us when, with Peter, we can sincerely say: "Lord, Thou knowest all things, Thou knowest that I love Thee."

Christ is never more honored than by the sacrifices of the heart, the gifts of affection, the offerings of love. I ask, have you given to Christ that proof of loyalty?

2. Then, there is the Crown of Devotion. True devotion in this sense includes adoration and worship.

I need only to remind you that adoration and worship is not for human kings, honored and exalted as they may be. That is reserved only for the Divine Majesty. When, therefore, we lovingly worship the Lord Jesus Christ, we put on His head the crown of Supreme Divinity; we worship Him as God. Always remember that it was as "God manifest in the flesh" that He redeemed us. I emphasize that now, because it was never more important than in these days to assert and reassert the rights of our Saviour King. Recognizing Jesus as our Divine Lord, we bow before Him in adoration and worship. In devotion one necessary element is submission. I do not mean by that the spirit of bondage or fear. Poor, indeed, would be such a religion -- acceptable neither to God nor man. I mean that joyful submission of the will -- the loving bearing of Christ's yoke. Rebellion or controversy is the last element to be found in a truly loyal subject. The King's will is the supreme law. "Thy Will be done" is the cry of loving hearts.

Loyal service is another quality in true devotion. You would expect me to say that; and as truly as the letters O.H.M.S. on communications or uniforms are indications of Royal service, so the Lord must see distinguishing marks on the work of His servants.

We sing loudly and sincerely about crowning Christ as "Lord of all." But more is required of us than merely singing about it. We must work for it; we must fight for it, with resolution and courage. Having yielded our own hearts, there must be corresponding effort to get Christ's Kingdom set up in the hearts of others. Unless our devotion means fighting and work, our religion will count for little -- will be more or less of sentiment and vain show. Deeds as well as words, actions as well as profession, are wanted to establish Christ's reign in this present world.

3. Another crown for the Saviour is the Crown of Purity. Crowns were not always made of metal; often they were made of flowers, the kind and color indicating qualities of personal character. Thus a crown of lilies signified purity.

Our Lord, however, needs no fresh circlet to declare His personal holiness. My thought is rather that Christ must be honored in the holiness of His people. The cleanness of human hearts; the white flowers of blameless lives! These are the diadem of purity for our Saviour King.

At demonstrations of one kind and another I have sometimes seen children dressed in white, and have been interested to hear observers ask: "Whose children are they?" Quite fittingly any beauty or merit in the clothing has been put to the credit of the mother. And so, the men and women whose sin-stained garments have been washed in the Fountain of Jesus' Blood, and whose moral and spiritual characters have been purified by His power, bring credit and honor to their Lord, and added glory to His name.

Glancing again at this vision of John, we see that of those who followed the Christ King, as He went forth with His many diadems, it is said: "They rode on white horses, and were clothed in fine linen, white and clean." This implied two things; first, the holiness of their vocation, as followers of the Lamb; and also the purity of their personal character. The plain lesson for us all today is that, on earth, Jesus must have servants and soldiers whose moral and spiritual garments are really cleansed from all stains of sin.

We rejoice in the words of those who witness to the possession of a clean heart -- a sanctified nature; who can of a truth declare that they are able even in the world's defiling atmosphere to walk with Christ in white. We also rejoice in the open Fountain here, that such as have no testimony may have that purity of heart which shall fit them to join in that glorious consummation of our Saviour's honor before the kingdoms of the whole earth.

And now, in my final words, I unhesitatingly assert the right of the Lord Jesus to the throne of each heart.

Many, I know, will reply, "I have crowned Him Lord of all." Others have not submitted in any practical degree to His lordship. There are still others, I know, who while professedly His, are only half-hearted in their loyalty. In their hearts lurk enemies of their King; in point of fact, they are friendly with the King's enemies. Oh, I beg that such will let the conquering Saviour cleanse and fully possess them -- His to command and control. Be not among the professors who offer to Christ just "the likeness of a kingly crown," instead of pure gold.

Let me tell you what I found in reading this Apocalypse. On one occasion John saw wonderful creatures symbolical of evil, and this was one of their special features: "On their heads were, "as it were, crowns like gold." You observe the emphasis "as it were," "like gold;" not gold, only the appearance. Valuable they appeared, "as it were gold;" in reality shams, paltry tinsel, make-believes, such as actors may wear on the theatrical stage. We want no pretense in our religious life. We want no imitation crowns for Jesus; we must have the genuine thing. I have been urging you to put upon our precious Saviour's head crowns of love, crowns of devotion, and crowns of loyalty and service. If it can be said of such as you have hitherto offered, that they are

only like the real thing, "golden as it were," that must be ended. I, therefore, ask you, as you stand or kneel before God, to pledge yourselves to Christ as your King.

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own:

Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love;
Behold His hands and side.
Those wounds yet visible above
In beauty glorified:

No angel in the sky
Can fully bear that sight,
But downward bends his burning eye,
At mysteries so bright.

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THE END