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OLD-TIME RELIGION

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Author Of:
A Glimpse Of The Sinner's Future
Hindrances To Spiritual Growth
Seven Old-Time Gospel Sermons

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PREFACE

The author in placing this little book before the public wishes in a simple way to impress on the minds of the people the necessary requirements of those who desire to embrace true Christianity and also of those who wish to live a successful Christian life.

We hope through this little book to make a further advancement on the devil's kingdom. Our earnest desire is that Jesus may be lifted up, souls benefited and God glorified through the presentation of this simple truth.

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01 -- PROCRASTINATION

"Go thy way for this time; when I have a convenient season I will call for thee." Acts 25:25

These are the words of a rich ruler to the Apostle Paul; the Holy Ghost strove with him through the Apostle; so much so, that "Felix trembled" as Paul "reasoned with him of righteousness, temperance and judgment to come."

But Felix, like many of today, in the midst of health, pleasure, popularity, etc., said to the Spirit of God: "Go thy way for this time; when I have a convenient season I will call for thee." O sad hour, in which he sent away the Spirit of God! Ah! this was the day he bartered heaven for this world's fleeting joys.

O sinner! do be wise, and awake to the cunning schemes of the devil, before you help kindle the flames of hell. The scheme of the devil is first to get people to believe that there is no God or devil; and next to believe in God and heaven, but not in the devil and hell. Thousands are caught in these nets. But failing to deceive all the human family in this manner, he proceeds still further; if you protest that you ought to get saved he will say: "Yes, you ought to get saved, but not yet, you are too young, too busy; wait until after the ball," etc., until he drags you down into the lake of fire, then he will mock your wails and pitiful cries all through" eternity.

Methinks that if there should be a testimony meeting in the regions of the damned tonight, nine-tenths of the pale-faced nations would say: "I was no skeptic nor infidel, I believed in Jesus Christ and the Bible, but the reason I am here, I kept putting off the Spirit; when I would see a funeral or an open grave or a thunder storm, or pass through sickness, etc., He would say to me: ' You ought to be a Christian I You are going to leave this earth, your body that you love and cherish is going back to common clay and your spirit to stand at the tribunal bar of a sin-avenging God. '

"Yet I persisted my way onward, over thirty thousand promises of a loving God, over a bleeding, dying and risen Redeemer; yes, over the prayers of a weeping father and a heart-broken mother, and the worst of all, over the pleadings of God's Holy Spirit.

"When the preacher would preach about hell, I never intended to come here, but O! I put it off too late, I regret the day that I was ever born! O! I am undone forever, I sold an eternity of bliss for the passing scenes of life; O! wretched spirit that I am; I have built my house on the sand; I am tormented in this flame; there is no water here, no day, no fresh air, no recreation, no rest, no pleasing scenes; O, no! livid flames for water, outer darkness for day, parching heat for fresh air, confinement in the bottomless pit for recreation, tormented in a lake of fire for rest, horrid shades, deformed spirits, an eternal scene of horror, for pleasing scenes; the fellowship of demons and arch fiends for society, yells and shrieks and screams of the quadrillions of damned spirits for amusements."

O sinner, don't let this be your sad fate by putting off God's Spirit, as did all of the lost millions, Farewell, I'll see you Judgment day.

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02 -- DOES GOD SEND MEN TO HELL?

Many learned men of nearly all ages have asked this question. Baptized infidels and unbaptized infidels. So, by God's help, we answer their question. No, God sends no man to hell; nevertheless, millions of men go to hell, out of all nations, kindreds and tongues, of every generation since the creation, but God does not send them there.

When God made Adam, He made him in His own image and likeness, Not a machine, but an intelligent being, the master of his own will God told man not to eat of the forbidden fruit, but man being his own free moral agent, and not a machine, chose to eat of the fruit and in doing so lost the favor of God. Now, who was to blame for this, God or Adam! I answer, man is condemned and God is clear. Yet God's great heart of infinite love still yearned over man, the disobedient creature. Nevertheless, God is holy and His throne is holy and His law is holy; therefore He cannot sin, neither can He tolerate sin in any form, no, not in an archangel.

This being the case, He could not admit man into heaven in his sinful state. Still God wanted to help man out of his trouble, not for His own behest, for He is holy and happy, but He wanted to make man happy, and the only way that He could help him was to redeem him from eternal death, For God's law had decreed that, "The soul that sinneth, it shall die," and God Himself could not change the decree. So the only way that man could be helped was for some one that was righteous in himself, to satisfy God's law by dying for man and rising again, thus giving back eternal life to mankind, which was lost by disobeying his maker, also one that would be able to restore life and power to man, to enable him to perform perfect obedience to his Maker in all coming ages. So heaven was searched and the earth was searched and there was found no one that was sufficient to do this, to satisfy heaven's unerring law; an archangel could not do it, nor seraphim; God's great heart of love toward man moved Him to give the best that He had in heaven to redeem him back from sin, so he could be happy in God again and live with Him eternally. So

"God gave His only begotten Son, that whosoever believeth on Him (by repenting of his sins and accepting Him as their Savior) might not perish, but have eternal life." John iii., 16.

The people say, "I don't believe on Jesus. I would rather be a sinner than confine myself to Jesus' precepts in the Bible." So they live as they choose, for they choose the wicked way and the wicked way leads to HELL.

God has sent His Son not only to show them the right way to heaven but to lead them there; but they insult and reject Him and in spite of all His teachings, all His entreaties, all His tears, and promises of future happiness; I say over them all they climb and go down to hell.

Now, let any candid, thinking man of the age look square at this matter and see if he can lay this awful charge to the Most High. Listen to another request of the Lord: "I have set before you life and death; choose ye this day whom you will serve." (Deut. xxx., 15; Josh. xxiv., 15.)

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03 -- THE JUDGMENT

"As it is appointed unto men once to die, but after this the Judgment." Hob. 9:27.

Of all important subjects under the sun, this is one of the greatest and should demand our strictest attention.

First we will notice that from the day the Most High passed the awful sentence on Adam and all that should live after him: "Dust thou art and to dust thou shalt return" (Gen. iii., 19), it has been "appointed unto men once to die." Ever since that time men, women and children of air nations, kindreds and tongues have been going back to their mother dust.

To die seems but a common phrase; how often we use it, how often do we see the ill fate of a friend or neighbor; we see the death sign upon the door telling us that someone in the house has died. But oh, who knows what it means to die? There is no one this side of eternity that can give a full definition of this awful word.

We will notice a few things that come to the observation of the children of time: The Apostle does not say that it is appointed unto the poor man once to die; oh, no!

"The tall, the wise, the reverend head,
Must lie as low as ours."

A man may have laid up gold as the dust, and silver as the sands of the sea; but he must die and leave all. The monarch on his throne must go back to common clay; the queen, the princess and all the daughters of music shall be brought low, yea, go back to common dust.

The king of fame, the queen of beauty, the master of art, must all go down to six feet of common clay. Think now, reader, if this were your last hour in the land of the living which will

surely come some day, see yourself confined to a dark, gloomy sick chamber, see the doctor leaving the room declaring your case hopeless, see mother, father, husband or wife and children standing around with tear-streaming eyes; no "sound can be heard in the room but the tick of the clock and that of your gasping for breath, feel your tongue beginning to grow stiff, fee] your knees becoming cold, see your eyes becoming glassy and seemingly to stare right into the heavens, see yourself losing sight of those dear ones around your bedside; yea, losing sight of all the things of time.

Ah! but something more awful; you have been an inhabitant of this world, you are acquainted with the nature of things here, the sun, the moon, clouds, etc. But think of passing out into dark space where you never were before, and when you are not acquainted with Jesus! No sun to lighten your way, no moor to cheer your hope, no earth to' stand upon, no end of time, no body. Why, you are even unacquainted with yourself! You never saw your soul before!

What good will your money which you have heaped up do you in this hour? What will your popularity avail you? Will your sealskins and diamonds protect you from a burning HELL? Vain hope.

Secondly: "But after this the judgment:" As awful a thing as it is to die and to grapple with the monster death, it is a light thing compared with what is to follow. See one who has just left the body, just launched out of time into eternity -- oh! how strange everything seems in these new realms; see this stranger in eternity making his way to the judgment bar of the God he has so often heard of, that he has so long rejected. Oh, see the flaming-eyed King! We are told that In the general Judgment Day "both small and great shall stand before God." (Rev. xx., 12.)

Oh! reader, see yourself standing before this awful bar to be judged for every deed, act and thought, since the day you came into the world. See your awful, crooked life being uncovered before an assembled world. Things. that you have kept from the eye of man, your wife, your husband, yes, all of your crookedness and dishonest dealing, etc., yea, ALL uncovered, in the white light of eternity, and you judged according to what you really are, and not what you have appeared to be.

At the earthly courts there is a chance of the rich and noble bribing the judge and jury; but ah! who is rich and noble at the bar of God?

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

"The great man was there, but his greatness
When death came was left far behind;
The angel that opened the record,
Not a trace of his greatness could find."

"Then shall the King say to them on His right hand: Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; then shall He say to them on His left: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv., 35-41.)

This will take place after the judgment.

Then the righteous, the holy, will go home to heaven to behold God's face and be happy forever more. But the wicked and all the false preachers and people that would not live without sin will be east into a lake of fire burning with brimstone; (Rev. xx., 15; Psalms ix., 17.) They axe to be east into this lake of fire, not for a year or a century, but as long as God exists in heaven, they will be tormented in HELL.

Millions of years brings them no nearer the end of eternity. Millions, yea quadrillions, of years will pass away and you will still be but on the threshold of eternity.

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04 -- THE OLD PATHS

"Stand ye in the ways, and see and ask for the old paths." Jer. 6:16.

These are the words of the Lord as spoken by the mouth of the weeping prophet, Jeremiah, to backslidden Israel, after they had gone away from God. The prophet declares, in the thirteenth verse of the above chapter: "For from the least of them even unto the greatest of them everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely."

Leaving that dark age and the people to whom the prophet was speaking, and applying the words spoken by him to the people of the twentieth century, we are forced to cry out with the prophet: "See and ask for the old paths." Oh! may God apply these words to the reader of this subject.

Much is said in these days about religion, but oh! how little is said about salvation. There was in ancient days a religion which caused people to make their children pass through the fire of Molech, as a sacrifice or a consecration to the god of the sun. (See Lev. xcvi., 21.) It is also stated that there is a people who throw their children into the sea, to be devoured by the fish, as an offering to their god. There is also another class of people whose religion consists in belonging to a certain church, and going through confirmation, baptism, the sacrament, etc., etc.

But let us heed the words of the prophet and look back at "the old paths" and see what Bible religion is. There is great danger of the generation now coming up being perfect strangers to Bible religion; for there is so little of it practiced and taught that the younger, and a great many of the old, do not know what Bible religion consists of; so we feel to discharge our duty to this generation so as to be clear of their blood at the judgment bar.

The first step toward the kingdom of God is repentance. John the Baptist came preaching repentance. (Matt. iii., 2.) Jesus came preaching repentance. (Mark i., 15.) But it seems that people in these later days leave out completely the only true foundation for real Bible religion, which is REPENTANCE.

Now, repentance is not (as some foolishly imagine) weeping over dead friends and resolving to do better, shedding a few tears at a good religious meeting, or turning over a new leaf. We will notice God's standard of repentance in II. Cor. vii., 10-11: "Goodly sorrow worketh repentance to salvation, not to be repented of."

The, first step in repentance is to be sorry for offending God; you will weep and wrestle with Him in prayer (no coaxing to pray will be necessary for one who is truly repenting of his sins) as Jacob did of old.

Also you will be so sorry for having offended God that you will stop it and never sin against Him any. more. (See Isa. i., 15-18.)

The next step in repentance is restitution and straightening up the back life as far as possible. No man can get right with God when he is not on good terms with his fellow man. So when a man truly repents he begins to "make straight paths for his feet." All who truly repent feel and act like Zachaeus (Luke xix., 1-10): "If I have taken anything from any man by false accusation, I restore him four-fold.

Just m he who repents up to the Bible, goes back and, if possible, pays those old debts that have been left unpaid for years, replaces stolen goods which he has taken from the place of his employment, goes and gets right with his neighbor to whom he has not spoken for weeks, months or years. If he has been untrue to his wife he will confess it and ask forgiveness. (Prov. xxviii., 13.)

We once heard of a man who was seeking to get right with God by simply "believing" -- as many are taught today -- over a mountain of unrepented sins; simply to believe without any confessing or forsaking of his sins.

This man of whom I speak had. in his past life. burned down a barn, and he was trying to believe into the kingdom of God; but every time he would get down to pray that burning barn would come up before him. He tried to believe over it, but God held him to the old way.

So he went and confessed to the party that owned it and asked forgiveness, and then God spoke peace to his soul. Now, if you are out with your neighbor or have unconfessed sins in your heart, stolen goods in your possession, or if you still quarrel with your husband, your wife or your children, you may profess religion and belong to the church, but you have not repented: "Except ye repent ye shall all likewise perish." (Luke xiii., 3.)

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"Ye must be born again." John 3:7.

As we noticed what Bible repentance was, now, by the help of the Holy Ghost, we will also notice what bible conversion, or, in other words, being born again, is, as there is much said about it these days.

A man may repent of all his sins, by undoing and straightening up his back life as far as possible, and resolve to do better, but this is not being born again. One may, in a sense, be converted and still not born again. A man may be a democrat. He may hear a good lecture on republicanism and be so convinced that he changes his views.

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So he went and confessed to the party that owned it and asked forgiveness, and then God spoke peace to his soul. Now, if you are out with your neighbor or have unconfessed sins in your heart, stolen goods in your possession, or if you still quarrel with your husband, your wife or your children, you may profess religion and belong to the church, but you have not repented: "Except ye repent ye shall all likewise perish." (Luke xiii., 3.)

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06 -- MUST WE LIVE WITHOUT SIN?

Much has been said and written on this subject, but it does not seem to reach all, so we feel it our duty to do what we can to bring the people into the gospel light, if they will believe the Bible, the only guide book to heaven. We must confess that the people are not altogether to blame

for being in the dark concerning God's word, but the fault lies in the teaching they get from the pulpits. Now, the preachers are telling the people that they cannot live without sin, supposing themselves to be fighting holiness, telling them this is a new religion or a new doctrine, and to beware of it.

But, dear reader, let us dethrone all party or creed prejudice or opinions of men and stick to Bible facts.

We are all born in sin, we will agree. (See Psalm li., 5.) All that are born into the world are sinners without Jesus Christ; if not, Jesus would not have come to "take away the sin of the world"; but since there are none good of themselves, Jesus came to save the world of sinners and not a world of righteous people. Well, we will notice and see what he came to save them from; we read (Matt. i., 21): "His name shall be called Jesus, for He shall save His people from their sins." Not in their sins, but "from their sins." Some of the pulpit infidels will agree that He came to save people from committing murder, rape or from robbing a bank. We will notice what is meant by the word "sin." Webster says, "to sin is to depart voluntarily from the path of duty prescribed by God to man; to violate the divine law in any particular, by actual transgression, or by neglect or non-observance of its injunction; to violate any known rule of duty." The Bible says, "Sin is the transgression of the law." (I. John iii., 4.)

And as it was sin only that separated Adam from God, so it is sin that separates God and the sinner today. God's law says, "The soul that sinneth, it shall die." (Ezek. xviii., 20.)

As the soul is the life of the body, so God is the life of the soul, and when Adam sinned he lost the presence of God, and became "dead in trespasses and in sin." He did not commit a hundred sins to become a sinner, but only disobeyed his Maker in one instance, and became a transgressor and lost the favor of God, lost everything heavenly and holy.

Ever since Adam committal this one sin, all men are born with the same tendency to disobey their Maker that he (Adam) had, and to go astray from God from their mother's womb. But God's promise is: "He shall redeem Israel from all his iniquities" (sins). (Psalms cxxx, 8.)

Jesus blots out the sins of every soul that truly repents and finds its way to Him and gives it power not to sin, so as to stay alive; for the moment it sins by commission or omission, or any other way, it dies again, that is, loses the presence of God. This is the point the baptized infidel argues, teaching the people that they cannot do what God tells them to do every day, and cannot leave undone what he forbids them to do. They say, "if a man lives without sin, he is holy and God has to take him off the earth because he is too good." But I tell you, friend, no man is a Christian that commits any sin knowingly. Of course, he may have been converted and living a holy life previous, for conversion is holy living, but the moment he sins he forfeits his grace and becomes a sinner, just as Adam did. The majority of the professors of religion are in this state today, and that is why they protest against living without sin. Any man that willfully tells a lie or does anything that he knows to be wrong, is just as much a sinner as he was before he was converted. "Sin is the transgression of the law." (I. John iii., 4.) He did not say how much sin, but "sin." James says: "If we offend in one point we are guilty of all." (James ii., 10.)

You say "the Bible says we are liable to sin as the sparks fly upward." There is no such passage in the Bible. See Job v., 7: "Yet man is born unto trouble as the sparks fly upward." This does not say "sin." It is trouble for your husband, "wife or child to die, but it is no sin on your part; it is trouble for you to lose your property, but not a sin. Jesus was "a man of sorrows (trouble) "and acquainted with grief" (Isa. liii., 3), but was no sinner. "Who did no sin, neither was guile found in His mouth." (I. Peter ii., 22.) You say, "I am compelled to sin as long as I am in this sinful body." Do you know it is not the body that is sinful? Why, it is that wicked spirit IN the body. All the members of the body are present when a man is lying dead on the cooling board, but the body doesn't steal, lie, cheat, quarrel or backbite any more. Why is it? It is because, that wicked spirit that did those things is gone; so do not accuse the old body any more.

There is no state of grace below living without sin every day. (John viii., 34.) You say the Bible says: "There is no man upon earth that sinneth not." (II. Chron. vi., 36.) Well, all men are born in sin, but "Ye must be born again." (John iii., 7.) "Whosoever abideth in Him sinneth not." (L. John iii., 6.)

You say, "I sin in word, thought and deed." Say, friend, that is all the devil could do. You could not sin in any other way if you tried. Let us notice. First, "sinning by word," that is, what you say; if you say anything in your conversation that you know to be wrong, you are just as bad as the man that curses like a sailor; so if you sin thus, don't profess to be a Christian, else allow the cursing sailor to profess grace, for you are both on the same levels "sinning by word."

Second, sinning by thought, means to plot and plan or imagine wickedness in your heart, so if you are guilty of this, allow the robber and cold-blooded murderer to profess grace, too, who plots and plans to shed innocent blood, for you are both on the same level, "sinning by thought."

Third, sinning by deed, means what you do; so if you are doing anything that you know to be wrong, stop professing grace, or else allow the gambler, the wife-beater and the harlot to profess grace, too, for you are on the same level, "sinning by deed."

People seem to have the wrong conception of sin. There is no large and small sin with God; all is sin alike to Him. He looks at the principle and not at the quantity, for where the principle is to commit a little sin, the principle is in the same heart to commit a large sin, for sin is a unit. People say, "Well, I know I told a lie," or, "I know I sinned in such and such a place or time, but I asked the Lord to forgive me." Well, say, did you get the witness that he forgave, as you did when you got converted? If you did not get the witness, you are not forgiven. It is just as necessary for you to get the witness as it was before, for you are just as much a sinner and transgressor of the law.

So, friend, don't let anyone deceive you, for you must be saved from your sins, and live every day without sin to be a child of God. Jesus is able to keep you from sinning; if He can make the world, the sun and moon, he can keep you from sinning. If any man tells you that you cannot live without sin, no matter if he is the bishop, you tell him he is a liar and is helping to make more infidels than all the books that Bob Ingersoll or Tom Paine could, write, and, as one has said: "Hell is paved with such teachers."

Reader, search your Bible, and see what God says, and do not listen to the preacher, only as his words tally with the Bible, for there are almost U many infidels in the pulpits and churches as there are out of it. A man that doesn't believe the Bible is as much an infidel as a man that doesn't believe in God. (John i., 1.)

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07 -- THE SECOND MARRIAGE

"Lift up a standard for the people" Isa. 62:10.

"Cry aloud; spare not and show my people their sins." Isa. 58:1.

With these commands of the Most High we feel like doing our duty to all mankind so as to be clear of the blood of all the sons of men. Now, Jesus says: "Whosoever putteth away his wife and marrieth another committeth adultery against her." (Mark x., 11-12; Luke xvi., 18.)

We will not condemn anyone, but will only use the sword of the Spirit, so if any of our readers get cut it will be for their own good, for I believe an of our dear readers want to know the worst bore, so as to get it straightened up and under the blood before they stand at the Judgment bar. The Bible says: "Some men's sins axe open beforehand, going before to Judgment; and some men they follow after." (I. Tim. v., 24.) Woe to the man who does not send his sins on before him to the Judgment, and' have them canceled, so that when he goes hence there will be no hideous sin to be uncovered at the Judgment that has not been revealed, confessed, pardoned and cleansed away.

This sin of marrying again while the former wife still lives is not only indulged in by people who do not profess to be Christians, but is even practiced by preachers and some who profess holiness. (O! Tell it not in Gath.) How dare anyone, man or woman, get married WHILE the former husband or wife lives? Why, this is an insult to the Majesty of heaven. In Romans vii., 2-3, we read: For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if he be dead she is loosed from the law Of her husband. So, then, if while her husband liveth, she be married to another, she shall be called an adulteress."

Now, it is a queer thing that preachers, deacons and professed Christians can in the face of these passages of Scripture, have two living wives; and preachers will unite men and women in marriage when they know they have living husbands or living wives. How dare they do such a thing, "and profess grace? You may say, "I got a divorce." Well, did God give it to you? "What God hath joined together, let no man put asunder." God only gives a man or woman one cause to put away the husband or wife; and that is "for the cause of fornication ONLY;" but no grounds whatever to marry another while that one lives. Listen to His word: "WHOSOEVER putteth away his wife saving for the cause of fornication causeth her to commit adultery." (Matt. v., 32.) WHOSOEVER putteth away his ,wife and is married to another committeth adultery against her."

So WHOEVER they may be that are living with the second husband or wife, the first one still living any place on earth, is living in adultery before God.

Some people say, "Well, God did not join that other wife or that other husband and me together, it was the devil." But, friend, it matters not what you may say, if you went through the marriage ceremony, no matter if the license was counterfeit; if God was called to acknowledge it, it stands good at God's court, and that woman or that man is pronounced by the God of justice to be your lawful wife or husband, no matter what earthly judges may say. So if you are married to another, you are living in ADULTERY, no matter how much religion you profess or how many sermons you preach.

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08 -- ON ONCE IN CHRIST AND NEVER OUT

Friend and fellow traveler to the bar of God, be not deceived in regard to your soul's salvation, for to go to Judgment deceived is eternal ruin to the individual.

Oh, who will set up a lighthouse on this awful precipice, to guide off the myriads of souls from being wrecked by this awful doctrine? "Once in Christ and never out." We not only hear this advocated by the layman of the church; but by supposed Doctors of Divinity. ("Oh, who will rise up for me against the workers of iniquity?") But, dear friends, this is one of the biggest lies that ever came out of the bottomless pit. Where murder, drunkenness and theft have slain their thousands, this awful doctrine has slain its tens of thousands. In the first place, there is no Scripture in the whole Bible to support this hell-born doctrine. Why, what would we need the Bible's warning, and the preachers and brethren to provoke us to good works for? What would we have to keep our bodies under subjection for?

St. Paul said he had to keep his body and bring it under subjection, lest that by any means when he had preached to others he himself should be a cast-away. (I. Cor. ix., 27.) St. Peter said speaking to Christians), "Beware lest ye also being led away with the error of the wicked fall from your own steadfastness." (II. Peter iii., 17.) So one can see that this is the doctrine of the devil and not of God. We meet people today who say, "I know the time when the Lord converted by soul." We do not dispute it; but we do say if a man sins five minutes after he is converted, or fifty years after he is converted, he is a sinner before God, and except he repents and gets back to God he will go to hell just as though he never had been converted. Read Romans vi., 23; I. John iii., 4.

Listen to God's word: "But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live! All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, IN THEM SHALL HE DIE." (Ezek., xviii., 24.)

No man is beyond falling from grace until he gets into heaven. Of course he need not fall, and will not if he continue to watch and pray; But we do not say he cannot fall. Lucifer was in heaven and fell clear down into hell. Adam fell from his holy, immortal state into sin and sorrow, and into hell if he did not get back to God.

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09 -- ON SERIOUSNESS

My attention has been much called to this subject by the spirit of God lately, so I feel by the help of the Holy Spirit to write a few lines on it. Now, seriousness and godliness are inseparable (that is, godly seriousness), and where one is found the other is sure to be. Webster says: "Seriousness is gravity of manner or mind; solemnity; without levity."

Truly, my heart is much pained to see the lack of this sister to godliness among the most pious and religious people of our day. Oh, how light and trifling some of the representatives of Jesus Christ are today, even ministers of the gospel. But that deep solemnity that makes one to live, move and act "as seeing Him that is invisible" is rarely seen any more.

What I want to notice is that solemn declaration of the Lord Jesus Christ found in Matt. xii., 32: "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."

Oh! that all men would lay this to heart, and most especially those who profess to know and walk with God. If so, it would not only be a sure cure for evil speaking, but for all light and uncalled for words, at home and abroad.

Think now, reader! Begin at your own door, and see how many uncalled-for, useless, unimportant words you utter daily; words that if the second thought, were taken, would not be spoken; words that do not "edify" the hearer. Remember the solemn caution of the apostle: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Jesus says: "Let your communication be Yea, yea, Nay, nay," for whatsoever is more than these cometh of evil" [from the devil]. (Matt. v., 37.)

How much idle talk do we hear in a religious gathering? In olden times, while the services were going on, the people would sit in prayer and tears. but in thence days the so-called people of God sit in the service and talk and look about over the room, entirely unemployed.

In the early days of Christianity, when the services were dismissed, each individual walked quietly out of the room, as though they saw God in their midst.

But in these days, as soon as meeting is out, laughing and talking are heard equal to "vanity fair," and while people are at worship on the Lord's holy day, they are heard talking about the next week's business, work and trading, and when on their way to church, when their thoughts should be lifted to God for His blessings on the services, they are talking about worldly things-houses, lands, gain and home affairs. And at home, how many useless words are used -- loud laughing -- long conversations that are to no profit. Remember, friend, Jesus says, "Every idle word." "If all useless words that are used by the so-called children of God were turned into prayers and pleadings we believe God would convert a nation in a day.

Oh, let us all be more serious in our whole manner, actions and words. Let our words be few: "Yes, yea; Nay, nay." That means to the point. No boisterous talking; no loud, rude laughing. Solomon says, "A fool laughs loud."

No uncalled-for talk about the customs of the day; but weigh every word before speaking. Keep to the old proverb, "Think twice before you speak once." Again, be serious, be a man or woman of ' few words." "For in the multitude of words there wanteth not sin." Oh, how God's spirit is grieved in these days through light and trifling talk. Keep this thought in view: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Would you speak idle and uncalled-for words if you saw an angel walking by your side writing down every word you say? Well, God has a record of every word you have spoken since the day you came into the world. There is a perfect copy of all your words, actions and thoughts recorded in heaven daily. Would you use idle and foolish talk if you knew you were to die tomorrow? Well, friend, you may go before tomorrow, for your life is but a "vapor."

So, reader, from this hour refrain from all words that you can get along without. There are some words that are not wicked in themselves, some conversations that don't seem sinful, but they are uncalled for, useless; they are more than "Yea, yea and Nay, nay"; therefore they are condemned. Jesus says, "Every idle word." So let us walk, talk and act as if Jesus walked by our side in visible form. Amen.

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10 -- ON HOLINESS

"Follow peace with all men, and holiness, without which no man shall see the LORD."
Heb. 12:14.

Much today is being said on this subject by nearly all classes of church people. We hardly know what to Say. However, we feel it our duty to add a few remarks to the many things that are going forth from the pulpit and the press.

It is to be remembered that such passages as "And the Lord thy God will circumcise thine hear... to love the Lord thy God with all thine heart and with all thy soul." (Deut. xxx, 6). "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. v., 48.) "Sanctify them through thy truth; thy ward is truth." (John, xvii., 17.) All these and home, how many useless words are used, loud laughing, long conversations that are to no profit. Remember, friend, Jesus says, "Every idle word." If all useless words that are freed by the so-called children of God were turned into prayers and pleadings we believe God would convert a nation in a day.

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First, God created man in His own image and in His own likeness (character). God made man holy and happy. There was no sin in his heart, no wrong in his behavior, no uncleanness in any of his actions; for he was, like God, HOLY. He had the mind of God; he had love ruling every motive of his soul; love was the fountain of all his actions. There was no pride in his heart, as that was unlike God; no anger, no prejudice, no lust, no selfishness, no unholy ambition, no jealousy, no covetousness, nor anything contrary to love for God filled his soul; and "God is Love."

Being in this holy, happy state, he had fellowship with God daily. God was the desire of his eye, the joy of his heart, his portion for time and eternity. He walked on earth and communed with his maker in Heaven. God told the man he might eat of every tree in the garden except one, and that in the day he ate thereof he should surely die, but man, in rebellion to his maker, ate of the forbidden fruit.

But some may say that Adam did not die. God meant he should die spiritually, and not physically, which was so. Truly his soul died. Let us notice; God is the life of our soul, and our soul is the life of our body. When the soul goes out of the body we are pronounced dead, and so we are. So it was when Adam sinned he lost God out of his soul and in losing God he lost all the attributes of God, -- love, joy, peace, meekness, gentleness, patience, purity, everything pure and good; all went out at the same time, thus leaving man a dead soul, dead to God, who is the life of all the living.

After man lost God out of his soul on account of sin, the Devil came in with malice, anger, pride, jealousy, selfishness, stubbornness, uncleanness, hypocrisy, lust, deceit, dishonesty, bashfulness, cowardice, shrink, envy and impatience. All these and many others belong to the Devil and can never enter heaven any more than a saloonkeeper or cold-blooded murderer. And for this reason God says: "Without holiness no man shall see the Lord."

Second. What holiness is not, and what it is. Holiness implies more than is taught and practiced by many who claim to possess it. Some people say we cannot be holy in this life, but will get it at death. That class we will refer to Luke i., 74, 75. "That we being delivered out of the hand of our enemies (the devil and sin) might serve Him without fear, in holiness and righteousness before Him all the days of our life." Others will say, "Yes, we must be holy, but we get it when we get converted." Of this class I ask: Have you felt any stir of anger, jealousy, envy,

pride, impatience or any thing contrary to love since you were converted? If so, you are not holy, and without it HELL will be your portion with the unholy.

Another class will say: "Yes, I believe in holiness, but I am growing into it." Say, friend, can the farmer extract the weeds from his corn by letting them grow on with the corn, saying: My corn will grow rid of the weeds? No, the weeds, if left to grow with the corn, will choke it out and it will never mature. So it will be with you. If you do not get the weeds of sin (the roots of bitterness) out of your heart they will choke out what grace you have.

You may ask: "What is holiness then?" It is not to righten up one's outward life, character, conversation and actions, for a soul does this at conversion, and he abides in Jesus and walks as he walks. (I. John, ii., 6.) Holiness is not to stop him from doing that which is wrong, or to make him do what he knows is right; for he doeth this because he is a child of God. Holiness is not to make him pay his debts, nor stop him from pouting, fretting, fault-finding, backbiting, or driving close bargains, from taking the advantage of any one in any way; for being born again is a remedy for all this. Yes, to be a Christian puts a final stop to all these actions. But holiness, to put it in plain language so that a child can understand it, is an experience we seek after conversion.

When we get converted, we get pardoned, forgiven for all our past sins, and the Spirit witnesses that we are born again. God gives us grace to live without committing sin in any way. As I before stated, the devil's nature is in our souls. God calls it the "Old Man," the carnal mind, which is enmity against God, against his law, and it requires the blood of Jesus to take it out. Having been converted, we confess to God every evil trait and temper that inhabits our breast, by much fasting and prayer until God the Holy Ghost comes and destroys every trait that is contrary to love, and fills us with himself, as Adam was before the fall; a complete destruction of the devil's nature.

To be holy is to have all anger, all" pride, all jealousy, all lust, all impatience, all shrink, all selfishness, all bashfulness, all love of the world, all love of ease, all envy, all party prejudice, all contention, all uncharitable suspicions, all stiffness, all high-mindedness eradicated, so that we never feel them again. Nothing will be felt in the soul from January to January but pure love that "bearth all things, that endureth all things."

A converted man never gets out of patience; a sanctified man never feels any impatience at all. His heart is pure from everything unlike God. Jesus said: "Blessed are the pure in heart, for they shall see God." Pure means free from mixture, free from moral defilement.

Sugar mixed with sand is not pure; butter mixed with lard is not pure; milk that is mixed with water is not pure. Just so, a heart with any trait in it contrary to love is not pure and cannot live with God in that state, for it would cause discord in heaven; anger would create war there; jealousy would create contention. Pride transformed angels into devils. So by this you can see why God commands holiness.

Not because He wants you to be a preacher, deacon or evangelist, but because He wants to take you to heaven to live with him, and in that state only can you have the society of heaven

throughout eternity -- whether preacher or layman, Methodist, Baptist, or any other creed. God's password to heaven is "holiness, without which no man shall see the Lord."

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11 -- SPIRITUAL DECAY

"Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not." Hos. 7:9.

The Prophet Hosea, seeing the spiritual decay in Ephraim, was constrained to use the words of our text. But leaving that age in which the prophet lived, and applying the passage to the people of the twentieth century, we hope to uncover the "Golden wedge" and the "Babylonish garment" which have shorn the power from so many of God's giants, and have caused them to become as other men.

Of course, many things are said today about backslidden churches, preachers and members who have returned to open sin and worldly folly, but there is a more refined class of backsliders today than there was in the days of the prophet.

We have known people who once were burning and shining lights for God, who made all who came in contact with them hungry for the blessing which they enjoyed. They seemed to walk on earth and live in Heaven; their faces were at all times lit up with the glory of God, and when they prayed, preached or testified it seemed to touch the power house above, and the power and glory came streaming down. Oh, how they walked with God; souls were constantly being saved through their instrumentalities. To spend an hour or more in prayer was their delight; to read God's Word was the joy of their soul. To tell some precious soul about Jesus was more desirable than meat and drink. They prayed without ceasing and in everything gave thanks; they denied themselves, taking up their crosses dally -- not in one or two things alone, but in all things, eating, drinking, sleeping, dressing, talking, spending their money, attending meetings through all kinds of weather, etc.

These very people have been shorn of their power, their love, their zeal and energy; still they did not become outbreaking sinners.

First, the prophet says: "Strangers have devoured his strength" (speaking from a spiritual standpoint). Little things that he did not notice; speaking when the Spirit forbade; by not exhorting sinners when He said do so; not giving money, or not missionarying or not visiting the sick when He bade. Yea, truly, "strangers have devoured his strength," and he has become weak and powerless as other men.

Second, "And he knoweth it not." Yes, they are as men dozing, not seeming to realize their coldness, their powerless prayers, their dead sermons and dry testimonies. They seem to be in a swoon by the chloroform of the devil and yet they "know it not."

Third, "Yes, gray hairs are here and there ripen him." When we see gray hairs in one's head it generally denotes decay. They do not come out in one bunch, but "here and there." So it is with the once spiritual man; if his decay was in one outbreaking thing he would realize what the trouble was, but the decay is "here and there." He does not enjoy spending an hour with God now as in former days, nor reading the Bible. He is now too busy to read a chapter and have an old time family altar service, but hurries through it by reading the shortest psalm in the Bible. Where he used to rise early and talk with God a long time, before his mind should become filled with the cares of the day, he now lies in bed until business requires him to rise. Where he used to have set days for fasting and prayer, his excuse now is that his work is too hard or his body too much run down to fast as he did in former days. Where his heart used to long and look with delight for the prayer-meeting, classmeeting and the preaching service, he does not now love to go, but goes simply because it is his duty. Where he used to feel like testifying two or three times in the meetings, he now hardly cares to testify at all, and where his heart used to run over with the hallelujahs and the amens through the meeting, he now has to be primed with the singing of two or three songs before he can say amen. I say with the prophet, "gray hairs are here and there upon him." In bygone days, when he was enjoying the blessing of God, he did not want anything fashionable, such as "gold, pearls or costly array," but dressed as people professing godliness with good works. But now the spiritual men and women have taken on just a little of worldly fashion. The women have put a few feathers, flowers and bows on their bonnet, a few ruffles on their dresses, the curling iron on their hair and paint and powder on their faces.

Men not having so many needless adornments as women, have only to lay aside their jewelry, patent leather shoes, silk hat and kid gloves. But they have compromised with the world just enough to take off the reproach of the cross.

I say with the prophet of old: "Gray hairs are here and there upon him."

Fourth, "Yet he knoweth it not." Hundreds of people are in this state of spiritual decline and they do not seem to realize it. They know something is wrong, but know not what it is, because they fail to see it.

Say, friend, if you are in this condition, "gray hairs are here and there upon you," and yet you seem to "know it not."

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12 -- MATTERS OF FACT

"Come and let us return unto the Lord." Hos. 6:1.

As we were traveling through the country at a rapid rate and looking over the sun-scorched crops and the blasted fields of the toiling farmer, these words came thrillingly to our mind as a telegram from the skies: "Come and let us return unto the Lord." It seems to me there never was a time since the days of Noah that this passage needed to be observed mere than in our present age.

We will acknowledge that all the inhabitants of the world are not Christians and never will be. However, there was a time when there were some moral men and women in our land. What I mean by "moral" is people who believed in a Supreme Being and believed the Bible to be the book of God, whether they were inwardly conformed to its character and principles or not; yet they were outwardly moral, and God honored it to a certain extent by sending them His rain "on the just and unjust." He also honored them with long life and healthy bodies. But where is this God today? Is He asleep or gone visiting? What is the trouble? No wonder the infidel fattens like a house cat on rational facts with which to assault the modern Christian. But the fact is this: the whole land is away from God and walking after the gods of this world.

We will notice a few plain facts, in Deut. 28: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments which I command thee this day... the Lord thy God will set thee on high, above all nations of the earth... Blessed shalt thou be in the city and blessed shalt thou be in the field. Blessed shall be the fruit of thy body and the fruit of thy ground." These are some of the many temporal blessing promised to the people of God if they would keep His commandments.

Let us notice some of the curses and find out whether the people today are being blessed or cursed. "If thou shalt not hearken unto the voice of the Lord to observe and to do all his commandments and statutes... cursed thou be in the city and cursed shalt thou be in the field, cursed shall be thy basket and thy store... Cursed shalt thou be when thou goest out, and cursed shalt thou be when thou comest in."

The farmers are questioning and finding fault with God because they fail to get rain, else get too much, caterpillars and mildew destroying their crops. But the reason is, the whole land is away from God, and has almost ceased to recognize Him as being the God of the universe. The people absolutely disregard all His commandments.

There was a time when moral heather had enough respect for the Most High to keep from desecrating the Sabbath.]But the so-called Christians of our day open their places of business, attend theaters, circuses and baseball, utterly disregard God's law. I say, thus far the moral heathen regarded "the Most High." Would to God the modern Christian would find the old landmark of moral heathenism!

There was a time if a man had two living wives, or a woman had two living husbands, they were unnoticed by respectable people; but today it is a common thing among all classes, just as if the Bible did not speak against it. (Rom. vii. 13; I Cor. vii., 39.) I say with the prophet, 'Come and let us return unto the Lord.'

We see women who should live fifty or sixty years dying at the age of twenty and thirty, owing to the fact that they have ruined their health and poisoned their system by continually, destroying their unborn young.

Young men that should live many years for God and their country, through dissipation and wickedness of every kind, fail to live out half their days.

There was a time when a saloon was looked on with contempt; but nowadays not only the ungodly and the sinner, but the church member and the preacher, give the saloonkeeper their license at the polls. I say with the prophet, "Come and let us return unto the Lord."

The colored man questions the "Most High," declaring Him unjust, because He fails to descend from His sapphire throne to remove the lynch noose from around his neck, or to restrain the rifle balls from his brains, or loose him from the burning rack. But I will tell you one and all, the fault is not in God, but in the people, because the nations are away from God.

I say again, "Come and let us return unto the Lord... and He will heal us." Then we will have better cities, better crops, better children, better health, longer lives, no race prejudice, and Heaven here and Heaven hereafter.

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13 -- TO YOUNG SAINTS

"How may I retain this freedom, this power and joy that I now have?" This is the question nearly every young convert asks, more or less. Truly, it is one of great importance. There are many souls who are honest, and radical, but they, do not have the freedom and power they should have.

We will mention a few points that, if obeyed, might be helpful to honest souls.

1. Be careful to walk in all known light; never lay any light aside to walk in some future day; it is ALL for both present and future.

What is meant by light is "That which makes manifest," that which reveals something more that the Lord would have you do; something that you never knew before. For instance, you have been taking the Sunday paper, cooking on Sunday, wearing jewelry or belonging to secret orders, and you did not know it was wrong until you heard some one say so, or you read it in the Bible or in some religious book; well, that was light.

You might have had some excuse to God if you had never heard that this new thing, whatever it may be, was His will, and that He requires it of you; but since you have heard it, you are obliged to DO that or be a sinner before God,

2. Be prompt to obey the Spirit, or you will suffer loss in your soul.

Never allow business or company to rob you of your hours of devotion; and when you enter your closet to pray, leave business cares on the outside.

3. In praying, steady yourself before God; don't be rash or saucy in His presence; remember, "God is in Heaven, and thou upon earth." Do not speak unnaturally to God; if so, your faith does not take hold well; but speak plainly, simply and thoughtfully. In so doing your faith will take hold upon God.

4. Have set days for fasting and praying. The saints in Wesley's days fasted Tuesday and Friday. When you fast do not tell the people you are fasting, but wash thy face, anoint thy head and appear not unto men to fast.

5. Spend as much time as possible in studying the Bible, and reading the strongest and most helpful books on living without sin, and on holiness, such as Wesley's Fletcher's Roberts' and Woods'. Be careful and don't read story-books. Ask advice from older saints.

6. Be always punctual at meetings and take an active part in them. Strive to be in your seat at the hour appointed.

7. Never be of a talkative spirit when corrected or reproved, but take it meekly and humbly; never talk much when you are tried. "As a sheep before her shearers is dumb, so He opened not His month."

8. Shun all gay and flashy colors in your apparel. Be a pattern of neatness, cleanliness and plainness.

9. Let all your associates be those who love God.

10. Never mention the faults of an absent person, whether friend or foe, except in case of extreme necessity. "Speak nothing but good of the dead or absent."

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14 -- MUST WE SHOUT?

This question has caused much discussion in the churches of today. Ever since the Older class of the Lord's followers died off, and the younger generation took possession, this question has been discussed, not by people who were born again; not by those who "came in by the door into the sheepfold." Oh, no; but by 'those who have "climbed up some other way." There is no man who really enjoys saying grace who can speak against joy and emotion, though it ascend to the loudest voices of praise or make one leap and dance before the Lord. Whenever we see an individual complaining against shouting and praising God with much emotion you can just put it down that he is either backslidden from God or has never been converted. Backsliders and hypocrites always did oppose shouting and giving God glory with all the voice. Of course we will acknowledge that religion does not merely consist in shouting; for a man may shout and not have any grace at all; but we do say that if a man has any grace he will manifest it in some way. He will either shed tears of joy, laugh aloud, run or clap his hands. Yes, he will make it known to the world in some way or another that he enjoys God's grace. I venture to say, he who never feels any of the joy of God's grace fails to possess it, for "He that hath the Son, hath life." "The joy of the Lord is your strength." Neh. 8:10. Now we will see what the Bible says on this subject of shouting and praising God. "So that the people could not discern the noise of the shout of joy from the noise of weeping." Ezra 3:13. "Cry out and shout thou inhabitant of Zion," etc. Isa. 12:6. "Make a joyful noise unto the Lord, all the earth: make a loud noise.' Psl. 98:4. "And he answered and said unto

them... if these should hold their peace, the stones would immediately cry out." Luke 19:14. "And he, leaping up, stood... walking and leaping and praising God." Acts 3:8.

I believe we have quoted enough passages to silence the church Scribes and Pharisees of the age who are opposed to God's people praising Him by giving vent to their feelings. In all ages of the church, whenever people would get real Bible salvation it created a stir, an emotion, joy or noise. The Jews said Peter and the other disciples were filled with wine on the day of Pentecost. I have very little faith in a conversion where a woman or man is not overshadowed with the power of God. Jeremiah says: "See and ask for the old paths," 6:16. We will see what our forefathers have to say about shouting. Wesley: "God was with us, some fell prostrate on the ground, others burst out as with one consent in loud praises to God."

Mr. Flavin: "I know a man that, as he was traveling along with his mind closely fixed on the great and astonishing things of another world, his thought began to swell like the water in Ezekiel's flood, so that he lost sight of this world for hours."

Mrs. Hester Ann Rogers: "I was deeply penetrated with His presence and stood as if unable to move, and was insensible of all around me. I sank down motionless, being unable to sustain the weight of His glorious presence."

Rev. J. A. Wood: "I had always been much prejudiced against persons losing their strength; consequently, as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty or forty preachers and three thousand people, it was God's order to take control of both soul and body, and swallowed me up in His presence. After about three hours I regained strength to walk to the tent."

So, reader, this is the way Bible religion worked on the saints of old, and it will work the same on you; if you will not be contented with less than the power of God.

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15 -- HANDS THAT SHED INNOCENT BLOOD

Oh, how we join hands to have a man put to death that murders his neighbor in cold blood (that is, without cause or resistance). But who will join me in exposing the most awful sin of the twentieth century, which is not only practiced by sinners that do not profess any religion ("O, tell it not in Gath, publish it not in the streets of Askelon"), but by people who profess religion. Preachers, class loaders, deacons and laymen are partakers in this awful sin of destroying their unborn children. It matters not whether it is ten minutes after conception or eight months. Gen. 38:9. You may be a Bishop or Pope or any other professor of religion, or you may move in the best of society and pass off for a first-class lady or gentleman in the sight of the people, but in the sight of God, whose eye is ten thousand times keener than an archangel's you are a cold-blooded murderer, which is the worst of murderers, and your unborn children will rise up at the Judgment Day and condemn you. O, think of it! Eight or ten babies rising Up against you, pointing you out for a murderer, when you had passed for such a nice lady in this world. O, may God awaken you,

before you awake in the lake of fire. "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. 12:14. The husband, mother or doctor that sanctions these deeds is as guilty as the mother of the babe! See Prov. 6:17.

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16 -- POWER

"Not by might nor by power but by my Spirit saith the Lord of hosts." Zech. 4:6.

These are words that are well worth our notice, especially in these awful days of religious famine. Would to God I had a voice like seven peals of thunder; I would sound the alarm in Zion with these words of the Most High: "Not by might, nor by power, but by my Spirit saith the Lord of hosts." Ever since the churches have become formal and dead to God they have tried to substitute the power of God the Holy Ghost; but for many years they have sought in vain.

Whenever a church loses her pulpit power, she loses her influence in the world as a Bethel of God: The cry all over the land today is, "The church is so dead." Well, what is the trouble? The truth is simply this: The church has lost her power, sold out to the world, and Jesus has removed his candlestick. People are wondering why souls are not saved, believers not sanctified and the work of God not built up. I will tell you. It is because they have gone away from the old landmark. They have ceased to trust in God and have „sacrificed to their net and burned incense unto their drag."

In olden times men who were called to preach spent hours in prayer, wrestling with God, and when they would enter the pulpit and begin to declare the "whole counsel of God," such awful, unearthly power would settle down on the people that multitudes of souls would be converted.. Let them speak for themselves: "While I was preaching at Newgate from these words: 'he that believeth hath everlasting life,' immediately one and another and another sank to the earth. They dropped on every side as though thunderstruck." -- Wesley.

Mr. Lee, in an account which he gives of a revival held in 1787, says: t, Hundreds of believers were so overcome with the power of God that they fell down and lay helpless upon the floor. "

While Billy Bray was preaching about the Judgment Day the power of God so pervaded the place that women became terror-stricken and began to cry aloud. Many in France were so wonderfully affected in the times of those famous divines -- Farel and Viret -- that for a time they could" not follow their secular business.

Many in Ireland during the time of the great Outpouring of the Spirit in the year 1628, were so filled with a sense of the power of God that they had but little use for either meat or drink.

Now, we have the same God, the same Bible, the same dispensation, Why have we not the power?

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17 -- ON DRESS

Friend, did you ever stop to think that God required you to dress to His glory? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. x:31. Now God means this or He would not have said it, He says in I. Tim. ii., 9, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Also in I. Pet. iii:3, "Whose (including the men) adorning let it not be that outward adorning of plaiting the hair, or wearing of gold, or putting on of apparel." In the face of all these passages of scripture people who read their Bibles daily will live in open rebellion to God's word. As "Uncle Sam" has a certain uniform for his soldiers, just so God has a certain uniform for His people. It may not be confined to one color or cut, but it will be "modest." God does not want His people to worship the goddess of fashion as the people do today. God forbids His people wearing jewelry, such as rings, chains, bracelets, earrings, watch chains, etc. Isa. 3:16-20. God says "Wherefore do ye spend your money for that which is not bread?" Isa. 55:2.

Bread in the text means the same as it does in the Lord's prayer. "Give us this day our daily bread," which means clothes and shelter, for soul and body.

Now, friends, do your rings, chains and such like keep you any warmer? Do they make you more like Jesus? Do those flowers and feathers on your hat, and those ruffles on your dress, "become a woman professing godliness?" Would you put paint and powder upon your face if there was no one else upon earth but you? No. Well, this is a sure proof that you are doing it to "be seen of men." Now a few words to the men. Would Paul have his pants creased? Would Jesus wear a button-hole bouquet on His coat?

How can you tell sinners to stop disobeying God's word when you are doing the same thing by wearing gold buttons, chains and rings? Do you think you look like the lowly Jesus with a silk hat, or tooth-pick shoes? No. But you look like Lucifer, the father of pride, and except you get delivered from it, you will have your eternal home with him in the "bottomless pit."

You may say, God does not want you to be sloven. I agree. He does not, for cleanliness and godliness go together. He wants you clean, neat and plain.

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18 -- HAS GOD A COLOR LINE?

"For there is no respect of persons with God." Rom. 2:11.

Many books are published on various subjects, but of them all I fail to find one that treats On this important subject. This popular sin has grown to such an extent in the hearts of humanity that their consciences have become seared; so much so that they fail to regard it as a sin,

Where this awful thing, PREJUDICE, first originated between the white and colored races I am unable to explain, but one thing sure, it is not from God. Many things have been invented to bring these two races together--colleges, seminaries and such like -- but it has all proved a failure, still leaving that enmity in their hearts to shed each others' blood.

But "Is there no balm in Gilead" to heal this deadly wound? I praise God there is a remedy found to heal and bring all nations together, making them one, and that is the blood of Jesus. This, and this only, can cure the deadly wound. It does not exist among sinners alone, but among many professors of religion.

Hear what God says: "But if ye have respect of persons, ye commit sin." Jas. 2:9. If your skin is white as snow and you feel prejudice in your heart so that you could not salute your colored brother with a holy kiss, your heart is as black in God's sight as the froth of hell. If the colored brother or sister cannot fellowship with their white brother and sister as they would their own color you may sing aloud and shout high, but that prejudice in your heart is the "Earnest" of your inheritance that awaits your arrival in the regions of despair.

Jesus prayed "That they all may be one." Jno. 17:21. God classes this sin with the sin of adultery and murder. Jas. 2:11.

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19 -- CARNAL SECURITY

"For we have made lies our refuge and under falsehood have we hid ourselves. For the bed is shorter than that a man can, stretch himself out; and the covering narrower than that he can wrap himself in it." Isa. 28:15, 20.

The prophet, after threatening Ephraim for their pride and drunkenness, and rebuking them for their error, proceeds to show them the severity of God's judgment on carnal security.

He addresses them thus: "Because ye have said, We have made a covenant with death, and with hell hath we agreed... for we have made lies our refuge, and under falsehood have we hid ourselves." From this passage we can see that carnal security is no new thing under the sun. However I am forced to believe that there never was a time since the world began that carnal security so prevailed among all nations as it does today.

We will notice the first clause in our text: " For we have made lies our refuge." The people of our day are not so honest as those of Isaiah's day to acknowledge the truth of the matter, that they have made lies their refuge. But, however, their actions speak more loudly than their words. People of today when asked if they have been born again will say, "I have been confirmed," or "baptized," or "I belong to the church." And when asked: "Do you think that will take you to heaven?" they will say, "The preacher," or "the pope," or "the priest" says it is sufficient.

Another class when asked: "Do you live every day without sinning?" will say, "No, but when you get to heaven look out for me; right or wrong, I am going there. My preacher, or my

presiding elder, says that no one can live without sin." If asked, "Whom do you believe God, or your preacher? God says, 'He that committeth sin is of the devil' " (I. John iii., 8), they will say, "That is all right, but I am going to heaven anyway." Say, friend, you have made lies your refuge, to hide you from the judgment fire.

Another class teach that all one has to do is just to believe Christ died for him and to accept him as his Savior, without repenting, confessing or forsaking their sins and cherished idols; without any earnest prayers, tears or strong cries. But this, too, is a "refuge of lies."

Still another class, when told that God says "Without holiness no man shall see the Lord" (Heb. xii., 14), will agree that God and heaven and everything therein is holy, but say, "We expect to get holy in the hour of death." But God says, "Your agreement with death shall be disannulled."

Secondly: "Under falsehoods have we hid ourselves." I believe there never was a time when there was so much true gospel light shining as today; Bibles by the million, holiness books, tracts and papers. Still, it does not seem to reach the people; not because it does not reach them, but because when they read something that touches their sins they will throw it aside, whether Bible, paper or tract, and say, "I am good enough. The preacher says I am all right. I attend church regularly and pay my honest debts." If in some humble mission or on the street they chance to hear the real, old, plain gospel, and it awfully stirs them, they will go and ask the D. D. (dumb dog. Isa. lvi., 10) about it, dud he, with his oiled tongue of falsehood, will tell them they are all right and to be careful not to become cranks, fanatics, or overmuch religious. Another set of missionaries from hell are teaching the people that it is not so bad as the religious hot-heads (as theft call them) say it is. They tell the people that they will have yet another chance to get saved during the millennial age. Friends, I tell you one and all, "Today is the day of salvation." So don't believe that lie, for it is one of the worst out of hell. Truly, "they have hid themselves under falsehood."

Thirdly: "For the bed is shorter than that a man can stretch himself on it." We are to notice that the bed is the place where one retires for rest, and is very uncomfortable if it is too short, for one would either have to let his feet and part of his legs project over the foot board, or recline in doubled form; both of which are very unpleasant; and anyone after having spent a night in that position would naturally walk stiff and halting. How many there are today in this condition, speaking from a spiritual standpoint. Their religion is so short that they try to stretch out and make a display by getting up a big oyster supper, or concert, or some sort of fangle in the church, trying to get that rest of soul, but of course they fail to find it, and the next day you will find them halt, and limping. They did not get as much praise as they thought they Should have gotten, or perhaps something went wrong, and they will say: "I feel like quitting the church."

Another feature of the short-bed Christian is that his knee joints are stiff from having had such poor comfort in his spiritual resting place; and, of course, he has to stand and pray, or lean over in the pew because he doesn't care to soil his nice clothes by kneeling. The other short-bed Christian sleeps in a cramp, which is as bad as the other. He feels so cramped up in his soul; he is as dry as a powder horn; he doesn't feel any touches of God or love to his fellow-man. He feels that a dynamite bomb thrown into his soul, to break him loose from having such poor comfort in his spiritual bed, would do him lots of good. He is weak-kneed and cannot help being "sometimes up and sometimes down," and, of course, after a sermon of straight preaching he has to be set up.

Another thing about him, he never feels able to lead a meeting, take a class nor to go out missionarying. Why is it? It is because he is cramped; he has not the rest of soul that God wants him to have.

Fourthly: "And the covering narrower than that he can wrap himself in it." We all know how uncomfortable it is to sleep in winter under a quilt so narrow that when your breast is covered your back is exposed. Well, it is tenfold worse with a spiritual covering. We have seen people who, while the preacher, or the class leader, was , at their house, would try to be very sanctimonious; and where they were accustomed to speak snappish and mean to the children, they would try to keep the brakes on all such ill-manners, at least until the preacher had gone. But every now and then the cover would be pulled off their rough talk or impatience, by an unguarded word, or in preparing luncheon for the preacher.

Another feature of the narrow cover Christian. Naturally, when one sleeps half covered, he takes cold. So does this narrow covered Christian. He has taken spiritual cold and when he comes to the class or prayer-meetings you will almost have to make a trumpet of your hand to hear him pray or testify. The reason for this is he is spiritually hoarse.

Still another feature of the narrow cover Christian: When one sleeps half covered his blood becomes chilled and he shivers and his teeth chatter. Just so it is with him spiritually. His blood is chilled, and of course when he is called on to pray, lead meeting or testify in the street meeting he cannot help being shaky or nervous.

We have heard of preachers of this class getting up before a congregation with some little essay which he had committed to memory; but when he entered into the pulpit he was seized with a spiritual ague and couldn't speak a" dozen words.

Another feature of the narrow cover Christian is, that being chilly and weak, he takes a little whisky, wine or eggnog to "brace him up." What this class of people needs is to repent, be thrown into God's furnace and melted, then wrapped up soul and body with God's Comforter, which will prove a perfect cure for all Such church wrecks.

Hear what God says: "Judgment also will I lay to the line, and righteousness to the plummet and the hail shall sweep away your refuge of lies and the water shall overflow the hiding place. Your covenant with death shall be disannulled and your agreement with hell shall not stand." Isa. 28:17, 18.

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20 -- A BIBLE CHRISTIAN

"A Bible Christian is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength; God is the joy of his heart, and the desire of his soul, which is continually crying, 'Whom have I in heaven but thee? and there is none upon earth whom I desire beside thee.' My God and my all! Thou are the strength of my heart, and my portion forever.' He is therefore happy in God; yea, always happy, as having in him a well of water springing up

into everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me.'

"And he who hath this hope, thus full of immortality, in everything giveth thanks, as knowing this (whatsoever it is) is the will of God in Jesus Christ concerning him. From him therefore he cheerfully receives all, saying, 'Good is the will of the Lord;' and whether he giveth or taketh away, equally blessing the name of the Lord. Whether in ease or pain, whether in sickness or in health, whether in life or death, he giveth thanks from the ground of his heart to Him who orders it for good; into whose hands he hath wholly committed his body and soul, c as into the hands of a faithful Creator.' He is therefore anxiously 'careful for nothing,' as having 'cast all his care on Him that careth for him;' and 'in all things' resting on Him, after 'making' his 'request known to Him with thanksgiving.'

"For indeed he 'prays without ceasing;' at all times the language of his heart is this: 'Unto thee is my mouth, though without a voice; and my silence speaketh unto thee.' His heart is lifted up to God at all times, and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down, Or rise up, 'God is in all his thoughts;' he walks with God continually; having the loving eye of his soul fixed on Him, and everywhere 'seeing Him that is invisible.'

"And loving God, he 'loves his neighbor as himself;' he loves every man as his own soul. He loves his enemies, yea, and the enemies of God. And if it be not in his power to 'do good to them that hate' him, yet he ceases not to 'pray for them,' though they spurn his love, and still 'despitefully use him, and persecute him.'

"For he is 'pure in heart.' Love has purified his heart from envy, malice, wrath, and every unkind temper. It has cleansed him from pride, whereof 'only cometh contention;' and he hath now 'put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering.' And indeed all possible ground for contention, on his part, is cut off. For none can take from him what he desires, seeing he 'loves not the world, nor any of the things of the world;' but 'all his desire is unto God, and to the remembrance of His name.'

"Agreeable to this his one desire, is the one design of his life, namely, 'to do not his own will but the will of Him that sent him.' His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth. He hath a single eye; and because his 'eye is single, his whole body is full of light. The world is light, as when the bright shining of a candle cloth enlighten the house.' God reigns alone; all that is in the soul is 'holiness to the Lord.' There is not a motion in his heart but is according to His will. Every thought that arises points to him, and is in 'obedience to the law of Christ.'

"And the tree is known by its fruits. For, as he loves God, so he 'keeps his commandments;' not only some, or most of them, but all, from the least to the greatest. He is not content to 'keep the whole law and offend in one point,' but has in all points 'a conscience void of offense toward God

and toward man.' Whatever God has forbidden, he avoids; whatever God has enjoined, he does. 'He runs the way of God's commandments,' now he hath set his heart at liberty. It is his glory and joy so to do; it is his daffy crown of rejoicing to 'do the will of God on earth, as it is done in heaven.'

"All the commandments of God he accordingly keeps, and that with all his might, for his obedience is in proportion to his love, the source from whence it flows. And, therefore, loving God with all his heart, he serves him with all his strength; he continually presents his soul and 'body a living sacrifice, holy, acceptable to God;' entirely and without reserve devoting himself, all he has, all he is to his glory. All the talents he has he constantly employs according to his Master's will; every power and faculty of his soul, every member of his body.

"By consequence, 'whatsoever he doeth, it is all to the glory of God.' In all his employments, of every kind, he not only aims at this, which is implied in having a single eye, but actually attains it; his business and his refreshments, as well as his prayers, all serve to this great end. Whether he 'sit in the house, or walk by the way,' whether he lie down, or rise up, he is promoting, in all he speaks or does, the one business of his life. Whether he put on his apparel, or labor, or eat or drink, or divert himself from too wasting labor, it all tends to advance the glory of God, by peace and good will among men. His one invariable rule is this: 'Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.'

"Nor do the customs of the world at all hinder his 'running the race which is set before him.' He cannot therefore 'lay up treasures upon earth,' no more than he can take fire into his bosom. He cannot speak evil of his neighbor, any more than he can lie either for God or man. He cannot utter any unkind word of any one, for love keeps the door of his lips. He cannot 'speak idle words; no corrupt conversation' ever 'comes out ,of his mouth;' as is all that is not 'good to the use of edifying,' not fit to 'minister grace to the hearers.' But 'whatsoever things are pure, whatsoever things are lovely, whatsoever things are justly 'of good report,' he thinks, speaks and acts, 'adorning the doctrines of God our Savior in all things.'"

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THE END