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POINTED PREACHING FOR PRACTICAL PEOPLE
By Elmer Ellsworth Shelhamer

Author And Publisher Of
Many Books And Booklets

"And the Lord said, Write the vision, and make it PLAIN, that he may run that readeth it."

(Second Edition)

God's Bible School And Revivalist
Cincinnati, Ohio
1932

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INTRODUCTION

Not simply as an act of brotherly kindness, but as a sincere effort in the service of Christ for human souls, I consent to write a few lines of introduction to this book of sermons.

It was my privilege to hear Brother Shelhamer preach a number of these messages at the far-famed Revivalist Camp Meeting in Cincinnati, in the summer of 1928. I could wish only that the personality of the preacher, with the faithfulness and fervor and the direct appeal of the living message might accompany every page of this volume. Brother Shelhamer's own character and conduct, his spirit with the evident deep conviction of the truths he was uttering, attended as all these were by the unction of the Holy Spirit, caused thousands of hearers to feel that they were hearing from Heaven, messages as directly sent of God as were those of preachers and prophets of former days.

At times their effect in the awakening and conviction of sinners was such as to make them feel they were truly facing eternity. Saints and sinners alike were stirred to inquire as to their present standing with God.

The sermon on "Marks of a Fallen State" will repay careful and close reading by those whose power of godliness seems gone, though the form and the profession may still remain. That on "Soul Death" and that on "The Wages of Sin" and the message on "The Doom of the Wicked" should be studied well by the younger ministers of these times.

I got much satisfaction in noting the effects of these sermons upon the minds of the people and the spirit and movement of the meeting. It was a demonstration of what we have proclaimed thus: Old-time truths preached in the Spirit of Jesus with new-time adaptations will secure old-time results in the saving of souls and in averting the eternal consequences of sin.

It takes, however soberness and loving kindness as well as close acquaintance with the Word of God, and faithfulness to the Holy Spirit to preach such messages so as to insure the favor of God and the acceptance of the people. The reader will note how far different these messages of Brother Shelhamer's are from wild ranting or mere harangue, cold-hearted denunciation or anathemas.

One must pray much to preach like this! Let us hope that this modest volume may result in the saving of many souls; and also in the shaping of many ministries of these reckless, godless times in which we are living!

With earnest prayer and sincere hope that the Holy Spirit may bless the written page, as He has the preached Word, I am

Your Brother in His Service,
Joseph H. Smith
Redlands, Calif.

* * * * *

01 -- ON RESISTING THE SPIRIT

Text: "Ye do always resist the Holy Ghost, as your fathers did, so do ye." -- Acts 7:51.

"They that resist shall receive to themselves damnation." -- Rom. 13:2.

The Holy Ghost is a person and hence can be pleased or grieved just as any other person. It is improper and irreverent to speak of this third Person of the Trinity as "it" and, when praying, to address Him in a flippant or commanding air.

If we could see with angelic vision we would behold at least five grades of men. Just as lumbermen and merchants grade their output, God grades mankind -- from the roughest to the finest material. 1. Those who Resist the Holy Spirit. 2. Those who Grieve the Spirit. 3. Those who Quench the Spirit. 4. Those who are Led by the Spirit. 5. Those who are Filled with the Spirit.

In this first message we wish to consider those who Resist the Spirit. And how do open sinners do this?

I. By Smothering Conviction.

II. By Fearing The Opinions Of Others.

III. By Procrastination.

I. By Smothering Conviction. God says, "My Spirit shall not always strive with man." It is the office work of the Holy Spirit to strive with men and produce conviction of "sin, of righteousness and of judgment." He is working for the good of every soul. Now, for anyone to deliberately stifle and put out the kindlings of holy desire, begotten by the Holy Ghost -- this is a great insult. He is courteous and will not force the door open, but says, "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." -- Rev. 3:20.

Friend, how many times would you call upon a person, if every time you called, the door were slammed in your face and bolted from within? In addition to this, if you heard a voice saying, "I wish you would let me alone; go away and do not bother me again!" I ask, how many

times would you continue to call and receive such insults? Just about once, or twice. But not so with Jesus, in the person of the Holy Spirit. He has called repeatedly, only to be treated coolly, yea insultingly. And how long do you think He will continue these calls? If His pardon is rejected today, what right have you to expect a pardon tomorrow?

Suppose you could throw a rock with such force as to hurl it beyond earth's gravitating power, what would become of it? No doubt it would continue to travel, until after getting within the radius of Mars, Jupiter or some other planet, it would finally be drawn to the same. In like manner, a man can so resist the Spirit and choke the voice of conscience, until he finds himself farther and farther away from the drawing power of Heaven. When this is the case it is not long until he crosses the dead line, after which it is easy to sin and be damned.

"More than sixty years ago there lived in Medina, Ohio, a Christian young man of remarkable natural abilities, equal in intellectual gifts to almost any of the great men in the early days of Oberlin. He was highly esteemed by all who knew him. He was always ready to take a part in the Sabbath School, and was regarded by the church as giving promise of rare Christian usefulness. When past twenty years old he was urged by the pastor and Christian friends to go to Oberlin and study for the ministry.

"He admitted that the question was always before him, and that his conscience said, 'Be a minister and preach the Gospel.' When asked, Why not commit yourself to the work of preparation at once, he replied, 'Oh, I want to be a lawyer; I am sure I can be useful in that profession, and I can be a distinguished man. On the other hand, if I enter the ministry, I will never be anybody but Rev. Samuel McClure.'

"He taught school and studied law by turns for some time, his conscience continually upbraiding him for refusing to preach. At length he resolved to settle the question once for all. He piled his lawbooks on the table before him, resolving to end the conflict before he slept by a decision never to be revoked. He sat with his head resting on his hands, as he afterward related to the church, until the clock struck the midnight hour. Then rising from his chair, he took his law books and brought them down on the table with a slam, and exclaimed, 'I will have the law, come heaven or hell!'

"He instantly felt the cold chills run over him from head to foot, and then and there the last religious emotion left his soul. He asked to be dismissed from the church, saying, 'My heart is utterly hardened. If I should see as many sinners as could kneel between Medina and Cleveland (forty miles) beseeching me to pray for them, it would not awaken in me the slightest desire to pray.' He became a lawyer and a judge and amassed \$200,000, but was utterly godless, a drinking man and a blasphemer. He was sitting one day on his sofa after dinner, when the arrow of death hit him and he died in an instant, evidently a lost man!"

I may be preaching right now to some who have so resisted God that if you have any feeling at all it is very feeble. Yea, some of you will never have the strong drawings you once had. If you ever get saved you must start seeking with little or no special conviction. We read of a certain class who "being past feeling" gave themselves over to lasciviousness to work all uncleanness with greediness. But this was not all! When God saw that they deliberately crushed

out all "feeling," then He in return "gave them over to believe a lie that they might be damned." What a terrible sight it must be for Heaven to behold a soul who is given over, and as sure of perdition long years before he dies, as though he were already there. I am not prepared to deny that such an one is not here now. Yea, I will be more positive and say there are souls here now whom I never expect to meet in Heaven. What! Is not God willing to save them? Certainly! Is He not able to save them? Most certainly! Well, why can we not have faith or hope for them? Simply because they will not let Him save them; they are free to choose and have already deliberately decided not to be saved. They do not need to die to be lost! They are lost already!

What a spectacle! A feeble man, a bubble, resisting his Instructor, his Provider, his Promoter, his Protector, his Maker! It looks as though he had gone mad. In fact he is morally insane. What is insanity? Mental insanity causes one to imagine that real things are unreal and unreal things are real. He believes his wife is trying to poison him when in fact she is trying to keep poison away from him. He is working against his own interest while his friends are planning for his highest good.

In like manner, every sinner is morally insane. He is working against his own happiness here and hereafter. Sinner-man, let us reason together for a moment! Why should you resist your best Friend? What is there about Him that you should despise? Why should you thrust from you the Peace of God as though it were smallpox? Will the Grace of God unfit you for life? Will it incapacitate you for being a good companion, a good business man, or a good citizen? Will it injure your health, good manners, or standing in the community? Will it prove a burden during life and bring despair in the hour of death? No! No!! No!!! Now, if the smile of God is the best thing in youth, manhood, old age and facing death, why should any one treat it as an enemy, or with silent contempt?

II. By Fearing The Opinions Of Others. Moody said, "More people will lose their souls because of fear of public opinion than any other one thing." I believe it! It is easy to be influenced in the wrong direction by the frown or up-curved lip of a lover or friend. Oh, the multitudes who have already missed Heaven because of this very thing.

Years ago I held a meeting near Johnstown, Pa. A young lady and her lover drove a long distance to see the strange preacher. The first night she was brought under deep conviction. When the invitation was given she looked up into his face and asked if he would go with her to the altar. He shook his head positively. Then she pressed her way through the crowd and knelt at the penitent form. After removing her kid gloves and monstrous hat, she began to pray in earnest, and it was not long until she was happily converted. On their way home she asked him if he believed in this kind of meetings and his reply was that he did not. She further asked if he intended to preach like that (for he was preparing for the ministry), when he began preaching? His reply was that his church did not believe in such fanaticism.

"Well then," said she, "we had better break our engagement tonight, for this is the route I am taking."

She went home and was the means of her sister's salvation. Later, she went as a missionary to India and was used of God in the salvation of the heathen, after which she fell

asleep. Then her sister took up the good work, and who can tell the final result of Emma Alcorn's wise decision that night when she disregarded the scornful look of her lover? Friend, you must not only have courage to say Yes to God, but No to those who would hinder you.

What is public opinion? Nothing but the breath of the people and many times foul breath at that. Oh, the number of souls who are now in hell, because of fear of public opinion! Friend, you are now in the midst of a giddy throng, but some of these days you will be in a lonely room, deserted by your associates, and your beautiful face and form will be so emaciated that your own relatives will hardly know you. What will you care then for the jeers or sneers of this old, changeable world?

Christ said, "If thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched." -- Mark 9:45.

Better begin now to place the right estimate upon things and treat the world the way it will treat you when you are without friends, health, or money. Remember this, People can laugh you to hell, but cannot laugh you out and if you will make it through to Heaven, you must die out here and now to public opinion.

Remember another thing, There is no friendship in hell. If you are so unfortunate as to miss Heaven, there will be no flirting or joking in perdition. But, on the contrary, the moment you meet those with whom you sinned and those who in any way kept you from obeying God, you will shriek out:

"Away from me! You helped to damn me! Oh, that I had never met you! Cursed be the day I sat beside you and let you influence me in the wrong direction!" Yes, children will upbraid their parents, and parents their children. Neighbors and relatives will gnash upon each other and methinks their eternal despair and disappointment will be the keener as fiends gather round them and with sarcastic grins remind them how near they were to the point of yielding to God and yet did not, because of the frowns or threats of their fellow creatures.

III. By Procrastination. The devil does not care how you endorse our preaching, or singing, yea, he is pleased to have you do so, for this gives you temporary relief and hope. He is glad to hear you say, "If ever I get religion, I want the real thing, but I am not quite ready now." He is sure of getting your poor soul as long as you assent to truth, but at the same time keep putting off the definite time of your return to God.

It is a little like a mortgage on a piece of property. Many a man has lost his farm, or city property because he reasoned that the mortgage did not come due for several years and in the meantime he thought he would take things easy, or invest in something else. He did so, not realizing that the mortgage was silently, but steadily eating away, when behold the unexpected panic, or poor health slipped up on him; he was unprepared and -- lost everything.

Satan has a mortgage on every unsaved soul! Here you are, feeling easy and indifferent, because you are not sick, or dying! But what of it! You are as assuredly in the hands of your

unprincipled enemy as though he had now foreclosed on you. Man, bestir thyself and attend now to the most important thing of life!

I had a dear brother, Peter, who was dying with tuberculosis. As a last effort to save his life my other brother, Will, took him to a specialist in Cincinnati, O. The trip from Pittsburgh, Pa., was very trying and when they reached Cincinnati, they were too late to see the doctor, so put up at a hotel for the night. A big, polite porter took them to their room and after showing them how to make themselves comfortable and secure, wished them a good rest, graciously bowing himself out. It was not long until Will was sound asleep, but Peter kept hacking and coughing until after midnight, when suddenly he was startled to see the transom tip and in came a little boy who slid down on a rope. immediately he ran to the bedside and threw chloroform upon them. Peter covered his head, but his brother got the effects and though shaken by the sick man, slept more soundly than before. The boy quickly unlocked the door and in stepped the polite porter. With what little strength the dying man had, he raised up in bed and pointing his bony finger at the robber said,

"You rascal! You showed us how to bolt the door and make ourselves secure and now you have come to rob us. Get out of here! I'll report you!"

With this the big fellow backed out and could not be found the next morning. When Peter informed Will that a burglar had tried to rob them during the night, his eyes grew big with excitement as he said,

"Why didn't you wake me?"

"I tried my best, but could not!"

"Why didn't you shake me?"

"I did, but you were chloroformed."

In like manner, Satan as a robber has stupefied and chloroformed the sinner, so that he is asleep to his danger. We are doing our best to awaken you, but you sleep on! If, perchance we do succeed in arousing you, you criticize rather than appreciate our efforts. Man, bestir thyself! Summon all thy ransomed powers, shake off thy lethargy and save thy soul! The night is far spent, the thief is at the door and what thou doest thou must do quickly! Hear it again! "They that resist shall receive to themselves damnation."

That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test.

Jesus, thou source of all my joys,
Thou ruler of my heart,
How could I bear to hear thy voice

Pronounce the word "Depart!"

O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love.

-- Isaac Watts.

* * * * *

02 -- ON GRIEVING THE SPIRIT

Text: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." -- Eph. 4:30.

Paul is here speaking of a grade of Christians who evidently have the Holy Spirit and are "sealed", yet he admonishes them not to grieve Him. We often wonder why we see so little of the mighty co-operation and power of the Spirit in our meetings. Is it not because the rank and file of professed Christians grieve and insult Him?

When a man falls in love with a fair young virgin, it is not long until he is aware that certain things please her and others displease her. When he finds the things that do not set well, he is quick to avoid them. On the other hand, when he learns what pleases -- a certain kind of candy, flowers, or conversation, he picks that string for all that is in it.

In like manner, when one falls in love with his Lord, it will not be long until he discovers what grieves and what pleases Him. If he truly loves Him, as he did the young virgin, he will studiously avoid those things that grieve Him and delight in those things that please Him. Let us notice a few ways in which good people grieve the Spirit, and this may account for their lack of power and Success.

I. In Conversation. Most people talk entirely too much. Show me a person who is a great talker (though he be a bishop) and I will show you one who grieves the Holy Spirit in at least four ways:

(a) Evil Speaking. Wesley called this the "universal sin of the world." It is the sin that nearly every one commits. It is almost impossible to go to a home and talk for half an hour without hearing something said that is unkind, something that tends to magnify the faults and failings rather than the gifts and virtues of others. Is this not contrary to the Golden Rule? If you knew that some one were speaking thus of you, would you not want to be present and tell the other side -- for there are always two sides? Yes, this grieves the Spirit and brings leanness to many a soul. "Speak evil of no man."

(b) Foolish Talking. We are told that "foolish talking" should not be "once named among you as becometh saints." Here is where many young people lose their keen edge. Lightness of spirit is the devil's substitute for the joy of the Lord. And when one begins to lose out, as a rule he will give way to this, in order to silence his own conscience and keep others from suspecting that something is wrong. God says, "The thought of foolishness is sin." And if thinking on foolish things is sinful, the deed itself must certainly grieve the Spirit.

(c) Unkind Words. There are very few homes where there is never a harsh, nor unkind word spoken; where there is no scolding, no blaming and no insinuating. Few husbands and wives retain their honeymoon love for years. How seldom do we see them sit or walk together arm in arm. Many children never saw their parents kiss or embrace each other. Many more never heard one of them apologize to the other for a little inattention or rudeness that would have been thought out of place when courting. And why all this coldness and lack of affection; this lack of consideration for each other's heart feelings? We answer unkind and cutting words. This is why the Spirit is grieved and many children unsaved, though the parents make loud professions. Friend, are you clear in this matter? "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." -- Eph. 4:32.

(d) Vain Conversation. "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped." It is easy to give way to "great swelling words of vanity," telling (incidentally) where you have been and what you have seen and from what school or college you graduated. And if you cannot do this you do the next thing and boast of your state, city or relatives. It is sickening to hear some people magnify themselves and their ancestry. All this grieves the blessed Holy Spirit: Friend, if you would grow in grace, study to magnify Jesus; keep quiet and hide behind the cross.

Few can sing from the heart with Charles Wesley:

"Never let the world break in
Fix a mighty gulf between;
Keep us little and unknown.
Prized and loved by God alone.

"Save us from the great and wise.
Till they sink in their own eyes,
Tamely to Thy yoke submit,
Lay their honor at Thy feet."

II. In The Employment Of Our Time! Here is another way in which many grieve the Spirit. we read, "See then that ye walk circumspectly... Redeeming the time because the days are evil." John Wesley said, "Never be unemployed; never be triflingly employed; he is idle who might be better employed." The not observing this has caused, many to become an easy prey to temptations of various kinds. Another old-time writer said, "There never was an idle man, if he be a healthy man, who was strictly a virtuous man." This is true, for just as certain as one is idle, the devil will find something for him to do. And especially, if he is in good health it will not be

long before his eyes and hands are carrying out the propensities of the flesh. Idleness paves the way for fickleness and self-indulgence.

This is why most fallen men and women can trace their downfall to the fact that there was no system and hard work in their younger days. It might be a blessing if some women had a family to keep them at home. When a woman has nothing to do but fondle a cat or a poodle dog she can easily gad about, tattle and flirt with strange men and this often leads to estrangement and divorce proceedings. Busy people are not so easily tempted on those lines. What a woman is largely depends upon what she thinks and does when she is idle and nobody is looking at her.

Self-made men are as a rule more practical and dynamic than college bred. Any one who will be methodical can average reading an hour each day, or several hours a week. Fifteen minutes here, thirty minutes there, and more on rainy days, Sundays and at night when children are asleep. Some can read faster than others, but on an average, about twenty pages can be read thoughtfully in an hour. This will aggregate about twenty-six volumes of over three hundred pages each, in a year. Think of it! No one need plead ignorance because of lack of an early education. If he will but insist on gathering up the fragments of time and improve them systematically he can acquire a great fund of knowledge in a short time. And is not the Spirit grieved when preachers and others waste valuable moments and let their minds remain sluggish and barren?

Not only should the money-tithe be given, but the time-tithe. Two hours and twenty-four minutes each day should be set apart as especially sacred. Every day should record something learned, something said or done that can be referred to as worth while. If such is not the case, twenty-four murdered hours will rise up later to testify against the guilty.

There are multitudes of people who have had good educational advantages and remarkable answers to prayer on lines of financial and physical deliverances, but like the nine lepers have never returned to give glory to God. They have both ability and means with which they could publish articles or pamphlets which would live and bless others in after years. But because the mind is inactive and the purse tight, nothing is set in motion calculated to mold character after they are dead and gone. Does this not grieve the Spirit?

III. On Money Matters! "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" (Isa. 55:2.) Here is a third way in which many grieve the Spirit. There are two extremes; one of being extravagant, the other -- that of penuriousness. Let us consider them separately:

(a) Extravagance. Some people are born on the rich order. They do not know how to economize. They buy the best of everything. Their favorite expression is, "It is the cheapest in the end." Yes, sometimes this is true, but not always. Some people lack good judgment and buy a great deal that they could get along without. They cannot resist the oily tongue of the salesman and wish afterwards that they had been more positive. It seems, as long as they have money in their pockets, they feel that they can afford anything they desire. This will not only weaken the individual himself, but have a tendency to ruin his posterity. And does God care? He certainly does!

It is the duty of all, whether rich or poor, to practice economy. The fact that one has plenty does not give him the privilege of spending more than is strictly necessary. Children are allowed to spend their money as fast as they get it for candy and ice cream cones; then later for clothing, furniture and musical instruments, even if they must pay for them on the installment plan. Many quarrels and divorces can be traced to the fact that wives spend money faster than their husbands can make it. It began in childhood and the parents are largely responsible. If every one properly practiced economy there would be very few poor people among us. This is the case with the Jews, though most of them are tricky and go too far. From their infancy their children are taught to save.

We are not pleading for a grasping spirit, but personally know of cases where brethren were so pressed financially they could not afford to put into pamphlet or book form a valuable manuscript which would have blessed the world; yea, could not do many things that they desired. And why? Had they no vision? Yes! Were they not above the average in intelligence? Yes! Did they not have a fair income? Yes! But they had never learned the art of saving and hence were not prepared for a glorious opportunity. They lived, they enjoyed life, they died, then went into oblivion and God and future generations were disappointed.

If you honor God in little things He will honor you in larger things. For instance: do your own pressing, shaving, shoe polishing, etc. By planning and remodeling a little, much service could be had from hats, shoes and garments that are not half worn out. Just look in the attic and see. Suppose the style has changed. Can you not rejoice in being dead to the world and its ridiculous fashions?

Does it not grieve God the way many good people pamper their appetites with gum, soft drinks, and knickknacks? One can create an abnormal and artificial desire along these lines until he imagines he can not do without them. This paves the way for looseness on other lines and not only is money wasted, but many times health and character are ruined.

Charles G. Finney (a Presbyterian), cried out against professing Christians spending millions not only for lodges, tobacco, banquets, and jewelry, but for other things. Hear him: "What do that gaudy ribbon and those ornaments upon your dress say to every one who meets you? It makes the impression that you wish to be pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk down the streets. You are living epistles known and read of all men. Only let Christians act consistently, and Heaven will rejoice and hell will groan at their influence. But, oh, let them fill their ears with ornaments and their fingers with rings, let them put feathers on their hats, and clasps upon their arms, and Heaven puts on the robes of mourning and hell holds a jubilee.

"I might refer to tea and coffee. It is known generally that these substances are not nutritious at all, and that nearly \$100,000,000 are spent annually for them in this country. Now will any man pretend that he does not doubt the lawfulness of spending all this money for that which is of no use, and which is well known to all who have examined the subject, to be positively injurious, intolerable to weak stomachs and as much as the strongest can dispose of?

And all this while the various benevolent societies of the age are loudly calling for help to send the Gospel abroad and save the world from hell? To think of the church alone spending millions upon their tea tables -- is there no doubt here?"

Criticize Finney if you dare, but not until you stir the world as did he.

(b) Penuriousness! This is the other extreme. There are some sins which, if committed, will disgrace a man, but covetousness (the sin of old age), can be indulged in to the fullest extent side by side with a profession of holiness. God says there is no hope for such a man. He is an "idolater and hath no inheritance in the kingdom of Christ and of God."

It is certainly sad to see a person who is able to do so and yet too stingy to buy good books, or take a good paper; too miserly to take the family to camp meeting for ten days; too hard to let the overworked wife have conveniences in the kitchen and home; too mean to let her go to the dentist once a year; too close to go to a restaurant, but rather take dinner at the parsonage without leaving a cent; too shrewd, to carry with him much change for the orphanage, or missionary collection. Yes, there is absolutely no hope for such a soul unless he repents. No wonder his wife is crushed, his children are unsaved and he is dry and prosy. The Spirit is greatly grieved and insulted.

IV. Family Government! We wonder why there are so few young people today who are deeply spiritual. There is no wonder about it. Just look at about nine homes out of every ten. What do we see? No respect for parents, no reverence for God and no responsibility for the upkeep of the home. Instead of the children obeying and waiting upon the parents as in olden days, the "old folks" consult and ask favors, besides doing all the drudgery work.

Many a home is more like a boarding house than a happy, contented family. The children come in for meals, then out again till late at night when they return from the "hike," movie or dance. The parents must first get the consent of these youngsters before they dare ask for a cottage prayer meeting, or bring the man of God home to dine. A hearty "Amen," or "Hallelujah" at mealtime would be entirely out of place. Do not these things grieve God?

But are not many of the parents largely responsible for lack of family discipline? It is a pity that some of them ever became parents. For in so doing they have gone to a great deal of trouble and expense. Why? To rear children to help damn the world and bring their own gray hairs down to the grave with sorrow and disgrace.

For instance: Here is a girl of sixteen who keeps company against her mother's wishes with a wicked young fellow. If mother dares to ask where she is going for the evening the snappish reply is, "Do I have to tell every place I go? I guess I am old enough to take care of myself. I am no longer tied to your apron-string." Think of a child speaking thus to her mother! But it began back there in the cradle when the baby was permitted to have its own way.

Where will you find a woman like Susannah Wesley, the mother of nineteen children? She would not allow a child who was a year old to scream or cry aloud, except when in pain. She held that no act of rebellion or willful disobedience should pass without correction and

repentance. She declared that "disobedience is as sure a way to damnation as cursing and swearing." She held that if a child was taught to readily submit to the parents, he would the more easily submit to God when he came to the years of accountability. Sooner or later the will must be conquered if the soul be saved.

This is the tendency of the whole world: The children of today are allowed to develop self-will and form habits that any sensible parent knows must be broken if they are ever saved and become strong Christian characters. Because of these and other things it is difficult to have old-time revivals and the young people are going to hell by the millions. Is not the Holy Spirit greatly grieved?

And now, you who are particularly concerned, will you not enter into a solemn pledge that by God's grace you will amend and do all in your power to have others do likewise? God help you! He will help you if you put forth the proper effort.

"How oft have I the Spirit grieved,
Since first with me he strove;
How obstinately disbelieved,
And trampled on his love!

"Savior, I yield, I yield at last,
I hear Thy speaking blood;
Myself, with all my sins, I cast
On my atoning God."

-- Charles Wesley.

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03 -- ON QUENCHING THE SPIRIT

Text: "Quench not the Spirit." -- I Thess. 5:19.

Here we have another grade of Christians. These are in a better shape than those who grieve the Spirit. There are two classes of individuals: Those who are of the passive and those who are of the active make-up. Those who are of the passive makeup have a tendency to suppress and quench the Spirit, while those who are of an active disposition are given to getting ahead of the Spirit. God has a great task in balancing us up. When He has His perfect way, He intensifies those who are too passive and indifferent, and tames down those who are too active and intense. In other words, He weakens those who are too strong and strengthens those who are too weak. He gets the quiet people noisy and the noisy people quiet. He slows down those who are too fast and gets a move on those who are too slow. Oh, if He only could have His perfect way with us what mighty things would be accomplished for His glory.

The Holy Spirit is very easily insulted and quenched. We have known individuals, who in the past were mightily wrought upon, such as falling under the power of God, or shouting aloud

His praises. For this they were criticized and, in order to escape the criticism, suppressed their emotions. The Spirit was resulted and ceased His mighty operations. Then they besought Him to return, but though He did, He never again trusted them with His supernatural manifestations. Be careful how you dictate, or let others dictate to the Holy Ghost!

The next verse following our text warns us not to "despise prophesyings." Now, those whose tendency is to quench the Spirit may try to console themselves that they are better behaved than the other class, but they are in danger of committing a greater offense -- that of "despising prophesyings." One step leads to another, and he who quenches the operations of the Spirit in himself will soon be led to despise and criticize the manifestations of God in others. Let us notice more particularly how one can quench the Spirit:

I. By Becoming Tame And Formal In Worship.

II. By Discounting And Criticizing Others.

III. By Becoming Narrow And Unduly Attached To Certain Manifestations.

IV. By Getting Under A Strain Lest We Get Out Of The Spirit.

Let us study these separately.

I. By Becoming Tame And Formal In Worship. It is easy to drift into formality. For instance: Not expecting the supernatural and extraordinary in family worship. Few people have family prayers regularly and even where this is the case the children often dread prayers because they are not inspiring. The father generally does all the reading and praying, until the children have learned his prayers by heart; they know when he begins, just what he will say and when he will end. The occasion is so dry and mechanical that seldom if ever anyone is broken up, or shouts for joy. It is too bad that such a good thing becomes fruitless and largely a legal task. How much better it would be to have each member of the family read around, or occasionally conduct the entire service alone, rather than "Daddy" do everything. Better take more time for prayers and less time for eating, or reading the morning paper. This can be done if more system is employed in getting up early and hustling around. Mark my word! When you crowd secret or family prayers into the background, in the end you will be the loser; something will break, burn and go wrong before the day is over. Yes, it is one thing to sing, "Take time to be holy," and it is another thing to practice it. Then in public worship it is easy to quench the operations of God. He is ever anxious and waiting to manifest Himself, but we hinder Him in our loose and careless way of doing things. For instance: Here comes the pastor or leader of song, who opens a book at random and says, "Let us sing number so and so, or read chapter so and so." This is what Mr. Wesley called "a wretched way of worshipping God." If, during the day we did not quench the fires of God with earthly cares, we would come to His sanctuary with a song, or a passage of Scripture begotten by the Holy Ghost and -- oh, what singing, preaching and praying

would follow. God help us not to be satisfied with routine worship, but always expect something refreshing and out of the ordinary!

II. By Discounting And Criticizing Others In Mind. Here is a more certain and serious way of putting out the fires of God. The Holy Spirit works a little like the current of electricity; in fact, some have thought that electricity comes the nearest being the manifestation of God of anything we can understand. Electricity, though a mighty and unseen force, is very sensitive and can easily be diverted and deadened. In order to make a room totally dark, or stop machinery, it is not necessary to cut a yard of wire, nor a foot, nor an inch, nor a sixty-fourth of an inch, but simply insert a little grit, or piece of tissue paper in the switch and -- everything stops.

In like manner, the current of God starts from the heavenly dynamo, passes down through the preacher's heart and mind and out through the congregation. Now if everyone is in perfect accord, this current will augment rather than diminish, but when this holy current comes to a biased or critical mind, prejudice acts as a non-conductor and everything stops, or, to say the least, is impeded.

We read that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." If we who profess to be righteous were truly so, and would not quench the fires of God, no doubt we would see this literally fulfilled in our services.

There is such a thing as mental telepathy -- sending mental waves of hate or good will. It is possible for one to sit in the rear of a congregation and in spirit criticize the sermon, song or prayer, so that the tendency is to chill the meeting. One can come from his home, the street, or the counting-room to a good meeting and be like a cake of ice in influence. Why? Because he is not prayed up, or prayed through and consequently out of tune and cannot strike the true harmony. Such an one can sit beside another and without saying a word hinder his yielding to the Spirit's drawings. Personally, we have experienced hard times in preaching, until an opposing mind left the audience and immediately we had great freedom. And again, we have felt great depression of spirit and in a few days received an unkind letter that had traveled hundreds of miles. We felt the force of the critical mind long before we received the unkind thrust.

Yes, if we could as fully harmonize and "be in one accord" in prayer and supplication as were the disciples on the day of Pentecost, no doubt we would see the place "shaken" as did they and many would cry out, "Men and brethren, what shall we do?"

III. By Becoming Narrow And Unduly Attached To Certain Manifestations. Here again we work against our own interest and God's glory. Ever since the fall we have been lopsided and see truth from different angles and if we are not careful we will magnify one truth out of proportion with another of equal importance. Next, we will become intolerant in spirit, toward those who do not fully accept our "ipsi dixit." Brother, you may be unduly attached to a certain view to your own hurt. And you may go through life with your head up, only to awake at the judgment and find you have hindered God, yourself and others.

Go to any institution of learning and you will find in the basement a lot of text books that ten years ago were considered invaluable, but now they have been replaced by others more

up-to-date. In like manner, it is barely possible that what you and I are now ready to fight for, later on may need modifying or perhaps repudiating. Dear Lord, save us from becoming tenacious over some ordinance, or gift of the Spirit, or church polity, or our particular nationality and thus lose God! I have seen zealous souls lose the tender, teachable spirit while "earnestly contending" for what they believed to be the correct view on baptism, feet washing, speaking in tongues and other essentials or non-essentials. A certain holiness preacher testified that he defended the "second blessing" so vehemently that he lost the first blessing.

I do not refer now to conscientious scruples which are God-given. Such light and convictions are always binding. But, remember, whatever is wholly of the Lord will survive all opposition without any self-vindication or effort to compel others to see the same.

One old writer said that it was possible for man's spirituality to be buried in the grave of his intense activities. It is certainly sad the way some churches have been rent, friends have been separated and the work of God crippled, or totally wrecked because of one or two persons being married to a certain way of doing things.

IV. By Getting Under A Strain And High Tension Lest We Get Out Of The Spirit. Here we find one who gets under a needless strain to keep in the Spirit. Many times has God been hindered in a service, because a leader felt commissioned from high heaven (?) to hold the reins tightly and keep everybody straight. Grant that some people do get out of the Spirit, yet when one insists on correcting these things he hinders God.

The better way to get rid of "wild-fire" is not to thrash it, for this only spreads it, but pray down more Holy Fire. At times I have felt mortified, thinking that an unwise brother acted in a way to offend, or disgust a prominent visitor. I headed him off at the door, half-way apologizing for it, when to my surprise he gave me a deserved reproof by saying, "I enjoyed it myself." And here I was "sitting on the meeting" instead of letting it run for God. What a pity!

Yes if we could only get out of the way and keep out of the way, then invite the Holy Ghost to work as He will, we might see greater displays of the supernatural. Shall we not henceforth do so?

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow.

"O that it now from Heaven might fall
And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of burning, come.

"Refining fire go through my heart,
Illuminate my soul;
Scatter Thy life through every part,

And sanctify the whole."

-- Charles Wesley.

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04 -- ON BEING LED BY THE SPIRIT

Text: "For as many as are led by the Spirit of God, they are the sons of God." -- Rom. 8:14.

There is another passage a little like this, recorded in Gal. 5:25, which reads thus: "If we live in the Spirit, let us also walk in the Spirit." Mark the Divine order: Here we find that life precedes activity. It does not say, If we walk, then let us live, but rather, "If we live, then let us walk." God's order always puts first things first while the human reverses this plan. The human says, "Be intensely active, do, DO, DO this and that, in order to be spiritual." But the Divine plan is, first be spiritual, take time, "tarry until endued," and then be intensely active.

If we live in the Spirit and are led by the Spirit, we will do certain things and avoid certain things: this will make us different from the generality of professed Christians.

I. We Will Sing With The Understanding. 1 Cor. 14:15.

II. We Will Avoid Doing Rash Things. 1 Cor. 13:4.

III. We Will Be Saved From Worry. Psalms. 37:1-3.

IV. We Will Be Saved From Hurry. Isa. 28:16.

I. We Will Sing With The Spirit And With The Understanding. If we could always keep in the Spirit what glorious singing we might have! Instead of singing a number of songs with perhaps only an occasional one catching fire and bringing supernatural blessing, we would save this wasted time and energy and sing the Spirit-inspired song at the beginning. We would not sing it too high, nor too low, too fast, nor too slow, but keep step with the blessed Holy Ghost. For sometimes He may lead to sing very softly, while the next moment it may sound like a multitude of voices. Sometimes He may lead to omit several verses and at other times repeat the same verse, or chorus again and again. Now, if we are trying to sing according to order, or at the dictation of a fastidious leader, the Holy Spirit's leadings are likely to be set aside. Human leadership may sound nice to musical ears, but there is no thunderclap from the upper skies. No doubt if we were always able to sing in the Spirit, we might not need so much preaching, for we could sing a revival down.

II. We Will Avoid Rash Things. To always mind the checks and leadings of the Spirit is a fine thing. Many times one is about to say or do a certain thing, when the Holy Spirit gently checks him. Now, if he is blinded by lust, or love of praise, he will disregard these gentle

misgivings and, like a mule, plunge ahead, saying or doing the thing that temporarily pleases, but the after effect will be leanness of soul.

Paul says that the characteristic of love is freedom from rashness -- "vaunteth not itself." If we live in the Spirit we will avoid doing rash things. There are multitudes of good people who, as they review the past, deplore many places where they marred God's original plan and did something out of the Spirit. They can see where they drove some one away who might have been reached. They can see where they wrote a hasty letter and broke fellowship with a brother beyond reparation. One hasty step may require a thousand other steps to recover the lost ground -- if ever it is recovered.

We read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." Many a man has said one rash word to a loving companion, from which she never fully recovered. Forgiveness was sought and received, the wound was healed, but the scar ever remained. We have known individuals who would have gladly parted with their right hand, or a large sum of money, could the hasty and unkind word have only been recalled, but it was too late. All this can be avoided if we but "live in the Spirit."

III. We Will Be Saved From Worry. And what is worry? Worry is a polite term for unbelief. We profess so much that we are not quite ready to confess we are full of unbelief, but we will admit that we worry at times. John Wesley said, "I would as soon curse and swear as to fret or worry." And a greater than Wesley has said, "Fret not thyself because of evil doers." "In all thy ways acknowledge him and he shall direct thy paths."

"With patient mind thy course of duty run,
God nothing does, nor suffers to be done
But thou wouldst do thyself, if thou couldst see
The end of all events as well as He."

There are multitudes of people who have gray hairs and wrinkles that they ought not to have. These have been brought oil by worry. People worry about things that have never happened and never will happen. While so doing they not only take all joy out of the present, but unfit themselves for future opportunities. Worry burns up not only soul tissue, but physical endurance. Worry is a slam at God's providences, for it says, "God, or somebody has made a serious mistake and I must fix it up -- chafe, complain and worry over it."

I remember my sainted mother. Peace be to her memory! In western Pennsylvania, they have untimely frosts in the spring of the year. After having visited the orchard I can see mother now, with a distressed look upon her sweet old face as she sat by the table or fireside and with hands folded remark: "Dear me, I do not know what we will do the coming winter for fruit. The jars will all be empty, for the peaches, apples, plums, pears and cherries are all killed." After continuing on this strain for some time the children looked at each other as much as to say, "My poor stomach!"

But what did God do? He turned in and blessed the blackberries, strawberries, and elderberries and -- we had wagon loads of tomatoes, so that before winter the jars were full and

overflowing. God saw that the apple trees had borne so heavily the year before, they needed a year of rest -- for a tree can bear itself to death. He also saw that we had not appreciated this kind of fruit as we should, and a year's abstinence would serve as a good lesson. He also saw that our systems needed another kind of acid, such as can be found only in smaller fruits and He was doing the very best He could to prolong our lives as well as the fruit trees on the hills.

And what was my dear mother doing? Worrying about the best thing that could have happened. You have done the same thing, and in your blindness have fought against your best and highest good. Now, if we are led by the Spirit, we will see God back of everything and thus "rejoice evermore, pray without ceasing and in everything give thanks." If God has commanded us to do this, then He purposes to give special grace to carry it out in our lives.

IV. We Will Be Saved From Hurry. There is a valuable passage in the Word that is seldom quoted. I have never seen it on the wall as a motto. What is it? "He that believeth shall not make haste." Isa. 28:16. Did you hear that? What does it mean? Simply this! He who lives in the Spirit and believes God as fully as he might will not get frustrated and in a hurry. You can safely set it down, when you feel a hurry spirit pressing you to do this or that and do it now, you are about to get out of Divine order. A hurry spirit is always from beneath! A hurry spirit says, "You must write that letter now, you must go and reprove that person now, you must sing or hold that street meeting now; if you hesitate you will miss your last opportunity and fearful consequences will follow." Ah! friend, this is the subtle voice of the tempter.

What does God say? "Believe me and do not get in a hurry. If your motive was pure and you did the best you knew, I stand ready to rule and overrule, and -- if need be, give you another chance. If your motive was not entirely pure, and yet, if you will humble yourself in proportion to the offense, I can yet wrest victory out of the jaws of defeat and you will get a lifelong lesson and I will get glory, because you believed me."

I do not wish to add to any one's domestic disappointment, but will say that about half of the best people in the world are out of Divine order. Away back there in their boyhood or girlhood days they got in a hurry, pulled away from mother, or good advice and insisted on going to town, or to a party, and there formed an acquaintanceship which later ripened into a love affair and the result was a hasty marriage. This would have been averted had they sat up in the "amen corner," rather than halfway back where they wrote love letters and flirted to their own undoing. But later on they repented and were saved and are now on their way to Heaven; nevertheless they are out of Divine order more or less and consequently handicapped and crippled in their effectiveness. Why? All because they got in a hurry!

The same could be said of multitudes who hastily withdrew from one church and joined another. Now, there are times when a change of church relationship may be perfectly in order, but never, NEVER, NEVER while agitated because something has not gone to suit you! Please put that down in your notebook! Oh, the church splits, disrupted families and entire communities wrecked beyond all possibility of repair, simply because one or two persons got in a hurry and insisted on having their own way.

This likewise holds good in the business world. Here is a man who has a good wife. Of course she is not a business woman, but she has that God-given gift of intuition which enables her to arrive at proper conclusions more quickly and accurately than her husband's reasoning powers. He is about to sign up and take stock in a certain business concern. The good wife says to him, "Now, John, go slow." He asks the reason why? The answer is, "Just because." He laughs and ridicules the answer saying, "That is the old woman's reason." Later, when he is down town and she is not present to pull his coat sleeve, he meets a slick-tongued agent who talks "investments" and "dividends." As he listens he can see the big silver dollars rolling at him like wagon wheels if he only "gets in" on this wonderful opportunity. As his name goes down he thinks to himself, "I will happily surprise my wife next Christmas with a crisp fifty-dollar bill." When she looks at it and says with astonishment, "John, where did you get it?" my reply will be, "This is part of the dividend declared on that investment," and further says to her, "You might have had plenty of these had you not hindered me so frequently in my business adventures." "Of course," (he goes on to say), "women have their place -- in the kitchen-but men know best after all when it comes to business."

Well, do you remember how your wife looked the next Christmas when you handed her that new fifty-dollar bill? No! You may not remember that, but you may remember very keenly how you felt when you wished you could borrow fifty cents of her. And why all this? Simply because you got out of the Spirit and did not take time to inquire of God and others as you should.

But I hear you reply, "Does not the Scripture say, 'The king's business requires haste'?" Very well, if you will turn to 1 Sam. 21:8, you will find the account of David's flight from King Saul. He rushes down to the city of Nob and in a hurry requests of Ahimelech, the priest, some bread. Ere also asks for a sword and of course Ahimelech wants to know the reason for his haste, and the answer is, "The king's business requires haste." Now the fact is, David is not on the king's business at all, but rather fleeing from the king in order to save his life. He deceives the good priest and later, when Saul hears of it through Doeg the Edomite, he summons Ahimelech into his presence. After inquiring of him if he saw David and if he had pronounced a blessing upon him, Saul shrieks out, "Thou shalt die, Ahimelech." Ahimelech pleads in vain for his life, but at Saul's direction Doeg takes off his head and then goes to the city of Nob and slays "fourscore and five persons that did wear the linen ephod." Not only so, but he slew "both men, women, children and sucklings and oxen and asses and sheep with the edge of the sword." When David heard of it he set up a wail and took all the blame upon himself saying, "I have occasioned the death of all the persons of my father's house." So remember, dear friend, when you are about to get in a hurry and in order to substantiate your position you quote David -- please remember the fourscore and five godly priests who lost their heads because one man deceived another by getting in a hurry and failing to be led by the Spirit.

Yes, all these things could have been avoided in the past, and can be averted in the future if every one will insist on being led by the Holy Spirit. It may require a siege of dying out, but it will pay. Brother, will you hold yourself to it? Eternity will reveal your decision.

"Take time to be holy, the world rushes on,

Spend much time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be,
Thy friends in thy conduct, His likeness shall see.

Take time to be holy, let Him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still follow thy Lord,
And looking to Jesus, still trust in His word.

Take time to be holy, be calm in thy soul,
Each thought and each motive, beneath His control;
Thus led by the Spirit, to fountains of love,
Thou soon shalt be fitted for service above."

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05 -- ON BEING FILLED WITH THE SPIRIT

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

Here we have the highest grade of Christian character. The apostle uses a figure that not everyone can comprehend. We protest against drunkenness, yet only those who have felt, or observed the power of intoxicants can fully appreciate the comparison.

Adam Clarke, in commenting on this verse, says: "The heathen priests pretended to be filled with the influence of the god (Bacchus) they worshipped; and it was in these conditions that they gave out their oracles. The apostle exhorts the Ephesians not to resemble these, but be filled with the Spirit of God, in consequence of which they should be wise indeed, and understand what the will of the Lord is."

The devil counterfeits everything that is of God and intoxication is Satan's imitation of being filled with the Spirit. In fact, on the day of Pentecost, when the disciples were filled with the Holy Ghost, the onlookers could not distinguish between this and being "full of new wine." Let us notice then the analogy between intoxication with wine and being filled with the Holy Ghost.

I. An intoxicated man feels rich and liberal. Before he begins drinking he may be what the world calls "a tightwad." See him standing alone sipping his glass! After awhile the contents begin to take effect, he feels big and magnanimous, hence speaks to an old chum (who is sitting near by waiting to be treated) and says, "Come up, John, and have one with me." The more he drinks the richer he becomes and finally calls out to all the old bums, "Come up, boys, and have one with me." If a Salvation Army lassie or anyone approaches him asking for a donation, he is likely to give the biggest piece he can find. Nothing mean and little about him now, for he feels as rich as the nabobs of Wall Street.

This is exactly the way one feels when he is filled with the Holy Spirit. "The blessing of the Lord, it maketh rich and he addeth no sorrow with it." The after effect is good. Yes, just in proportion as one is anointed of God he is truly rich and has as dignity and holy independence that the world cannot give, nor take away.

It is certainly sad to hear the majority of Christians pray. They are everlastingly begging, "Lord, bless me, fill me, protect me and my family." Me! Me!! Me!!! Oh, that they could get to the end of themselves. They are continually taking in, but never giving out. They are consumers, but not producers. They are like a sponge, ever ready to drink in, but never giving out except when squeezed or pressed by outside circumstances. Surely this is not the Divine standard.

Paul speaks of being "more than conquerors." After having conquered the world, the flesh and the devil, he infers that we can have enough joy, faith and victory left to conquer another world. To be more specific, he mentions a number of things we are to conquer, such as "Principalities," "Powers," "Things present," "Things to come," and then for lack of words, concludes by saying, "Nor any other creature shall be able" to withstand us. Think of it! How few Christians are so possessed of God, so exhilarated by the Spirit, that they have more victory than they need for themselves!

A man cannot help rescue a drowning person until he himself has complete mastery over the waves. No one can help a worthy cause so long as he is struggling to support himself and family. Likewise, there are multitudes of good people who desire to help win souls, but the poor things are spiritually half-starved themselves. They do not have complete victory over everything; there is a constant struggle. "When the struggle for existence begins, the opportunity for usefulness ends."

We read, "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noonday." Did you hear that? Your light will rise of its own accord and your darkest day will be as the noonday. When? When you get so filled that you can hold no more. When, like a magnanimous millionaire, you take delight in giving away the surplus and the more you give the more you will have to give. Isaiah continues, and says, "The Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." No little freshet here; no old cracked pump, that has to be primed and a lot of water poured down to get half as much up. No! No!! But an overflowing experience; a poured-out life.

How is it with you, my friend?

II. Another characteristic of drunkenness is boldness. See that intoxicated man! He is not afraid of anything -- fire, flood, men, nor devils. Why? Because he is so filled with wine that his natural fears are subservient for the time being to the influence of something stronger.

Thus, when one is filled with the Holy Ghost, he is not afraid of the face of clay. See those cowering disciples before the day of Pentecost! See Peter, who crouched and trembled before a little

maid! But now, after being filled and endued with power from on high, he declares before the rabble, "We are not drunken with wine, as ye suppose. But this is that which was spoken by the prophet Joel." He waxes bolder and finally hurls into their teeth the awful charge, "Ye have taken and by wicked hands crucified and slain the Son of God!" What a change in Peter! What has happened! Nothing, except he has been filled with the Spirit of God.

Oh, ye timid ones, who live good lives, but make all kinds of excuses for not having family prayers, giving out tracts, holding street meetings, or talking salvation to that refined or reprobate mind! You are miserable cowards! Get this mighty filling, this mighty surcharging and you will jump at a chance to win a soul, or do something for your King. If the world can produce men who count it a privilege to die for their country, why can not God Almighty produce those who, like men of old, "overcome by the blood of the Lamb and the word of their testimony and love not their lives unto death?"

III. An intoxicated man is not easily hurt. Intoxication produces such a deadness to physical injury that a man may fall, or stumble against a sharp obstacle and not seem to realize it; the blood may flow, a bone may be broken, but he does not complain.

Likewise, when one dies out completely, and is filled with the Holy Ghost, he is saved from "feeling hurt" and "sore" over every little offense. How sad to see people shout, or preach with great liberty and then be as touchy and hard to please as an old setting hen. If things do not go to suit them they are ready to pick up their hats and say, "Well, I am done! If you are going to run things, go ahead and pay the bills!" Such people remind one of a felon on a finger. It seems that this finger is two feet long and everything has combined to hurt it, but such is not the case. What is the trouble? I'll tell you. That finger has pus in it and needs lancing -- perhaps to the bone. Then a good squeezing will bring out the pus and core, after which the finger will heal and pay no more attention to obstacles than do the other fingers.

Sister, if you are quick to notice little slights and inattentions, is it not because you have the old carnal nature in you that needs a mighty killing? When you are completely emptied of the old self life and filled with the Holy Ghost you will then be able to testify and say, "Great peace have they which love thy law, and nothing shall offend them." In other words, nothing shall get them out of fix. Have you been so fixed up that nothing ever makes you sullen or grouchy or stubborn? So that you do not act spiteful, or leave the table before having finished your meal? I believe the real baptism with the Holy Ghost and fire will forever put a stop to a lot of things among some holiness professors that are inconsistent and cause sinners to stumble!

Brethren, we must either live higher or talk lower! If you have what I am talking about you will have that humility which Andrew Murray spoke of when he said: "It is perfect quietness of heart. It is to have no trouble; it is never to be fretted or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel no resentment against anything or anybody. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord where I can go in and shut the door and kneel to my Father in secret and am at peace as in a deep sea of calmness when all around and above is trouble."

Is this too strong? Hear John Wesley's testimony: "I make no account of any profit or pleasure that does not bring me closer to God; nor do I shrink from any hardship or misunderstanding, if thereby it will more completely wean and detach me from the things of time and sense and unite me to God."

Do not find fault with these men, nor the standard, but rather with your own shallowness and lack of deep, inward crucifixion. When one is filled, he is full. He wants nothing more. Is this your experience? After this mighty baptism, then one song, one prayer or one sermon will be worth more than a dozen were before. Wesley said, "One man baptized with the Holy Ghost and fire will shake the country for ten miles square." Again he said, "One wholly sanctified soul is equal, in force and power, to twelve justified souls." Either he made it too strong, or we are not strong enough.

I have seen insane people -- no, they were demon possessed -- so strong that it required three men to hold one little woman. Now, if it is possible for the devil to possess one until he has supernatural shrewdness and strength, why cannot we expect God to likewise fill and empower us to such an extent that we are more than a match for anything that comes or goes. I declare to you on the authority of God's eternal truth that He is looking and waiting for us to demand of Him this very thing.

O brethren, shall we not humble ourselves afresh before God and confess our dryness, touchiness, covetousness, licentiousness, and every other thing contrary to immaculate purity? If we thus prepare the way and are thoroughly emptied, then we have a right to expect the mighty infilling of the Spirit. "According to your faith be it unto you."

"Thou canst fill me, gracious Spirit,
Though I cannot tell thee how;
But I need thee, greatly need thee;
Come, O come and fill me now.

"I am weakness, full of weakness
At thy sacred feet I bow;
Blest Divine eternal Spirit,
Fill with pow'r and fill me now."

* * * * *

06 -- ON THE WITNESS OF THE SPIRIT

Text: "The Spirit himself beareth witness with our spirit that we are children of God." -- Rom. 8:16. (R. V.)

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." -- 1 John 4:13.

This is a very much neglected theme. In early Methodism it was one of the principal slogans. It was the great battle-ground of those sturdy spiritual giants. It was the great touchstone and test of membership of their societies. The first question proposed was, "Have you the witness of the Spirit that you are a child of God?" The preaching of such fundamental truths laid a deep foundation for Christian character and at the same time built a structure of strength against skepticism and false doctrine. Oh, that we had more of it today! But alas, it is not the case. We have traveled with, and heard great and powerful preachers all around the globe, but have never as yet heard a distinct sermon on this all-important subject.

The witness of the Spirit may be likened to three things: First, the stamp of a government upon a coin. It has been marred and mutilated until it is unrecognizable. Yet it has intrinsic value, but no purchasing power and cannot be circulated until it passes through the mint and has the government stamp or seal put upon it. In like manner a soul has inestimable value, but can never pass current through the Pearly Gates until it receives the Divine imprint upon it.

Again, the witness of the Spirit may be likened to a notary seal, or the recording of a deed. No difference how correct the description, or how promptly the payments have been met, if the papers lack the proper seal and signature they are worthless. Likewise the title to a mansion in the skies must have the seal of the Spirit or the would-be occupant will be woefully chagrined and disappointed when the recording angel fails to find his name.

And again, the witness of the Spirit may be likened to the putting up of bars or the gap of a fence after a herd of cattle have been driven out of a beautiful wheat field. If the fence is not fortified better than before, the cattle will soon be back again. Just so a soul may reform and drive out of his life many evil things, but unless he has the bars put up (the witness of the Spirit), eventually his vows, promises and reformation on various lines will become unsettled and the old habits will pour in upon and take hold of him again. It is all-important then that this fundamental, underlying Christian experience be well laid, else the entire structure will crumble and fall and great will be the fall thereof.

There are at least three classes of souls who have to do with the witness of the Spirit. First, those who never received a satisfactory evidence to their acceptance with God. They hope they have and think all is well, but under a searching sermon or a clear testimony they have misgivings and could wish their evidence were brighter.

The second class are those who once had a clear case of pardon or purity, but somewhere, somehow the evidence has become dimmed. The holy boldness is gone, the smiling face of God is veiled and there is an empty, aching void.

The third class are those whose witness is brighter than ever in the past, whose path shineth more and more unto the perfect day; yea, whose assurance of heart purity is as clear or clearer than that of saving grace.

In considering this subject we desire to adopt the old Puritan method of preaching, and notice, first, what truth is not, then what it is; or what are some mistaken views of the witness of

the Spirit, then what are some genuine evidences that a real work of grace hath been wrought in the soul.

It is not --

I. Relief Of Conscience.

II. The Witness Of Our Own Spirit.

III. The Encouragement Of The Holy Spirit.

I. The Witness Of The Spirit Is More Than A Relief Of Conscience. Though we are fallen and depraved, thank God, there is this much left of the wreckage upon which to begin operation in making a saint-a conscience. Now when a man gets his consent to reform and renounce certain sins, his conscience will approve of the fact and of course he will feel better, like a new being, but this is not a sure evidence that he has passed from death unto life. Many a soul stops here because some one urges him to believe he is saved and now he begins to "work for Christ."

II. The Witness Of Our Own Spirit. One of the chief differences between pagan and the Christian religion is that the latter appeals to man's consciousness. Our own spirit will attest and confirm the fact when we have done our duty. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." -- Rom. 2:14, 15. This is good, but since the "heart is deceitful above all things and desperately wicked," we "dare not trust the sweetest frame" of feeling unless accompanied by the assurance from high heaven that all is well. This second class of deceived souls go a step farther than the first, and for the time being meet the light and declare they "feel much better".

We were engaged in a camp meeting at which a prominent holiness evangelist was preaching, and in the course of his discourse said, "What shall a soul do when he gives up all he knows and all he does not know? Why, claim the blessing by faith of course." We waited until after the service, then asked if there was not a better position to assume, namely: instead of trying to take a thing by dry faith, insist on the faith that takes it.

The fact is, many times a soul declares he has given up everything, when there are hidden things in the past of which he is not aware. The proper attitude to take is, if a seeker has gotten to the end of himself and made an unconditional surrender, he has a right to expect one of two things -- the witness and endorsement of the Holy Spirit, or the reason why. We have often noticed that by holding still a moment the clear witness came, or new light shone and revealed some subtle thing which needed to be seen and removed. God never deceives.

If the seeking soul were only left alone and not rushed into a profession, the Spirit would invariably bring him through.

But the trouble is that only an occasional Christian worker knows how to keep out of the way of the Holy Ghost. Most of them begin singing, talking and urging the seeker to claim the victory before he has reached the point of appropriating faith. We are compelled to come to one of two conclusions: these "daubers of untempered mortar" have either never themselves prayed through to the bottom, or they have gotten into a rut and lost the art of leading others through. Oh, for the grace and wisdom to mind and keep step with the workings of the Holy Ghost.

We remember an instance in a certain meeting. A young lady came to the altar. It was not long before a crowd of advisers gathered round and had her upon her feet, shaking hands and professing religion. We remained kneeling, with a feeling of disappointment. Her sentimental smiles, hand-shakes and "hallelujahs," brought inward pain rather than joy. Finally she came to us for a hand-shake and endorsement. We shook her hand and thanked God for all that He had done, but added, "You are going as a waitress, to a fashionable hotel, and unless you are deeply rooted in God, 'when tribulation or persecution ariseth,' you will fall out by the way. Suppose we have another season of prayer." To this she consented, and after a few moments the transient joy vanished and she began to wring her hands in anguish, saying, "Oh! I am lost, I am lost?" The superficial altar workers first looked aghast at her, then with scorn at me, as much as to say, "Now, see what you have done; you have gotten her to doubt her conversion! You are not satisfied unless they go through your mill and get your brand upon them."

We said nothing, but told God it was His battle. The seeker cried out, "How can I do it, how can I make that confession?" We encouraged her to believe that God asked no impossibility, and whatever the demand, He would work at the other end of the line and prepare hearts to receive her confession. Finally she said a big "Yes, yes," and sprang to her feet shouting and saying, "I know I am saved this time." Now the tables were turned and we were sorry for her deceivers, for they looked as though they would like to seek a witness as clear as that of the newly born soul, were it not for the fact that they posed as Christian workers. Say, have you ever prayed with a seeker when you felt he drilled his well deeper than yours and drew all the water from you? If so, the thing to do is to go to drilling.

Brother, if you know what I am talking about, you know what soul travail means. Well, when like Paul you can say, "My little children, of whom I travail in birth again, until Christ be formed in you" -- when you are thus bearing a penitent on your arms of faith up to God, you will be likely to get the witness at the same time the seeker does and sometimes before he receives it. If we are living close to God we will have this inward discernment about souls, especially those for whom we are laboring at the altar. God forbid we should let them stop short and be "healed slightly," saying, "Peace, peace when (down in their hearts) there is no peace." God forbid that they should condemn us at the judgment for not being faithful to them when we had just reason to fear they did not strike clear through.

III. The Encouragement Of The Holy Spirit. Every step a penitent takes in submitting and yielding to the claims of God will bring the endorsement of the Spirit. The fact is, the Holy Spirit begets the desire, then eagerly watches and waits for co-operation. He is ever ready to inspire and encourage the soul in its approach to God.

Mark! There is a difference between the drawing of the Spirit and the witness of the Spirit. There is a difference between the Spirit coming upon one from without and taking up His abode within. There is a difference between a manifestation of God to the soul and that same soul being made partaker of the Divine nature. Right here is where many shallow ground hearers stop. The Psalmist says, "Let the heart of them rejoice that seek the Lord." Here we are told that he who is a seeker has a right to rejoice. Sometimes this seeker is so enraptured at the thought of getting victory over a besetting sin, or being reunited to his family, or of escaping hell and gaining heaven, that he is wont to stop and shout aloud for joy. But remember this is not necessarily the witness of the Spirit.

Sometimes a soul gets a glimpse of what is his privilege, but instead of pressing on until his vision becomes a reality, he stops and, like Peter, desires to "build three tabernacles." Again, one soul has been seeking longer than another and when the new seeker breaks through and gets the glory so that his "cup runneth over," the former one catches the overflow and concludes that since he has been seeking longer than the other, surely he also has a right to claim the blessing, but he may simply be warming at another's fire. He is affected by the presence and power of the Spirit from without, when perhaps his will is out of harmony with God within. He feels much better than formerly and because of this, hopes all is well.

Oh, how easy it is to stop within an inch of the goal and when this is the case all will eventually be lost. A candidate may come within one vote of being elected, but if this one is lacking he is as hopelessly defeated as though he had not received a vote. Now the question may arise: How shall we know the difference between an encouragement and the witness of the Spirit. We think this is a safe position to take: No difference how great the encouragement (especially in seeking holiness) if, as time passes there is a growing uncertainty, and an effort must be made to quiet these inward misgivings, this looks as though the work was incomplete. But when the genuine attestation or witness of the Spirit is given, though the emotion may be feeble at the time, yet the assurance will grow exceedingly and there will be no uneasiness in the presence of others though they think you ought to have this or that outward manifestation. Hence you are not only dead to all sin but also dead to the opinions of men. You are at everybody's feet and at the same time a thousand miles above their heads. You do not need to make sweeping statements in order to quiet your own fears or have others think the more highly of you.

The receiving of the witness of the Spirit reminds me of my first trip to California. While passing across the great sandy desert in Arizona, we frequently came to a small grove of orange trees, with grass and beautiful flowers growing luxuriantly. At first we thought this must be that wonderful land of which we have heard so much. But no, we were soon flying across the sandy desert again. Once more we heard the blast of the whistle and vegetation and foliage greeted our eyes. What was it! Not California, but simply a station, a watering tank, an oasis in the desert. At last the barren sand disappeared and we reached, not a foretaste of, but uninterrupted California.

In like manner when a seeker sets out to obtain an experience, especially heart purity, he will come to resting places, feel great relief and be ready to declare he has reached the goal. But remember, no difference how great the inspiration, or how glorious the revelation, the only safe place to stop is with the inward testimony, beyond all doubt that the work is done. I fear the

reason so many do not have a satisfactory experience that triumphs over every test, is that they have stopped short at an oasis of transient joy, instead of pressing on until the assurance from high heaven was received.

In I Sam. 19:12-24, we read all account of a backslidden, jealous king, filled with murderous intent, and yet when he came into a holiness convention, "The Spirit of the Lord was upon him and he went on and prophesied." But as soon as he was out from under that blessed influence, he was again the same raging tyrant, who finally committed suicide and plunged into hell. This may explain why some people can go to a good meeting and have a big shout, but as soon as they get home they are as mean and irritable as before. It may also explain how a compromising preacher can attend a holiness meeting, and when, through courtesy is asked to preach, accepts, and the Spirit of God comes upon him, and he preaches as straight a sermon as anyone would care to hear. But as soon as he again mingles with his crowd, he is the same old traitor he was before. God does the best He can and puts His Spirit upon individuals, but this is not always a sure sign they are right, or that He endorses their lives.

Some think we place the standard too high, but we want to quote from Wesley on this important subject, viz.: "There may be foretastes of joy, of peace, of love, and those not delusive, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yea, there may be a degree of longsuffering, of gentleness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree) before we are 'accepted in the Beloved,' and consequently before we have a testimony of our acceptance: but it is by no means advisable to rest here; it is at the peril of our souls if we do."

Let us now notice the positive side and consider some evidences of the witness of the Spirit.

I. Assurance.

II. Joy Unspeakable And Full Of Glory.

III. Power Over All Outward And Inward Sin.

I. Assurance. Paul, in writing to the church at Thessalonica declared, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." We do not come into possession of valuable things without a keen sense of how it came about. It is impossible to receive a kingdom and not know it. Imagine a prisoner who has been sentenced to die, receiving a pardon and standing around, looking distressed, saying he "trusts" he is free, he "hopes" he is free! God says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Friend, if you have what I am talking about, you know it better than you know anything else, for it is the biggest and most wonderful thing that ever took place in your life. You do not need to strain yourself up to make it seem real, for the second birth is a certainty as much as the

first. And the second work of grace is likewise just as positive as the first. When you have this assurance you do not feel shaky and doubtful if some one testifies definitely or preaches powerfully. Bless God, the stronger the better! To illustrate: Cheap-John jewelry is liable to turn green if muriatic acid is applied, but not so with genuine gold. The acid will only eat off the grease and make the pure article shine the brighter. It is a bad sign when one gets uneasy, or leaves in the midst of a close sermon, or when a proposition is about to be made.

II. Another Evidence Of The Witness Of The Spirit Is "Joy Unspeakable And Full Of Glory." We read in 1 Pet. 1:8, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

As a rule the witness is not received in the identical manner a seeker anticipates. Many times the soul manifests this newly found joy in the very manner he formerly detested. But whether it be quiet or noisy, remember it is "unspeakable," and if so, others will know it. Such a soul is excusable, no difference what he does. Even if he should do things out of the ordinary, anything is better than dead orthodoxy. On such occasions some people sit back, look wise and criticize. But no one is a proper judge in these matters except he who has had a similar case of joy that was beyond description -- "unspeakable." Friend, do you know by blessed experience what I mean? Do you ever have spells-not pouting spells, but good spells, for this is the meaning of the word Gospel. The soul that is void of these raptures is a barren soul. You may be ever so straight and orthodox, but without holy joy you are nothing but a "whited sepulcher." God help you! It is this Divine glory on the faces of saints that disarms skeptics and scoffers more than all the doctrines and dogmas you could preach in a million years.

III. And Yet Another Evidence Of A Well Saved Soul Is Power Over All Outward And Inward Sin. "Let the wicked forsake his way" -- his outward sinful ways, as gambling, drinking, lying, swearing, cheating, quarreling, uncleanness and whatever else pertains to wrong conduct. But listen, he must go farther and forsake "his thoughts" -- his old grudges, his party feelings, his unkind suspicions and jealousies, his impure revelings and unholy imaginations, yea, every thought that is not to the glory of God. He must deliberately and forever forsake all these things, not to seek purity, but pardon.

No one can harbor and cherish a wrong thought and get the ear of God, much less have His favor. We read, "If I regard iniquity in my heart, the Lord will not hear me." If I regard it -- if I consent to it, yea, if I let it remain undisturbed and unattacked. The moment the grace of God enters, a mighty pitched battle begins and, in order to win, the conscience, intelligence and will must invariably decide in favor of Christ.

"The kingdom of God is within you." This implies a King and He has power not only to resist and repel all outside forces from earth and hell, but power to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ." He has power to overcome not only everything on the outside but to silence every clamor of the carnal mind on the inside. Though at times the old nature may assert itself, and, like a condemned criminal, try to escape or foment an uprising, immediately the new nature -- "Christ in you" -- quells the insurrection and once more reigns and rules as king. An unholy temper or thought may undertake to get away and run at large, but grace

overtakes it and demands its return, for it is under sentence of death. The same thing that crucified our Lord must die in return.

Brother have you the clear witness of the Spirit that you are right with God? If so very well, but if not never rest until you know the work is done. It is the only thing that will stand when the world is on fire.

"Oh, come and dwell in me,
Spirit of power within;
And bring the glorious liberty
From sorrow, fear and sin.

"Hasten the joyful day
Which shall my sins consume:
When old things shall be done away,
And all things new become.

"I want the witness, Lord,
That all I do is right,
According to Thy will and Word,
Well pleasing in Thy sight."

* * * * *

07 -- STEPS IN SEEKING HOLINESS

Text: "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." -- Deut. 4:29.

No one seeks God in vain, when he seeks intelligently. The leadings of the Spirit are very simple, yet very methodical. He does not work haphazardly. He takes the initial step and draws us with cords of love.

While we cannot dictate to the Holy Ghost how He shall lead a seeker, yet our observation for many years has led us to conclude that four steps are generally taken in our approach to God.

In seeking pardon or purity the steps are the same, the only difference being that when seeking pardon we deal with actual sins, while when seeking purity, we deal with the hidden principle of sin. And what are these four steps?

I. Conviction.

II. Confession.

III. Crucifixion.

IV. Co-operating Faith.

Let us consider these separately.

I. Conviction. No one should seek holiness of heart, simply because there is such a grace; nor, because others profess it and his church stands for it. I fear some have sought and professed, because the evangelist pressed them into it by making certain tests, and, rather than be branded as stubborn, the candidate presented himself for prayers. This is a great mistake and such seeking will result in confusion, or a shallow profession. Such souls are not under conviction sufficient to pray through themselves and as a rule when they are sung or shouted through by others, it must be done over again.

Mr. Wesley taught that, in order to be sanctified wholly, one must first get a sight of his depravity. And this new revelation should be so real, as to almost plunge him in despair. Hear him! "And now, for the first time do ye see the ground work of your heart, the depths of pride, self-will and hell. And no marvel that ye did not see it ere this, else the spirit would have failed before him who made it."

Fletcher taught and believed the same. Hear him. "He whose heart is still full of indwelling sin has no more truly repented of indwelling sin than the man whose mouth is still defiled with filthy talking and jesting has truly repented of ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess "the plague of our heart;" and, when we properly confess it we inherit the blessing promised in these words: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"To promote this deep repentance, consider how many spiritual evils still haunt your breast. Look into the inward 'chamber of imagery,' where assuming self-love, surrounded by a multitude of vain thoughts, keeps her court. Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace detect these evils, by a close attention to what passes in your heart at all times, but especially in an hour of temptation. By frequent and deep confession drag out all these abominations. These sins which would not have Christ to reign alone over you, bring before Him; place them in the light of His countenance and if you do it in faith, that light and the warmth of His love will kill them, as the light of the sun kills the worms which the plow turns up to the open air in a dry summer day.

"Lament, as you are able, the darkness of your mind, the stiffness of your will, the dullness and exorbitancy of your affections, and importunately entreat the God of all grace to 'renew a right spirit within' you. If ye sorrow after this godly sort, what carefulness will be

wrought in you! what indignation! what fear! what vehement desire! what zeal! yea, what revenge. Ye will then sing in faith what the imperfectionists sing in unbelief --

"O how I hate these lusts of mine,
That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood!

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

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

Yes, to promote this deep conviction and repentance, just look back in your life a little way, and see how unkind and unlovely you have behaved at times; how touchy when reproved or contradicted; how set in your ways, so that other's were cramped and could not get along with you easily. Had you been more tender and melted, that neighbor or loved one might have been won, instead of wounded. Yea, when the blazing light of God begins to pour in on your carnality and you see your real-old-self, you will then cease blaming others for your failures. You will then see and feel how ugly and mean you have been. This conviction will bring on such desperation that the only route to relief is to turn state's evidence and tell on yourself.

II. Confession. Right here is where most holiness teachers sidetrack the seeker. They instruct him to "lay all on the altar, make a full consecration of everything to God and claim the blessing by faith." He does so and receives a great blessing as any sincere soul would. But he is not after a great blessing. He wants purity. He wants deliverance from the carnal mind and the only method employed to effect such a deliverance is the route of confession.

Adam Clarke says, "Guilt, to be forgiven must be confessed; and pollution, to be cleansed, must be confessed. Few are pardoned, because they do not feel and confess their sins; and few are sanctified, or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts."

Job declared, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Yes, dear friend, you may have heard of holiness. Yea, you may have preached the theory and known all about it intellectually. But now, like Job you see the real cause of all the trouble you have ever had. And in seeing your carnal self, in contrast with the gentle, compassionate Lord, you loathe and bemoan your inward defilement.

Years ago we were conducting a red-hot holiness convention. A number of ministers and laymen were kneeling in different parts of the hall, each one busily engaged in digging his well deeper. An old critic came in and, after listening for a while, got up and left, saying, "I do not believe these brethren are as bad as they make out." He returned the next day when some of the brethren had struck oil. He arose and said, "There is something about this confession business that we do not like, perhaps because we ought to do a little of it ourselves." That is just it! Show me a person who does not believe in confessing out the traits of the "old man" and I will show you one whose old man is very much alive! Show me one who does not like to hear much said about restitution, tithing, or eternal hell and I will show you one who is crooked on one or more lines.

III. Crucifixion. Paul had much to say about Crucifixion. He testified, "I am crucified with Christ." This implied a painful process, but afterward a glorious resurrection.

He did not say, "Knowing this, that our old man is" (consecrated or happified, but) "crucified, with him, that the body of sin might be destroyed."

Again, "They that are Christ's have crucified the flesh with the affections and lusts."

From these and many other passages, it is evident that God's method is crucifixion, rather than consecration. We will not quarrel with those who use the terms "consecration," or "dedication," if they mean death to carnality. But these terms have been so cheapened and abused that we prefer the more Scriptural expressions and symbols.

"What saith the Scripture? Cast out the bondwoman and her son," (Ishmael, a type of carnality).

The angel held Jacob to confess his name, (depravity) before his nature and name were changed.

Samuel, "hewed Agag (a type of the old man) to pieces before the Lord." Brethren, let us speak plainly! We are convinced many of the modern holiness leaders are entirely too shallow in their altar work. They have the theory down pat, and some of them preach it strong, but sad to say, spoil it all at the altar. They rush the seeker through to a profession by singing, or shouting and the result is, after the "Hurrah" dies down -- a dissatisfied soul. Then he concludes he has lost the blessing, or goes against his inward feelings and professes more loudly than before. Finally, he wearies of this and decides he needs his "Baptism" and away he goes to those who will encourage him in his seeking. Do not censure this hungry heart! Censure yourself, or those who "daubed him over with untempered mortar."

I well remember my own experience when but a boy preacher. I awoke to the fact that though I had a measure of success in soul winning, I had doubts at times whether all unholy tempers were gone? When I told it to my brethren they tried to calm my fears by saying it was "temptation," or "human infirmities." They said I had the standard too high. During those six years I professed to have received the "blessing" a number of times. But I see now, my advisers sidetracked me. They meant well, but instead of teaching me that holiness of heart was an

experience, an inward crucifixion, they held, as many do today, that it was a great blessing. I was instructed to make a complete consecration, lay all on the altar and believe the altar sanctified the gift." But this was not my trouble -- lack of consecration and abandonment to God. No! I was fully given up to God and delighted to do His will. I was not after a blessing, I wanted Purity. My good brethren diverted me from my trouble Within, to a blessing and more activity without.

Finally, I heard a mighty man of God tell his experience -- how he had preached and professed holiness for twenty-five years without it. But when the Holy Ghost revealed to him his depravity -- "The depths of pride, self-will and hell," (as Wesley taught) he cried out, "Let me die! Let me die!" He said he was three days confessing and deploring carnality, when suddenly the refining fire of God purified him through and through. When I heard him, immediately I said, this is the Bible route -- the death route.

It was too bad that I did not get proper instruction sooner. And it is too bad today that many of our holiness evangelists fail at this important point. I fear that either they never died the death themselves, or they have gotten into a rut and cannot get out. Oh, brethren, let us do thorough work, remembering that when we let souls stop short, we are simply turning over more material for cheap holiness or some strange, fanatical movement. Let us stick to the old main line of death to carnality and the infilling of the Holy Ghost. I submit to you that when we give souls time to go to the bottom they will get such a fiery baptism that all imitations will look like fox-fire in the presence of lightning.

IV. Co-operating Faith. But says the superficial worker, "Why put faith last, since it is by faith we are sanctified." We answer yes, everything we get is by faith, but no one can exercise saving, or sanctifying faith at will. Appropriating faith is a gift from God and can only be exercised when complete submission and surrender pervade the heart. There is a vast difference between general, and appropriating faith. General faith starts the seeker after an experience while appropriating faith completes the contract with Christ. It cannot be sung or shouted down. "With the heart (not the head) man believeth unto righteousness." It is useless to sing, "I can and I will and I do believe" over unconfessed and unrenounced carnality.

It is too bad that many times the fruit is all lost at the crucial point -- the altar. Preachers can preach sinners and saints under conviction, get them to the altar and then undo all their work by hurrying the seeker through to a mere profession. We have been pained at heart to see the human get in the way of the Divine, when if everyone had known how to mind the operation of the Spirit, there would have been no abortions.

It does not pay to hurry up the work of God, any more than it pays to help a chick out of its shell. If it is not able to get out in nature's way, it will simply be a cripple or a weakling if artificial methods are employed.

Sometimes a verse or a word may inspire faith, but every one must get to the end of himself, before he can couple Onto God. "The end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned."

"What is our calling's glorious hope,

But inward holiness;
For this to Jesus I look up
I calmly wait for this.

"I wait till he shall touch me clean,
Shall life and power impart;
Give me the faith that casts out sin.
And purifies the heart."

-- Charles Wesley.

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08 -- THE VALUE OF TRIBULATION

Text: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world. -- John 16:33.

The original meaning of tribulation is to flail, to thrash; so that it would not change the meaning of the text if I were to read it thus: "In the world, ye shall have flailings, but be of good cheer, I have had mine, and will give you grace to bear "yours."

God is trying to get us to heaven as cheaply as possible. "He doth not afflict willingly nor grieve the children of men." Some natures require more severity than others in order to wean them from the things of time and sense. Then again, sometimes God permits more tribulation to come to some than to others, not so much because they need it, but because they are able to bear it, and thus He gives to the world, as in the case of Job, an example of patient endurance in the midst of suffering.

We read, "Unto you it is given in the behalf of Christ, not only to believe on Him, but to suffer for His sake." It is given. It is part of the program, part of the contract to have a certain amount of suffering. We need it; it mellows us; it ripens us; it broadens us. It brings us into a point of fellowship with our Lord.

Again we read, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death." -- Phil. 3:10. And again, "Though he were a son yet learned he obedience by the things which he suffered."

Human nature shrinks from suffering -- shrinks from the cross. This is why Christ had to say to Peter, "Get thee behind me, Satan," because when speaking of His crucifixion, Peter protested and said, "Be it far from Thee." -- "Pity thyself."

In the next verse Jesus said, "If any man will come after me, let him deny himself and take up his cross (that which crucifies) and follow me."

I do not know why some natures seem to demand more trials than others. Whether it is due to the fact that they have more tenacity and stronger soul fiber than others and hence can bear more; or whether sin has played a greater havoc in wrecking and ruining them, and hence more sufferings and humiliations are necessary in order to get them through to heaven, I cannot say, but such is the case.

In Isaiah 28:27, 28, we read, "For the fitches are not threshed with a threshing instrument; neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."

"Bread corn is bruised; because he (the plowman) will not ever be threshing it."

Here we have three kinds of grain; one kind is quick to let go of its husk or shell and will do so with the stroke of a rod. Another kind holds on more tenaciously and needs to be beaten out with a staff, but bread corn holds on still more tenaciously and must be flailed out, or run over with a cart wheel.

It is strange that the chaff or husk -- the very thing that at one time was its life and protection, now becomes a hindrance and must be flailed, or beaten off. In like manner God must wean us and thresh us loose from the comforts and consolations of our early experience.

There are three classes who have to do with this threshing or flailing business.

I. Those Who Fail.

II. Those Who Endure.

III. Those Who Rejoice.

I. The first class is mentioned in Matthew 13:21. Here Christ was giving the parable of the sower and leaves the impression that only one-fourth of those who receive the pure, unadulterated truth bring forth fruit to perfection.

Again, we read that He will bring the "third part through the fire" and a remnant shall be saved.

We hope that more than one-fourth of those who hear the Gospel will get to Heaven, but according to these passages, only about one-fourth who hear the truth preached in the Holy Ghost will get an experience that will enable them to bring forth, "Some an hundredfold, some sixty, some thirty."

Christ distinctly says that the shallow ground hearer "received the seed," and anon with joy received it, "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

It is a sad fact that the majority of people who hear the clean-cut truth preached, though they assent to it in their minds and many go further and profess religion, yet there is no depth or stability of character about them. When the pressure comes-when misunderstandings come -- after the inspiration and enthusiasm of the revival have died down they become slack in their duties, are tempted with others, and because of these things fall out by the way.

They say that they have backslidden, but the fact is, they never slid forward; they were never genuinely converted -- they took up with a temporary relief and for the time rejoiced, perhaps shouted, perhaps submitted to all the rules of the people of God and mingled with them, embracing their tenets and views, but for lack of real depth, became unfruitful.

II. The second class who have to do with tribulation are spoken of in Romans 12:12.
"Rejoicing in hope, patient in tribulation."

In this class we find grace has taken a deeper root. We are told that they are "patient" in the midst of flailings and misunderstandings. This is an experience worth having and, sad to say, but few attain to it.

In Galatians 5:22, 23, are mentioned nine graces of the Spirit. Three pertain to our relationship to God, three to our relationship to others, and three to ourselves, but the most sadly lacking one is that of "gentleness". How few people have this characteristic well developed in their lives. How few Can bear contradictions and reproaches with patience, without the appearance, at least, of resentment; without giving a sarcastic reply when humiliated or misrepresented.

Again we read, "He that ruleth his spirit is better than he that taketh a city." Yes, he who is able to rule his spirit and hold his tongue in times of pressure is better than he who can preach a big sermon, then get tried over a collection or a crying baby. Do you know that there are but few people, even among those who make great professions, who can bear to be told their faults and take it patiently? The fact is, you dare not speak to them, or you Will immediately perceive in their conduct a disposition to retaliate. Unless you retract, or explain it all away, the result will be a coolness toward you, and perhaps a loss of friendship. Now all of this is contrary to the Spirit of Jesus and is indicative of a defective experience, not in sanctifying grace, but in saving grace.

I wonder if this is not the reason why comparatively few people receive the fiery baptism with the Holy Ghost. Is it not because they do not live clearly justified long enough at one time to be proper candidates for the second work of grace? They give way in spirit, if not in word and conduct, which means the forfeiture of the Divine favor. God bless you! Don't you know that you need not scold around home, become red in the face and make it unpleasant for others in order to incur guilt and condemnation? All you need to do is to give way in spirit and allow your heart to harbor ill-will and prejudice in order to lapse back into a state of ill favor with God.

This is a great weakness of the modern Holiness Movement. Too little is made of justifying grace. The standard is too low. People are allowed to believe that they can give way to murmuring, complaining, faultfinding and backbiting, and then on top of all this, come forward

and in one service seek and obtain the experience of holiness. It is false! They simply get reinstated and restored to their first love.

The difference between justifying and sanctifying grace is that in justification we get complete victory over everything; over every temper and habit that formerly brought us into bondage. We are overcomers. Like the disciples before the day of Pentecost, not only the devils, but our own devilish tendencies are subject unto us because of the nature of Christ within. But in sanctifying grace, we not only have victory over everything, but we get complete deliverance from everything -- from the inward stirrings of the carnal nature, from the unhallowed sensations that stir, though but for a moment, and are then subdued and brought into captivity.

In justification we get something we never had before -- we get all the graces of the Spirit, while in entire sanctification we get rid of that which we always had. In justification we get a peace that passeth understanding; in entire sanctification we get a peace that passeth misunderstanding. We pass right by things that formerly affected and annoyed us. And now, my dear hearers, how is it with you?

Do you have that grace that enables you to be patient in tribulation? Grace that enables you to hold still and answer never a word when insulted and abused. If so, you have great reason to rejoice, for you are a good candidate for a better experience.

III. And this brings us to the third class, viz., those spoken of in Romans 5:3. "Not only so, but we glory in tribulation also." This is the climax of Christian experience. He who has this experience, he who can "rejoice evermore and in everything give thanks," yea, he who, as Wesley says, "sees God in everything and cheerfully embraces it," is well-nigh omnipotent! Such a one is a puzzle and an enigma to the world and the devil.

If you have this experience, you will not necessarily be exempt from sorrow and trouble of various kinds, but you will have the ability, yea, the adaptability to turn it all to your account and the glory of God. It is this that confounds the skeptic and silences the guns of hell.

How remarkable to see an individual who at one time went down under the artillery fire of criticism and misunderstanding, but who now is able, like a beacon light, like an impregnable fortress, not only to patiently endure all that wicked men and devils can inflict and a merciful God permit, but who now is able to glory and rejoice in the midst of the fiery furnace! Yes, who like the three Hebrew children, harness up the flames of hate, affliction and tyranny, compelling them to simply burn off the bands that bound, thus defeating the concerted schemes of earth and hell, and making the devil ashamed that he ever had anything to do with him.

Man might be likened to a bar of steel, worth in the rough, \$5.00. But this same bar of steel can be made into horseshoes and bring \$10.00. When put through another process and made into knives it is worth \$200.00. When toughened, beaten and tempered and made into needles it is worth \$6,000.00. Put it through another and severer process and make it into mainsprings, and now it is worth \$200,000.00. But it reaches its climax when made into hair springs and brings \$2,000,000.00 Now it is worth sixty times the value of the same weight in gold. Think of it! A rough, old sinner kneels at the penitent form and after giving himself to Christ the wonderful

transformation begins and finally he walks off with God, keeping step as accurately as a regulator keeps time to the second. O brother, do not be content to be rated with horseshoes or knife blades. Insist on being your best for God. He sees wonderful resources and possibilities in you if you will only submit to the Divine process. Will you do so?

"And not only so." This means an addition to what has already been said. And what has already been said? We are told that "we have access by faith unto this grace wherein we stand." Standing grace is nothing more than justifying grace, though superficial teachers teach otherwise. Yea, in addition to this grace wherein we stand, and rejoice in hope of the glory of God, we glory in tribulation also. We outwit the devil. We defeat him at his own game, if you please. We rejoice, not because of ill happenings and provocations, but because all the chaffings and questionings against the Divine Providence are gone.

When a young man I worked in the blacksmith shop. In case I desired to draw out a heavy piece of iron and make it into some useful implement, I took the large tongs and, seizing the iron, plunged it into the furnace and after heating it to a white heat brought it out upon the anvil. Then calling to a helper I asked him to take the sledge-hammer and strike for me. With my left hand I held the iron and with the other used a small hammer. To an onlooker it might appear as though I were simply playing with the small hammer and making the helper do all the work. But no, he does not know where to strike only as the little hammer indicates the spot. The little hammer was also used to indicate when to stop striking, by a gentle tap upon the anvil.

In like manner the Lord deals with us. In the first place we are too crude and crusty for Him to use, hence He is compelled to resort to the beating process. First He plunges us into a furnace of affliction or misunderstanding. Next He calls upon the devil or some opposer to strike for Him. Of course they are always glad to accept for they have been waiting a long time for this opportunity. Our blessed Lord, however, always reserves the right to hold the tongs, and give the gentle tap the moment we have learned our lesson. Were it not that He keeps a steady hold on us we would never survive. Thank God the devil never gets the tongs.

Again we read, "He will give grace and glory: no good thing will He withhold from them that walk uprightly." There are many saints who have grace sufficient to keep patient under all circumstances, and this is remarkable, but God purposes to give not only grace, but glory, and this is what is so sadly lacking among the generality of professed Christians. It is the glory, the anointing, the holy unction, that makes sinners feel cheap and little. Oh! that you had more of it. If you had, more people would "run unto thee because of the Holy One of Israel, for He hath glorified thee." You would then not only be a rebuke to worldlings and compromisers, but a living and glorious invitation to come to Jesus.

Brother, sister, just in proportion as you lack this glory, you will be a hindrance to the cause you represent. Sinners will not give up their worldly pleasures until they see something in you that far eclipses and surpasses their transient joys.

"Still nigh me, O my Savior, stand,
And guard in fierce temptation's hour;
Hide in the hollow of Thy hand;

Show forth in me Thy saving power;
Still be Thy arms my sure defense,
Nor earth nor hell shall pluck me thence.

"When darkness intercepts the skies,
And sorrow's waves around me roll,
And high the storms of trouble rise,
And half o'erwhelm my sinking soul;
My soul a sudden calm shall feel,
And hear a whisper, 'Peace be still!'

"Though in affliction's furnace tried,
Unhurt on snares and death I'll tread;
Though sin assail, and hell, thrown wide,
Pour all its flames upon my head;
Like Moses' bush I'll mount the higher,
And flourish, unconsumed, in fire."

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09 -- MARKS OF HEART RELIGION

I am to preach to you today on the subject, "Signs of Heart Religion," and I will take the text in Psalm 119 and the 80th verse: "Let my heart be sound in thy statutes; that I be not ashamed."

The great need of this age is good inside material. Contractors are aware of this. They know that if they Cry to deceive by covering up defective material with putty and paint, in the end it will not pay.

An automobile may look nice and the horn may sound well, but the real test is the inside -- the engine.

A street car may be nicely painted and the seats cushioned, but the question is, can it climb the hill loaded down with human freight? The machinery underneath will tell.

In like manner, the supreme test of religion is not the tongue, as some would have us believe, but the heart. We have a great deal of noise and outward pretense to piety, but this is not nearly so important as inward holiness.

We have a lot of mouth religion, tongue rattle; but here the Psalmist is praying that he may have heart religion. Not my head merely, but "Let my heart be sound in thy statutes; that I be not ashamed." When I want to have a good time praying in secret I generally get some of John Wesley's or Isaac Watt's poems. Here is one of Charles Wesley's:

"What is our calling, glorious hope,

But inward holiness?
For this to Jesus I look up;
I calmly wait for this.

"I wait till He shall touch me clean,
Shall life and power impart;
Give me the faith that casts out sin.
And purifies the heart.

"Refining fire, go through my heart,
Illuminate the soul;
Scatter thy life through every part
And sanctify the whole."

If I could not get a Bible, I would take the old hymns and preach from these.

"I love Thee, I love Thee, I love Thee, my Lord,
I love Thee, my Savior, I love Thee, my God,
I love Thee, I love Thee, and that Thou dost know,
But how much I love Thee, my actions will show."

Well, what are some of the characteristics of heart religion? I have in my mind four:

I. Purity Of Intention.

II. Joy -- Holy Joy.

III. Heart Forgiveness.

IV. Sound Doctrine.

The first sign of heart religion that I have in mind is Purity of Purpose or Intention. My proof text is Daniel 1:8: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." He purposed in his heart. I wish in all our revival meetings we could get more people to enter into that covenant relationship with God that Charles Finney preached so much about. It grieves me when someone comes walking up the aisle and shakes hands with the preacher (or anybody for that matter) and says, "I would just give the world if I were as happy as you." Of course, this is just what you must give up -- you need to give up the world -- but you have your eye on the wrong thing, and I do not know who is to blame unless it is you and the preacher. We have gotten the idea in some way that the sum total of a right relationship with God is a happy feeling. If one can work up to that pitch, he concludes of course he is saved or sanctified. What this hungry soul ought to say is not, "I would give the world to be as happy as you" but, "I would give the world if I only knew that I was right." I would rather have a clear conscience, one that is right with God and right with my fellow creatures, than to feel good, shout, or speak in tongues, or lay hands on people and see

them healed. I would rather be in right relationship with God than be able to cast out demons or do wonderful works.

Charles Finney preached in London for six weeks, one time, before he gave an altar call; then he said to the old Rector, "Now we will have the inquiry meeting," and fifteen hundred people crowded into that building. He said, "It was with great difficulty that I kept them from going into despair. One man fell down at his seat, and said, 'I have committed the unpardonable sin, and there is no hope for me.' Another said, 'I am afraid I have sinned away my day of grace.' Some of them had to be carried out on stretchers, and others fell on the street as they were going home."

Say, would I not like to have a revival like that! But we are living in fast days. We must have hothouse revivals, and we urge people just as fast as possible, and many times they have to come to the altar at the next revival because they did not lay the foundation well enough; they did not enter into a covenant relationship with God.

I want to be right with God, blessing or no blessing, feeling or no feeling. I want that covenant relationship with God, then when the blessing comes I have this much extra that I do not deserve; and if the blessing does not come, I will be true to God, anyway. Isn't it fine to meet a man or a woman who is like a hitching post, and will stand for God if the horse gnaws the post half in two? Give us folks who have a hitching post experience, a backbone like a crowbar, who will not give in just because someone looks cross-eyed at them, but who have entered into a covenant with God to be wholly His, and go through with Him, come what will! I have seen so many people who, if they got a little money, would get the big head. There are others who, if they are noticed and praised, will swell out and get conceited; if they are not noticed, they will shrink up and blow away. But God wants you to enter into a covenant with Him, so that whether the leader asks you to sing anything special or not, or gives you a front seat or not, you will stand by anyway. You want an experience like a cube. You can kick a cube all over the camp ground, and when you get through kicking it, the right side is always up.

II. We need not only a covenant relationship with God, but we need it on fire, we need Holy Joy. Psalm 97:11: "Light is sown for the righteous, and gladness for the upright is heart."

David prayed: "Restore unto me the joy of thy salvation." If you feel the need of praying this prayer, pray it; but remember this, when you are praying it you are praying a backslider's prayer. If you are living where you ought to be, you will have joy, for it is one of the fruits of the Spirit. In the 14th chapter of Romans we are told that 'the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' It is too bad that a lot of people have given up so much and have not received much in return. There is something wrong! I declare if you are in right relationship with God, you will have your share of holy joy.

But here you must be careful, for there are three kinds of joy, and if you are not careful you will be satisfied with the wrong kind. There is human joy, satanic joy, and Divine joy. What is the difference? What is human joy? Sometimes you are singing a good, lively song, and the first thing you know, you are wrought up to a wonderful pitch; it is nothing but enthusiasm, but you imagine you are blessed. Rev. H. C. Morrison wrote in his paper, about a camp meeting and

said it was a wonderful meeting. There was a wonderful choir and the most wonderful singing he thought he ever heard. He said, in fact, the singing was too good, for the people sang for half an hour, until they were intoxicated on music; and after they were thus intoxicated, they were wrought up to such a pitch that it was hard to preach them under conviction. It was just emotion; they felt good under the music, and it was nothing but human joy. I have seen it more than once!

Satanic joy. James speaks of it and says, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil." Evil joy; rejoicing in the thought of getting rich. Rejoicing at the thought of spiting somebody is another phase of satanic joy. Some people feel good if they can spite another person. It seems some men enjoy their meals better if they can humiliate their wives. This is satanic. "What biscuits and what coffee! I wish you could make biscuits like Mother used to make;" or maybe he will go farther and say, "I wish you could make biscuits like my first wife used to make." Some men seem to feel a delight if they crush their wives' feelings. Then when such a one comes back from town and sees his wife crushed and crying, instead of apologizing, he says, "There is going to be an excursion next week; how would you like to take it in?" She does not want an excursion trip or a new hat, she wants him to speak nice to her and treat her as when he first courted her.

Sometimes it is the woman who acts ugly and pouts because she can't have her way. She may look like a peach when things please her and then fly into a rage when crossed or contradicted.

But there is Divine joy. What is that? The joy that makes you joyful, and you hardly know what you are joyful about. You have no money or land, but are happy anyway. You know your sins are forgiven, you know you are in right relationship with God, with every man, every woman, and with your own conscience. It is a wonderful thing to be in right relationship. No man is in right relationship with God who is in wrong relationship with any woman. No woman is in right relationship with God who is in wrong relationship with any man. No man can be in right relationship with God, and bear down on his employees. And no employee can be in right relationship with God, and shirk his duty to his employer. If you are in right relationship, you will have holy joy.

III. Very well, let us see how it works out. It works out by manifesting heart forgiveness. God works His grace into our hearts and we are to work it out. Listen to what the Word says about it. -- Zech. 8:16, 17: "These are the things that ye shall do. Speak ye every man truth to his neighbor... Let none of you imagine evil in your hearts against his neighbor." Get so well saved you are saved not only from evil speaking, but from evil surmising. When you see two persons standing together and they glance at you, do you imagine, "I believe they are talking about me," and then feel uneasy until you inquire and find What they were talking about? It is a wonderful thing to be saved from imagining evil; you feel no evil and cannot surmise evil. Is it not nice to be saved like this? This gives you peace and rest, no matter how folks talk; you are happy anyway. It puts you where you hope for the best in everybody.

Here is another sign on the same line. Eph. 4:31: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Say, if you are going to have peace of soul, you need to carry with you a lot of forgiveness, and forgive people even before they ask you. I have heard people say, "I will forgive them if they come and ask it." You want them to wiggle around like a worm on a hot griddle, do you? You must go further than that! Forgive them before they ask it.

Wesley, after dealing with a young stubborn preacher said, "Now will you apologize?" The young fellow emphatically answered, "No!" "Well then," replied the big-hearted Wesley, "if you will not apologize to me, it becomes my bounden duty to apologize to you." This broke the stubborn will more successfully than a demand for his parchments. Some people will never submit because of severity, but they will through tears and tenderness. God of all grace, give us wisdom in dealing with different dispositions and temperaments.

IV. What is the last characteristic of heart religion? We must have not only Purpose of Soul, Holy Joy and Heart Forgiveness, but Soundness of Doctrine. Here is our proof text: Heb. 13:9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." I would not be at all surprised if some of you who are here today would be swept off your feet in the next year or so, embracing some kind of false doctrine,

That elderly woman without any knowledge of theology, who can hardly sing a song or pray a prayer, if she has the Holy Ghost, she can understand when a preacher preaches something false. She says, "I feel strange about it; it is a strange doctrine." Who is it that we find with the Christian Scientists and other false cults in their big temples? We do not find coal miners or ditch diggers, but lawyers, doctors and senators. What does this prove? It proves that the devil and false doctrines are more than a match for brains or a college education. What they need is the Holy Ghost.

Oh, the number of good people who have been led astray in the last five years by false doctrines! I know certain missionaries, who have been led astray. One man was a mighty missionary. When I preached in Japan He interpreted for me. What is he doing now? He is selling real estate in Chicago on Sundays. His wife was at one time such an example and a plain pilgrim, but now she looks like the world. There was another mighty missionary, one of the greatest missionaries southern Africa ever had -- what is he doing now? He is in Los Angeles under an assumed name, going around smoking big cigars. I tell you, false doctrines and the devil are more than a match for you! "It is a good thing that the heart be established with grace." You ought to seek salvation; or, if you are saved, you ought to seek holiness, for you do not know what the devil will get you into. Bow your heads!

My God, preach to this people more forcibly than I have been able to do! O my God, put it on us, bear down on us! There may be someone here who is called to preach, but who has never died out to the bottom, and in a little while he may be off preaching in a popular church; or there may be a missionary here -- a young woman called as a missionary who will marry a drunkard. O my God, fix us up so well that we will never get out of fix -- never mar Thy first plan for us! Weaken us where we are too strong, and strengthen us where we are too weak!

"Try us, O God, and search the ground
Of every sinful heart,
Whate'er of sin in us is found,
O bid it all depart.

"If to the right or left we stray,
Leave us not comfortless;
But guide our feet into the way
Of everlasting peace.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

"Help us to build each other up;
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

"Then when the mighty work is wrought
Receive Thy ready bride:
Give us in heaven a happy lot
With all the sanctified."

-- Charles Wesley.

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10 -- MARKS OF A FALLEN STATE

Text: Rev. 2:4, 5: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent."

The Revelator wrote this message to the most exemplary church I ever read about -- a church where they had a sweeping revival for two or two and a half years, under the mighty Apostle Paul; where they burned up their books "which did not tend to the knowledge or love of God" as Wesley said; in this respect they went further than some of us today. They burned up books valued at "50,000 pieces of silver."

But the sad thing, great as that revival was, in less than fifty years, as near as I can calculate, the words of my text were applied to them: "I have somewhat against thee because thou hast left thy first love." Rev. B. T. Roberts, first general superintendent of the Free Methodist Church, made the startling statement years ago: "History shows there never has been a

church or movement that has retained its original purity, simplicity and power longer than one generation -- about forty or forty-five years."

Perhaps after preaching several days in their midst and having posed as an apostle, some of those eagle-eyed members at Ephesus said, "What is wrong with our evangelist? Are we prejudiced, or what is wrong? What is wrong with this apostle who claims to be ordained by John and converted under Paul and is now on his way to Philadelphia or Smyrna, and stopped off here at Ephesus to give us a ten-day meeting? We feel strange about him. God forbid that we should be biased; suppose we have a secret conference." And they get him into a private room, where they ask him about his credentials and former life; they had such discernment that they found he had two living wives, or abused the one he had; or he had left bills unpaid over the country; or something else was crooked about him, and they tried him and proved him to be a "liar." Would to God we had such discernment nowadays that we could locate the rascals before they do their dirty work! But is it not sad that it is possible to have this discernment and yet to have lost our first love? How near we can be right, and yet be wrong!

From this, let us notice a few marks of a fallen state. What constitutes a fallen condition? If in the past I have been in a better state than I am at present, just to that extent I am fallen. If in the past I had more love for the Bible; if in the past I had sweeter times in communion with God; if in the past I was more conscientious in the outlay of my money; if in the past I had more victory over my appetite than at present, to that extent I am fallen. Here are some marks of a fallen state:

I. Cessation Of Growth.

II. Cheeks Of The Spirit Disregarded.

III. Censoriousness.

I. Cessation Of Growth. When vegetation ceases to grow, the next stage is decay. When water ceases to flow, the next thing is stagnation. When we cease to go up stream we start the other way. Backsliding begins in the heart. Long before a person acknowledges he is backslidden, he has broken step with God inwardly. It may be imperceptible to his nearest friends, but God sees that he has come to a standstill and has become satisfied with present attainments. A growing soul is like a growing boy -- continually outstripping his old clothes. He is getting new sermons, praying new prayers and seeing new visions of Christ. It is a pity when children and others learn the prayers or testimonies of those with whom they dwell. Such prayers have evidently gone to seed, and are indicative of a stagnant condition. A preacher may use the same text, but if he is living in the Supernatural he will bring forth new things and say something he never said, read, or heard before. When he or anyone else falls into ruts and a sameness of expression, it is a sign of cessation of growth. Spiritual development ceased and perhaps years passed before he became aware of it. Too bad!

The backslider may declare he is right and shout more loudly, pray longer and preach with greater emphasis than ever. He does so to quiet his own fears, keep others from becoming suspicious, or to ward off conviction by the Holy Ghost. Sometimes he will talk vigorously

against the very thing that is sapping away his spirituality. He may do this with the hope of recovering himself. He is so busily engaged that he does not have time to investigate or take an invoice of his stock of grace. If he has misgivings that all is not well, he calls them temptations or something else, and hurries off without sitting in judgment on everything that is questionable. He hopes all will be satisfactory when certain conditions change for the better. He is almost afraid to listen to the inward warnings or suspicions of his soul, lest there should be a semblance of truth back of them. Oh, that he would stop long enough to look all these things out of countenance and insist that every voice be hushed except that one that assures him God is well pleased with everything.

Friend, do not easily and quickly pass over "insignificant things" that do not seem to amount to much; things that no one sees or knows anything about, yet are large enough to cause your downfall in the end. Doubtless the devil finds as much delight in seeing a well-saved soul take the first step -- the first little departure from God -- as in after years seeing the same soul wind up in disgrace.

We remember a case years ago that will illustrate this: A backslidden man, formerly a class leader, was at the altar at a camp meeting. Everything was dark and he could get no special help. After several occasions of seeking I ventured to ask him privately how he came to get away from God, and he answered by saying, "I got drunk." I told him he was mistaken, that this was simply an outward evidence that he had backslidden in heart, perhaps months before. "Tell me, now," said I, "what was the first little thing you did that grieved God, and from which you were not able to recover yourself." Then in an undertone he said, "I hired a horse and buggy," and here he hesitated.

Now, a whole history could be written around that "horse and buggy." The beginning of it dated back a year or more before the buggy ride was taken. The man was a class leader, and in going some distance to church, had to pass by a home where lived a good sister, a member of his class. When the nights were dark he took a lantern to avoid the mud and see how to cross the ditch at the meadow fence. Sometimes there was a good-sized company, then again in bad weather only the "faithful two." His wife was a good, true woman, but not very spiritual, nor gifted in song. This led him to say to himself, "I wish my wife could sing and pray like this good sister who never misses a service; she has such good judgment in selecting the right songs, and I would surely be a happy man if my wife were as great a help as Sister ____." Once in a great while "Sister Faithful" did not go to service, and then our brother was at a loss and said to himself, "I am afraid we will not have much of a meeting tonight; I wonder if she is "sick." This thing went on until at length they could tell each other's thoughts and feelings, which was a great help (?) in selecting songs and instructing seekers. They also felt free to speak to each other of the faults of their absent companions. It seemed providential that they should take the same bus or train to and from camp meetings and general gatherings.

Finally the way was sufficiently prepared for the wily old Serpent to suggest a buggy trip to a famous cave in the mountains. The man lay awake at nights wondering if he should, and as he glanced over at his true and hard-working wife, the Spirit kept saying, "Don't do it! Don't do it!" After many a night's struggle, with heart beating hard enough to jar the bed, he got the consent of his mind, and then the devil took possession of him.

Now he was ready, like David, to make plans how to carry out the hellish design. "How shall I keep my wife and others from knowing it? I will pretend that I am subpoenaed as a witness on a trial in the adjoining town. And where shall I meet the other party? Out at that old, abandoned mill."

Here is where backsliding begins, in the mind, in the secret imaginations of the heart. O my brother, crush, as you would a deadly viper, the first suggestive thought, the first tendency to look or lean in the wrong direction. Herein is your only hope. Others have fallen from higher pinnacles than you have reached, because they began to trifle.

II. Another Mark Of A Backslidden State Is Disregarding The Checks Of The Spirit. The Holy Spirit is true to every soul. He inspires us to move out. He checks us to hold back. He is very easily pleased or grieved. It does not require a long time for a lover to find out what pleases or grieves the one he loves. In like manner when one falls in love with his Lord, he will soon know what pleases Him and "do those things." He will also studiously avoid what grieves Him. It is hard to say how often one may grieve Him on the same point and not incur guilt and condemnation, but a loving soul will not want to try the experiment. Doubtless many souls backslide in heart, but recover themselves So quickly they do not count that there has been a real break in experience, nevertheless such is the case. There are comparatively few who have never had a break for a moment, but such an experience is gloriously possible.

The backslider ill heart disregards the checks of the Spirit in the matter of "redeeming the time." He can waste precious moments down town, or in unprofitable reading and conversation, or in lounging around pampering the flesh. This is why David and many others since his day have fallen into sin and disgrace they were idle and self-indulgent. Oh, beware!

III. Another Mark Of A Backslidden State Is Censoriousness. Webster says that censoriousness is "a disposition to blame and condemn; severity in making remarks on others or on their writings and manners, often implying ill-nature, ill-liberality or uncharitableness."

Finney says, "A censorious spirit is conclusive evidence of a backslidden heart. This is a spirit of faultfinding, or impugning the motives of others, when their conduct admits of a charitable construction. It is a disposition to fasten blame upon others, and judge them harshly. It is a spirit of distrust of Christian character and professions. It is a state of mind that reveals manifestation of uncomfortable feelings toward individuals. This state of mind is entirely incompatible with a loving heart, and wherever a censorious spirit is manifested by a professor of religion, you may know there is a backslidden heart."

It is the same thing which causes some people to appear so well when away from home or when company is present, but at other times are touchy and contrary, so as to be hard to please. No difference how such an one smiles, while in meeting or when things are agreeable, if he is stubborn and self-willed when crossed or contradicted, he does not need the "Second Blessing," but rather the first.

We read "The backslider in heart shall be filled with his own ways." This is true. One of the greatest hindrances to a revival is a dear, old, "charter," (charred) church member. He once had the fire, but it is gone out.

This zealous backslider is filled with his own devices, his own plans, his own visionary schemes. As a result he manifests touchiness when he is not recognized or appreciated.

He is filled with his own way of praying long, dry prayers, but cannot see that it hurts the meeting. He is filled with his own way of testifying and generally repeats the same thing.

He is filled with his own prejudices, hence is loath to read or hear anything that might change his views or bring him under conviction.

He is filled with his own enmities, hence it is easy to imagine that some one has mistreated him, He can call to mind unpleasant things that transpired years ago, but still they are fresh and cherished with a feeling of bitterness.

He is filled with his own deceptions, and now he can embrace strange doctrines which were formerly denounced. "The light he once had is become darkness. This is why so many backsliders take up with Christian Science, Seventh Day Adventism, and other forms of devilism.

He is filled with his own ways of doing things around home, such as making fires, feeding cattle, conducting family prayers (if he has them) and no one can change him one iota, for he is in a rut and cannot get out. When a woman is backslidden she is so exacting and particular about cooking, drying dishes, dusting furniture, and doing other duties, that no one can assist her with ease.

These are some evidences of a heart void of grace. Many more could be given, but it would not do any good to one who is "set in his ways." Too bad! I have tried time and again to restore such a one to the simplicity of his first love, with but little success. We have actually been pained in spirit to hear one of these beat the air, hammer the bench, and bellow around the altar. The hollowness of the sound and the vacancy of the look had a tendency to disgust and drive good people away rather than convict them and bring inspiration to the meeting. But we could not help him, for the poor, deluded soul was "filled with his own ways," and had to run his course. Sometimes such souls have to fall into open sin and disgrace themselves before they can see their true condition.

A gentleman stood on his porch watching the storm sweep across his beautiful lawn. Though there was not a hard wind, his favorite tree fell with an unexpected crash. After the rain ceased he walked over to see why it had fallen. Lo, it was decayed in the center. Then he remembered how he, when a boy, had carelessly given the tree a stroke with an ax. It had healed over, but not until a drop of water had seeped in and started a streak of decay which reached the center; and this was the cause of its downfall.

Likewise, dear friend, you may appear all right; you may have withstood many storms, but if in the past you gashed your conscience and did something that has never been properly confessed and healed over, remember, your time is coming to go down and bring disappointment to yourself and the work of God. Make all haste then to get cured at the core!

The history of many a man who has fallen from a high pinnacle can be written in two words, arrested development. He ceased to get new revelations from the skies; he ceased to have long seasons of communion with God. He ceased to be scrupulously conscientious in money matters, keeping promises and other "little things."

"Be not deceived!" "Remember therefore from whence thou art fallen and repent. Do not try to do anything else! It is all-important that you look squarely at everything until it ceases to exist. It will never do to put on a bold front and make believe all is well. This will simply open the way for greater deceivings and delusions. Go back in spirit where you first broke step with God and begin where you left off. Take up your cross where you laid it down. Renew your covenant once more and declare your allegiance to God.

You will find Christ waiting for you where you last saw and forsook Him. His mother lost Him--the last one we would think of doing so. And she lost Him in the temple -- the last place we would think of losing Christ. Many do this -- they lose Him amid the multiplicity of religious duties and doctrines. Perhaps this is where you have lost Him. But as Christ's mother found Him where she lost Him, you may also if you, in like manner, retrace your steps and seek as earnestly as did she.

"O for a closer walk with God,
A calm and heav'nly frame;
A light to shine upon the road
That leads me to the Lamb!

"Where is the blessedness I know
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.

"Return, O holy Dove, return,
Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

"The dearest idol I have known,
Whate'er that idol be,

Help me to tear it from Thy throne,
And worship only Thee.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

-- William Cowper.

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11 -- MARKS OF SOUL DEATH

Text: "The soul that sinneth, it shall die." -- Ezek. 18:4.

It becomes the duty of the faithful ambassador of Christ to speak, not only of the glories of heaven, but of the horrors of hell; not only of the felicities of the redeemed, but of the torments of the damned. I am to speak to you tonight on the different symptoms of soul death, or how a soul dies.

It may be proper to notice the analogy between physical and spiritual death. The fact is, the soul has at least five senses, as has the body. For instance, we read, "O taste and see that the Lord is good." Here we have soul-taste and soul-sight. Again: "Incline your ear... hear, and your soul shall live." Here we have soul-hearing.

We do not die physically; as a rule, until we have first paved the way, and through exposure, overwork or intemperance, given disease a foothold and a place to begin its deadly work. There is death all around us, and we take in millions of disease germs every day; but if our bodies are perfectly healthy, we are immune and able to kill or throw off these bacteria, so that they find no place to begin operation. The poet Heber says:

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its perils every hour!"

Scientists tell us that on a coin, and especially on paper money, there are millions of poisonous germs. They tell us that one fly is capable of carrying seven millions of these deadly creatures. Why is it, then, that we do not die off like rats, with the bubonic plague? Simply because we manage to keep up enough vitality to resist and overcome these infinitesimal foes. But, finally, we weaken, succumb and die. Let us illustrate:

Here is a strong healthy man who has never had a sick day in his life. He cannot sympathize with

those who are ill. But because of exposure or disregard to the laws of health, he begins to fail. The first symptom may be indigestion; then dizziness; then night sweats; then he is unable to stay in his place of business all day; then we see him reclining in the hammock on the front porch; then he is in bed part of the day; then he can sit up only long enough to have his bed made; then he cannot feed himself; then he has sinking spells; and lastly, his loved ones gather around his bed to see him gasp his last breath. Now, it may have taken weeks, months, or years for all this to have transpired, but finally the once healthy man expires.

I saw a man in India who had been rotting to death for sixty-five years. When I first walked into the hospital, the doctor showed me about fifteen beautiful Hindu girls with no sign of leprosy, except a little white spot on the arm about the size of your thumb nail. Down in the next ward we saw the disease doing its work more violently; there was a poor fellow whose palate had rotted out. In the next ward the end of one finger was off; in the next, all the fingers were gone; the next, a hand gone; down a little farther, the end of the nose was eaten off and nothing but the bone protruding; on farther, one of the ears had dropped off; then one of the eyes was eaten out; and lastly, here is where I saw this awful spectacle of suffering humanity.

Here I saw an old man who had been rotting to death for sixty-five years; he was about eighty years of age. If I could bring that spectacle before you tonight, you would feel insulted and would want to throw a sheet over him. You would not want to look at such a sight; but, do you know, if I could see these "inner men," these precious souls, before us who are diseased by sin, I would see a sight just as awful. If we could see a lost, unsaved soul, we would behold, from the crown of his head to the sole of his feet, nothing but "wounds and bruises and putrefying sores." For that is the way the most respectable sinner looks tonight, in the eyes of God, from the "crown of his head to the sole of his feet there is no soundness in him."

Now I want to notice how you die, especially if you have been once converted and sanctified. I want you to notice how a healthy soul dies, as there is an analogy between a healthy soul and a healthy body. I will mention five stages in the death of the soul:

I. Death To High And Holy Purposes.

II. Death To The Checks Of The Spirit.

III. Death To The Voice Of Conscience.

IV. Death To Good Influences.

V. Death To The Soul.

I. Death To High And Holy Purposes. In order to follow the analogy, let us begin with a healthy soul. This will take in those in the amen corner, including preachers and Christian workers. When these who have been in the forefront of the battle for years and have sacrificed much -- when these begin to let down and slacken their pace, soul paralysis sets in. With additional cares, or perhaps feebleness of age, one may not be able to be so active in the work of

the Lord as in other days, but he need never lose the intense zeal and love for souls. If he cannot go so much as formerly, he can make up for it in some other way, as in writing or holy intercession. It is so easy to feel that, because one has been more or less successful, he can be placed on the honorary list and still draw full pay. It is so easy for one to feel that since he has been so intensely zealous and self-sacrificing, he can afford to let up a little, and still he will be in advance of the generality of professed Christians. O brother, that was a sad moment when you came to this decision; when you obtained the consent of your mind to become an ordinary, second-grade saint. That was a sad turning point in your experience when you were content to compare yourself with those around you; when you became satisfied with present attainments. This was your first step downward, and unless you can catch your equilibrium, you will end in disgrace and despair.

This was his first step toward hell. The arch deceiver watched for years to see the aggressive saint come to this standstill. From this moment he became less fiery, less self-sacrificing and more self-indulgent. Now he is prepared to come down from that high plane upon which he formerly walked. Those holy ambitions and aspirations to be an "extraordinary saint," as Whitefield prayed to be, no longer thrill his entire being.

II. Death To The Checks Of The Spirit. This is the second symptom of a dying soul. Up to this time the soul has been quick to heed the slightest check of the Holy Spirit. But now he begins to question the importance of "non-essentials," he fails to discern the gentle whispers and warnings of the Spirit. As the sensibilities become blunted and benumbed, the soul fails to distinguish the voice of the Spirit from other voices. The clamorings of the flesh now become more tyrannical and demand attention. Little by little the sick soul weakens and loses its power of resistance. Oh, that such a one could once more arise, shake off the chloroform of hell, and again be master of himself and his surroundings! Thank God, occasionally such is the cause.

There are but few people who do not grieve the Holy Spirit more or less. Have you ever noticed while in conversation or when about to make a hurried decision, how true the Spirit was to check you? There was a time when the Spirit got ahead of every one else and was first to call your attention to some unwise or inconsiderate thing; but now you can reason away former convictions, and practice things which at one time would have shocked you. Friend, put on the brakes, for you are nearing the third mile-post toward hell!

III. Death To The Voice Of Conscience. After the soul is so far paralyzed as to be insensible to the gentle checks of the Spirit, yet the thunderings of conscience may still be heard. Though the conscience may be seared, yea, smothered and stabbed until it is heard no more, yet there are times it will revive, stand erect and come at one, compelling him to throw up both hands and tell the whole truth.

I know of such a case: It was at a camp meeting in Michigan. A preacher's wife, who had been professing Holiness for years, was present, and God cornered her. She turned deathly pale, twisted from one side to the other, then called her husband and told him that though she had lived with him for years and had professed all kinds of grace, she was a hypocrite and must now confess the sin of her life. She told him it would more than likely cost them every dollar they had, and all that their parents had; and, in addition, she might be sent to the penitentiary for a

long term of years. He answered her, "Go ahead, wife, tell it all, and I will stand by you." Then she began and told him in substance the following: "When I was a young girl, another young woman and I kept a millinery store. We did well for a time, but finally began to fail in business, and saw we must lose everything. But our goods were insured, and, rather than suffer the humiliation of bankruptcy, we decided to get the insurance which amounted to more than we could get for our stock of goods. Then I, with my own wicked hand, one dark night, lighted a match that did the deed. The fire did not stop with our little building, but burned a number of others. Several insurance companies were involved, but without a question our claim was met in full. The people were all sorry for us and never suspected for once that I was the guilty wretch. I have now made my confession, and a great, awful load is gone." There are many others who ought to belch out similar or worse things. And they would do it if we had more holy unction and awful power in the pulpit. God help us!

Another instance of a stultified conscience: A few years ago, in Louisville, Kentucky, there lived an old, hardened sinner. His will had never been broken when a child, and of course he became more incorrigible as he grew older. He fired boilers in a large factory and was so mean that no one could work with him. One cold day in November, a man who was on his way to Florida stopped and asked for work. He was given the job of helping to fire boilers. After several days' work he and the old stoker had a quarrel, and the stoker knocked him down with a poker. As he did not quickly arise, the old man examined him and found to his horror and surprise that the man was dead and his brains were oozing out upon the hearth, "What shall I do?" said he. "He is nothing but a tramp, and will not be missed. I will throw him into the furnace and that will be the end of him." But conscience revived and got upon its feet and went after him. Every time he opened that furnace door, two awful eyes of fire were staring at him. Every time he threw in coal, there he saw balls of fire. Finally he could stand it no longer, and asked for a furlough of a week, to go to Washington, D. C. But the dark thing followed him. He went on to New York, then up into Canada, then west to Seattle, Portland, San Francisco and down into Mexico. He remained absent four long years, until he thought he had about forgotten it.

Then he decided to go back home to old Kentucky. One day his former proprietor was surprised to see him walk into the office. "Well, well, old fellow, where have you been? We thought you were to be gone one week, and here it is about four years."

"That is true," said he. "I didn't treat you exactly right, but I never had seen much of the world, and I got a-going and couldn't stop. Perhaps I can atone for it by asking for my old job back."

"Yes, we have never been able to get anyone to stick to it like you. Report for duty tomorrow night." He did so, and determined, as he walked into the boiler room, "That old thing shall not get hold of me again." With one glance of the eye he noticed that everything looked familiar, and especially that one furnace. In order to brace himself up, he fired all the others first, but, sure enough, when he came to the dreaded one, there those awful eyes of fire were looking at him again. He slammed the door, only to have the thing repeated every time he opened it.

Finally, one day, as he was sleeping in his bunk, his helper heard him mutter, "I killed him with a poker and threw him in the furnace." The man ran upstairs and called the proprietor who, when he came, heard the same: "I killed him with a poker and threw him into the furnace."

"That explains," declared the proprietor, "why the murdered man never called for his wages." The old stoker had made believe that the fellow was only a tramp, and, after having worked several days, had gone on his way to Florida. But tramps, as well as other men, usually want all that is coming to them.

An officer was called, who gently awakened the sleeper, saying, "You are my prisoner."

"What for, I pray you?"

"For killing a man with a poker and throwing him into the furnace."

"Oh!" he shrieked, "have you found me at last! Take me!! Take me!! Hang me, or throw me into the furnace, for I have been in hell four long years!"

Yes, sinner friend, it is hard to get away from conscience, and yet some do. Instead of your glorying in the thought that you perpetrated some dark crime in the past without being found out, you should feel fearfully alarmed; for, remember, the longer and more successfully you cover it up, the more it will pile up and gather "wrath against the day of wrath." It is to your interest to confess it, throw yourself upon the mercy of God, and find refuge in the Rock of Ages. You can do so, if you will.

IV. Death To Good Influences. God has done, and is still doing, all in His power to head us off and turn our feet from the path of hell. One of the saddest things that can be said of man is that he has the ability to so harden himself that he becomes dead to all that is good. Nothing appeals to him except that which is sensual and devilish. All that a good God can ordain and set in motion for his salvation is to no avail. He is wide-awake to money-making or pleasure-seeking, but there is absolutely no response to the holy Sabbath, the prayer meeting, or the Bible. Yea, he can go farther and oppose family prayers, mock the people of God, and slander the servants of the Most High.

It is an awful fact that there are men walking all around us, loved ones near us, perhaps sitting at our tables, who are as dead to God and as hopelessly lost as a demon who has been in hell thousands of years. What are these souls doing? For what are they living? For what are they waiting? Simply living to help damn others and waiting to be damned themselves. Not because God wills it, but because they will be damned, and God cannot help it. God and every human agency must stand back and let the doomed soul rush madly on, closing his eyes to the light, his ears to the truth, and splashing his way through the blood of Calvary's Victim in order to make sure of hell.

V. Death Of The Soul. Oh, what a difficult task a soul has, to be damned! The pleadings of mother, the prayers of the saints, and the pangs of a dying Redeemer, all have to be met, spurned, and brushed aside, in order to make a bed in hell. Surely,

"Men dig deep,
And run themselves out of breath,
To overtake death."

Some have worked hard, early and late for many years, to successfully choke the voice of conscience, smother their convictions, and resist the influence of the Holy Spirit. They have worked hard, and would not God be in their debt if He did not give them their hard-earned wages? "The wages of sin is death" -- they can be earned. "But the gift of God is eternal life" -- it is a free gift, without money and without price. Will you have it? It is yours for the asking! Decide now!!

On the Rocky Mountains there is a certain point called the "Continental Divide." Here stands a barn, the eaves of which slope east and west. Two friendly raindrops, falling upon the apex of the roof, part never to meet again, one starting toward the Pacific and the other toward the Atlantic Ocean. Likewise two persons come and sit together in this service. One decides for Christ and heaven, while the other chooses the world with its follies and riches. They may be two friends, a brother and sister, a husband and wife, but the moment they decide in their minds, one to go one way and the other another, that moment the destiny of the soul is fixed. Oh, the eternal joys or sorrows, the everlasting bliss or banishment, that hinges upon a simple choice! Which will it be? Oh, be careful! Three worlds are anxiously looking on, and you cannot afford to make the wrong decision! Choose now for Christ, and you will never be sorry! Heaven help you to act now the way that you will wish you had when the things of this earth are fading out of sight and eternity is becoming awfully real!

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

"To pass that limit is to die;
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

"The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please,
And care be thrust away,

"But on that forehead God hath set

Indelibly a mark;
Unseen by man, for man, as yet,
Is blind and in the dark.

"And yet the doomed man's path below,
Like Eden, may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

"He thinks or feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed -- but damned.

"Oh! where is this mysterious bourne,
By which our path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?

"How far may we go on in sin?
How long will God forbear?
Where does hope end? And where begin
The confines of despair?

"An answer from the skies is sent:
'Ye that from God depart!
While it is called today, repent,
And harden not your heart'."

* * * * *

12 -- THE FEAR OF THE LORD

Scripture Reading: 1 Kings 18:1-16.

My subject tonight as the Lord may help me, is "The fear of the Lord." I'll take for a text a part of the third verse: "Now Obadiah feared the Lord greatly," and in connection with this third verse I wish to take part of the twelfth: "But I thy servant fear the Lord from my youth."

Sometimes people -- sinners -- look on and say to themselves, "What is gained, anyway, by fearing the Lord? Is there any profit in serving God?" They say that they have as good times, or better, than the Christians.

I am going to pick out, from this reading of sixteen verses, some thoughts from the life of Obadiah. If we were to read this outside of the Scriptures we would call it the biography of Obadiah. When God writes a man's history, He does not need to say much. He tells us a great

deal in sixteen verses. If some of you knew that God was going to write your history, you wouldn't want Him to say very much. He might say too much. But here in these sixteen verses we find some wonderful thoughts regarding this remarkable life. It tells us that this young man feared the Lord from his youth. It also says that he feared the Lord greatly.

And what will such a life guarantee? It will guarantee at least four things:

I. Protection.

II. Promotion.

III. Perpetuity.

IV. Prosperity.

I. It is worth much to feel securely protected against all loss, against all danger. In the Southern states a woman does not feel safe after dusk to pass through a cotton patch or strip of woods, or in fact to go anywhere without some one accompanying her. She has heard and read so much about sensual brutes assaulting white women and shattering their nerves for life that this has become the one common dread to Womanhood. But let me quiet: and relieve your fears. Here is a sure guarantee against misuse or abuse -- fear God and honor Him in your thoughts and life and He will protect you.

But let a girl paint her face, frizz her hair, stand around soda fountains, giggle and laugh aloud, take rides and walks with a young fellow who wears a red necktie and blows cigarette smoke through his nose, and it will be a miracle if she is not ruined before she is eighteen. She thinks she is loved and admired above others, but she is mistaken, for all that these young libertines care for her is that they might ruin her.

Young lady, do you want a guarantee for a happy married life? If so, live so close to God that He can choose for you. If you trust to your own, or perhaps even your mother's choosing, you may make the mistake of your life. Do not deceive yourself in a young man simply because he is polite, has money, and treats you freely. His goodness may be only skin deep. If you want to know his real worth, find out how he treats mother or little sister at home. If he can be ugly to his mother and refuse to get her wood or water, he will do the same to you later on. If he can be unkind to his little sister and hurt her feelings, remember your time is coming.

What do I see? I see multitudes of heartbroken women! What are they doing? They are walking their little bedroom floors tonight, with bowed heads and hot, scalding tears streaming down their faces. Listen to what they are saying: "My God! Why was I ever born? I thought John was a good man, and because he had money, I fondly hoped for a nice home with servants and furniture ever so fine. But where is he? Off gambling or with some other woman, and here I am without necessary comforts, with these little children crying for bread! What shall I do? Were it not for fear of plunging into hell I would now end the whole thing." Yes, there are, right now, many haggard, lonely women who were once just as pretty and had just as many friends, and as fair prospects as any of you, who are saying or at least feeling these very things. How did it all

Come about? By flirting, by sitting halfway back in the congregation, by being ashamed of the humble people of God. And now they are reaping what they sowed.

But it is a poor rule that will not work both ways. Many a man has been deceived in thinking that a good companion consists of a beautiful face and form and the ability to thump a piano. But this is no way to judge. Find out if she has pouting spells at home; find out if she is too lazy to wash the dishes or iron her own clothes; find out if she lies abed in the morning while mother gets the breakfast. Does she love novels and story papers? Is she so nervous that she screams at the sight of a worm or a mouse? Is she so effeminate that she cannot look at you when speaking? Or, on the other hand, is she so bold and talkative as to weary you with her company? If these things exist, better go slowly or you will get "more than you bargained for."

There are many men who work like slaves and are tempted to dishonesty in order to get money for a wife who must have fine clothes, and if the money is not forthcoming, he is henpecked until life is a burden. It is all because lust played a greater part in the engagement and marriage than did the glory of God. Godliness will protect you against getting the wrong companion.

Some years ago we were conducting a rescue home in Cleveland, O. There were certain streets and alleys down in the red-light district where a policeman did not dare to go alone lest he should be knocked down. But in this same locality one of our rescue workers or a Salvation Army "lassie" could go any hour in the night, and the thugs would swear at each other and say, "Stand back and let that good lady through!" What was the secret of her power? Purity! Her purity was a greater protection than a revolver or "billy". Whoever you may be, let me say, If you want to avoid pitfalls, disappointments and disgrace, begin now to live a godly life.

I have heard my sainted Minnie relate how God delivered her from a "white slaver" in Chicago. When but seventeen years of age, she came across Lake Michigan by boat, landing there very early in the morning. She was to go to 104 Franklin Street (then the Free Methodist Publishing House), where she would join a band of Christian workers. I quote from her "Life":

"Never having been in a large city before, she felt a little confused. A woman with a child in her arms stepped up and asked her where she wanted to go. She told her readily and felt very grateful when the woman said that she was going right by Franklin Street, and would show her the way.

"First, the accommodating stranger stepped up to a convenient stand and ordered lemonade. An inward voice said, 'Don't drink it,' and it was left untouched.

"After walking a long distance, Minnie felt some uneasiness. She had been told that it was only a short walk, and she asked if they had not lost the way. 'Oh, no,' said the woman, 'we are almost there now.' A little further, and this young girl heard the inward voice again, 'Don't take another step. She saw a merchant in the door of his store, looking at her pityingly, she thought. 'I am going to ask that man the way to Franklin Street,' she said. 'No, no,' said the woman. 'Come on, it is just around the corner.' But she resolutely turned away to ask the man, and as she did so, her companion signaled a street car, and was soon out of sight.

"You poor child," said the man, "you are a mile and a half from where you want to go. That woman was leading you wrong." Following his kind direction, she found the place at last, and soon realized what a narrow escape she had. She did not dream of danger in accompanying the innocent looking woman with the baby in her arms. There was no human friend to warn her. But the Lord checked her as she was about to drink the lemonade, which, without doubt, was drugged. And again, He led her to ask the man the way, just before the house was reached which closes its doors annually upon so many as innocent and unsuspecting as she."

II. The Fear Of The Lord Will Insure Promotion. It is a false notion that one must tone down and lay aside God-given convictions in order to climb and amount to something. Some of you will soon be forgotten, and there will be nothing left behind you to bless the world, simply because you were afraid to obey your convictions. It seems to me that this is one of the saddest things of this age -- lack of moral stamina. If I had to write in one sentence the greatest need of the day, I would write, "Oh, for men and women who have the courage to express and follow their convictions!" Some of you have backbones like cotton strings -- can be wound around another's finger either way, just to suit convenience. God wants to give you a backbone more like an iron crowbar, that will enable you to defy poverty, persecution and death in order to be free and untrammelled.

While conducting a meeting in Philadelphia I was entertained across the street from the great Girard College, built and richly endowed by Stephen Girard, an infidel tea and coffee broker. One Saturday night, years ago, he announced to his clerks that a cargo of sugar had just arrived from Cuba, and that he wanted all hands to appear for duty the next day. One of his chief clerks ventured to request that he be excused from Sunday work, saying he would work overtime on Monday. But Mr. Girard cut him short and wanted to know his reasons.

The young man replied that he had conscientious scruples against Sunday work. This enraged the skeptic, who said, "Away with your religious cant. You appear for duty! If I let one off, I will have to let others off." The next morning the young man did not appear, but was there bright and early Monday. He was told to go to the cashier's office and get his time. As a consequence he walked the streets for weeks without work. But God had His eye upon him. One day Mr. Girard was accosted by a banker, who asked if he could put him on the track of a good young man for a cashier in a suburban bank.

"Yes," replied Mr. Girard, "I know a fine young man who worked for me, but I discharged him because he was too religious to work on Sunday; and any young man who has a widowed mother to support and will lose a good position rather than violate his conscience, I consider safe to trust anywhere."

The young man was found and given the position. Did it pay him to be true? Had he caved in, like many of you have done, he would now be holding down a little position when a better one was waiting for him. Do you know that there are banking institutions and large corporations looking for men of principle and piety? Some of you are selling out too cheap; you are working against your best interests.

III. The Fear Of The Lord Will Insure Perpetuity. Sin paralyzes, while godliness perpetuates. Wesley said, "God does not love inconstant souls. He loves that which resembles His own immutability." Perhaps this is one reason why some people never accomplish anything permanent. They are always busy, but so changeable and easily influenced that nothing remains after they are gone. God says, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." He also says, "Bloody and deceitful men shall not live out half their days." If ungodly men live long, it is the exception rather than the rule. God is merciful, and sometimes lets wicked men live to an old age; not because they are wicked, but in spite of their wickedness. They might have lived much longer had they honored God in their lives.

Some of us would have been dead and forgotten years ago had we not sought religion. Have you ever noticed that most of the sad and sudden deaths come to those who drink, disregard the Sabbath or are disloyal to their marriage vows? "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

According to this, every one ought to seek salvation in self-defense. You will live longer and happier for having lived pure and holy. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

While conducting a meeting in South Carolina, the closing night there was much conviction on the people. We prolonged the call for penitents, and finally I felt led to say that some one was trifling and resisting for the last time. I felt so strange that I declined to pronounce the benediction. Little did I know how soon one of those present would plunge into hell. Just as the people were passing out, a young man, seeing his rival with a former lady friend, was immediately enraged and, drawing a knife proceeded to stab him. After receiving several wounds, the second young man drew a revolver and threatened to kill him if he did not desist. But he kept on, whereupon the revolver was fired without taking effect. The young man with the revolver, being backed off, stumbled over a stick of wood and fell. At this the would-be murderer said, "I've got you now, and will kill you." But before he carried out his threat a third shot pierced his heart, and, with knife in hand, he fell dead across his victim's body.

Some one came rushing in and said, "Come out quickly -- a man is killed." We went out, and there he lay with his mouth full of sand and his eyes already glassy. We picked up his limp body and carried him into the church, up the aisle, and, passing the very altar at which he ought to have knelt, laid him upon the platform. I could not help but remark, "Poor young man, had you only knelt at this altar of prayer we would not need to have carried your lifeless body up here now." From this sad incident let me remind you that no one is safe while unsaved. You know not when jealousy, temper or your lust will get the better of you, and the result will be an untimely end.

True, you may not have a sudden or calamitous death, yet your influence for good may be dead long before you die. Some people who have shut God out of their lives, and are busily engaged at this or that, are as truly damned as they ever will be. They are simply waiting for the brittle thread of life to snap, and they will naturally gravitate to where they belong.

IV. The Fear Of The Lord Will Insure Prosperity. We read, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have flood success." -- Josh. 1:8.

But was Obadiah prosperous? He certainly was, for he became the "governor" of Ahab's household. This was Promotion! He also had financial "success," or, to say the least, he was very generous. Else, how could he support "one hundred" prophets for a period of three years. True, his preachers were easily kept! They were satisfied with two courses, first, "bread and water," then, water and bread.

"As long as Uzziah sought the Lord, God made him to prosper." It was said of Joseph, "That which he did, the Lord made it to prosper." And the Psalmist declared of him whose "delight" was in the law of the Lord so as to "meditate day and night" thereon -- "Whatsoever he doeth shall prosper."

These and many other passages go to show that the fear of the Lord is not only profitable to soul and body, but is also a temporal investment. I know some are ready to cry out and quote Lazarus, in order to prove that we must always be hard pressed; that we cannot subscribe for good papers, buy good books or take the entire family to camp meeting.

While God has no special respect for the rich, He nowhere puts a premium on poverty; and while it is a great blessing that the "poor have the gospel preached to them," yet many of us are poor, not because we have honored God so much, but because we have dishonored Him. Some people are always behind and cannot do what they ought toward the work at home or abroad, because of one of three things -- laziness, extravagance or poor management. Many are too lazy and easy-going to succeed; others work hard but are always pressed because of extravagance or poor management. This is seen in the kitchen; in the buying of clothes; in giving to the doctors or drug stores what could be saved, were proper diet and exercise given to the body.

I am not pleading for covetousness or a hoarding spirit, but for such diligence and frugality as to enable one to always be in a position to help rather than be helped. A genuine case of godliness, will sooner or later make this a possibility. God forbid that you should then swing to the other extreme, as many have done, and give proportionately less than when you were struggling with adversity. Wesley's three maxims, if followed conscientiously would insure not only prosperity, but liberality as well. They were these: "Make all you can, save all you can, and give all you can." A covetous heart will agree to the first two, but there are very few who know the joys of giving all they can. God help us to be symmetrical and not lop-sided Christians!

And now you who are particularly concerned, know for yourselves if these characteristics exist in your lives, If so, very well; if not, look well lest you simply have the "form of godliness" without the life and power thereof.

He always wins who sides with God,
To him no chance is lost;

God's will is sweetest to him, when
It triumphs at his cost.

I love to see Thee bring to naught
The plans of wily men;
When simple hearts outwit the wise,
Oh, Thou art lovely then!

I have no cares, O blessed will;
For all my cares are Thine,
I live in triumph, Lord! for thou
Hast made Thy triumphs mine.

-- Faber.

* * * * *

13 -- THE WAGES OF SIN

Text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." -- Romans 6:23.

Here we have the question of all ages, the question that has agitated the minds of all people, in all countries, in all ages; namely, labor and wages. I remember, a few years ago, in Florida, a politician came out on the street corner in front of a big drug store, and took my place where I had been preaching every Saturday night. He got upon a soap box and, throwing his shoulders back, said, "The question of all questions -- the question that has agitated the minds of all men in all ages -- is 'How shall a man make a living?'" Then he said this question of all question could easily be answered if everybody voted the Socialistic ticket. The people cheered him, took him to a hotel and gave him a big feed.

After he got through, I said, "The question of all questions -- the question that has agitated the minds of all people in all ages -- is not 'How shall a man make a living' but 'What shall it profit a man if he make a good living and lose his soul?'" Did they cheer the preacher? No! They arrested him and dragged him off to a lousy old jail.

We are facing that question tonight: Labor and wages! "The wages of sin is death." You know working men take special delight in opening their pay envelope on Saturday night, or at the close of a month; it is an interesting thing. I remember when I worked in the iron mills in Pennsylvania for \$1.60 per night. I was able to do a man's work for twelve long hours -- from 6 P. M. to 6 A. M. I tell you it was a delight for that poor ragged boy, sixteen years of age, to open that envelope. I said to myself, "This will help pay my ear fare and pay my first year's schooling in college to prepare for the ministry!" I suppose many people here have had the very same experience. And now to make it a little more interesting: I hold in my hand four checks. They are signed and made payable, and I want to see to whom, and the amount.

I. Blasted Hopes.

II. Ruined Health.

III. Dethroned Reason.

IV. Outer Darkness.

I. Check number one! "Pay to the Order of any Sinner (any sinner can cash it -- black or white,

old or young; it is payable to you). Pay to the Order of any Sinner -- **BLASTED HOPES!"**

Signed

by S. A. Tan -- Satan's blasted hopes. I do not want to make you sad needlessly, but I suppose many in this presence have already cashed this fearful check, especially those of you who are old. You can look back and remember when you were a boy or a girl in your teens, how you thought to yourself, "Never mind, I am going to make a living better than my father or mother did. I am not going to be a slave as they were. I am going to get a good education, I am going to become a bookkeeper, or a doctor, or a lawyer, or a civil engineer, or a music teacher, or this or that. I am going to live differently than my parents." You had wonderful air castles, wonderful hopes, wonderful motives; but something crossed your pathway -- you can spell it with three letters-a small word, but oh, you cannot pronounce it unless you imagine you hear the sound of the hiss of the serpent -- S-I-N.

This ugly thing crossed your pathway back there and blasted those wonderful hopes, and today -- I do not want to make you sad needlessly, but some of you ought to be independent, you ought to be at the head of the business concern -- some of you are slaving for a mere living, and are being dogged about by ungodly bosses who curse or snub you, and you have to take the whole thing or you will lose your position. Too bad that this awful thing crossed your pathway back there. Instead of being a laboring man, you ought to be at the head of an important institution, or a partner in some business enterprise.

What did it? Sin brought you down! Sin is an awful thing! When we were in India I saw the snake charmers play with snakes. They would go out and sometimes get a baby boa-constrictor. A man saw one of these, and on a certain occasion brought it to this country. To make sure, he pulled out its fangs and fed it and corrected it until it became very tame and was a wonderful pet. In the court. of years it grew to be seventeen feet long, and as thick around as his limb. Now it was so thoroughly tame that he was going to make money on it. He stood on one end of the platform. Out from beyond the corner yonder, out from behind the curtain in his iron cage, this great beast would come across the platform in full view of everybody, his eyes glistening like balls of fire. He would come to his master, circle his feet, limbs and body, until all the people could see was a glossy pillar standing, with the great head of the serpent swaying back and forth and his tongue shooting out. At a certain period the trainer gave another signal and the boa would unwind and go back to his cage; then everybody cheered! There was a second act, a third, and all was over, and people felt well repaid for their money.

In the course of a few years this man returned, and everybody was on hand to see the show again. He appeared as before, and out came his serpent. He surrounded his trainer's body! Presently they saw the glossy pillar fall, and of course cheered. "Well, a new act," thought they. "It must be nice to thus fall into a cushion -- a featherbed." But when the cheering subsided, they saw the coils of that reptile tighten on his master's body and crush it. Women fainted, men turned sick at heart, and fled from the building! That is like sin! You can play with sin in one shape or another, but sooner or later it will crush your life out.

Sin is like a tiger cub that a man got at the menagerie and said, "I am going to tame it." Soon it grew to be as big as a pup, then as large as a Newfoundland dog. One day his master was out in the yard playing and wrestling with him. A neighbor said, "You wouldn't catch me fooling with that fellow." The man hit him on the head and continued wrestling. When he stopped, the tiger began to lick his master's hand. The man went on talking, and again the animal licked his hand. He said, "What do you mean? Lie down!" This time he refused to lie down. In their playing and wrestling the tiger had accidentally scratched his master's hand, and now for the first time caught the scent and taste of human blood. The master rebuked him, but instead of behaving, he leaped on him and tore him to pieces in his own front yard. Ah, that is like sin! The wages of sin is blasted hopes!

My wife was giving a lecture to ladies only, at a camp meeting. I was giving a lecture to men only, out in the woods. Wife told me that right before her sat a dignified lady, yet with such an expression that she could not understand whether she was pleased or disgusted. At the close of the lecture, wife spoke to her and said, "I noticed you were greatly interested, but I couldn't understand whether you were pleased or disgusted with my message today. You looked more or less sad." She replied, "Yes, I was sad, Mrs. Shelhamer. At one time I was beautifully converted; later on I was a singing evangelist, then I developed into a preaching and singing evangelist, and had sweeping revivals wherever I went. Finally a young man who was a college graduate, and was about to be admitted as a practicing physician, professed conversion. He fell in love with me, and showered his affections upon me with presents, and later on we were engaged. But before we were engaged I had a plain understanding with him that I was called to preach. He said, 'I will never lay a straw in your way.' I made it stronger and said, 'I think I must go as a missionary.' He replied, 'Sometimes I think I will go as a medical missionary.' After we were married he commenced to put on the clamps. He said, 'I want you to stay at home with me.' Now, Mrs. Shelhamer, I have a fine home and family and two automobiles at my disposal, but I am so unhappy, and when I saw you preaching today I said to myself, 'That is what I ought to be doing.' But my fond hopes and wonderful motives have crumbled and fallen to the earth, and I am like a bruised reed."

Oh, the multitudes of women all over the country who were wonderfully saved, but later on did not walk in the light! You fell in love with John, and said, "I cannot live without John! He is the son of a rich merchant, or the son of a rich family, and I will have furniture ever so fine. Servants will come and wait on me, and I will have everything a heart could wish." But it did not so turn out! Your plans never materialized! Blasted hopes!!

Sin is too strong for you, young lady! Sin is too strong for you, young man! Oh, the many tonight in prisons, asylums, others waiting for their necks to break, who at one time had just as good prospects as you. But they began to back down from the light; they began to run with other women. Oh, the multitudes of homes that are wrecked beyond repair! Sin did it -- blasted hopes! You ought not to wait for an altar call! You ought to say, "If others have gone down who had more money and prestige than I -- sin is a dangerous thing -- I will not run the risk another day!" Feeling or no feeling, you ought to rush to the altar. Some of you have so sinned against God, and sin has so paralyzed you, you will never have much feeling; you will have to seek God without any feeling. If you do not seek God, some of you will cash this check -- Blasted Hopes!

II. Here is another check. I must read it and pass on. Check number two -- "Pay to the Order of any Sinner -- RUINED HEALTH!" Not only blasted hopes, but ruined health awaits you. I am preaching to people tonight who, unless you get rid of sin, sin will get rid of you. There will be a terrible death! I am preaching to others on this platform and in front of me who would have been dead twenty or thirty years ago had it not been for the saving grace of God. I go back to that young man or girl in the audience and ask, "Are you a Christian?" "No, sir." "Don't you want to be a Christian?" "Not yet a while! I believe in a short life and a merry one!" Well, you thought you were saying something smart, didn't you? We can say something better than that. We believe in a long life and a merry one. Why do you say a short life? You gave yourself away. I gather from your answer that the life you live means a short life. Do you know what you can do? One night on a dance floor can whittle from your life five or ten years. One night playing Cards and drinking booze may cut from your life five, ten, or fifteen years. It costs a lot to be a sinner. Sin shortens the life! Sin is a treacherous thing!

Prof. Elmer Gates, a scientist in Washington, D. C., has proved the power of good and evil thoughts upon the body. He places in a glass tube the exudations from the pores of the skin, and by treating them chemically can prove by the chemical reaction what kind of thought waves were sent over the body. "Positive" currents of thought are thoughts of peace, contentment, love (not lust), and other things that pertain to happiness and health. "Negative" currents are those of anger, hate, jealousy, sensuality, grief, anxiety and things that pertain to remorse and despair. The negative currents have a tendency to destroy the tissues and throw out through the pores and other excretory channels the valuable elements of the nervous system. One can stand such abuse for a while, and appear well and happy, but sooner or later there comes a breakdown. Or, to say the least, he who harbors ignoble and sinful thoughts will suffer more in mind and body than the momentary satisfaction of sin was worth.

According to this, every one ought to seek salvation in self-defense. You will live longer and happier for having lived pure and holy. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

A lot of you dear people will cash presently this second check -- Ruined Health. Oh, the number of people who have ruined their health in sin! Listen again to what Prof. Elmer Gates says: "It has been proved (and they have it on record in Washington, D. C.) that a woman who had a nursing infant flew into a fit of intense anger and jealousy, for which perhaps her husband was to blame. At that instant her baby cried, and she, while in a rage, picked it up and held it in her bosom. That nourishment poisoned the baby, and it died with convulsions!" Think of it! Paul

knew what he was talking about when he said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming Of our Lord Jesus Christ." BE PRESERVED! I read in Jer. 31:14, "I will satiate the soul of the priests with fatness." I believe God will satiate our bodies as well as our souls with His mighty grace. I believe in the energy of the Holy Ghost. I believe God can energize our bodies so that we will live longer and healthier and happier with the grace of God than we would without it. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Have you any children at home? Go and look at them. Here is a bright one, and there is another; but you may have one stray lamb in the family; that one has been irritable or unclean or has some other evil trait; you whip that one more than all the others. Don't do it. Go back in your life, and perhaps weep and do a little fasting and praying. During the prenatal period you transferred to that child anger and other unholy tendencies. When it came into the world, it came abnormally developed along some of those lines. Say, at the very best we can do, it will take the mighty grace of God to pull our children through. You are not fit to be a father or mother until you get the grace of God. We read in the papers where a man blew his brains out or hung himself, and they found a note by the remains, saying, "I never was wanted here, and I thought I might as well put an end to myself." God's mighty grace has to do a lot of remedying on the human family.

III. Again, for I must hasten. Here is another check! Check number three! "Pay to the Order of any Sinner (not only blasted hopes and ruined health, but) DETHRONED REASON!" Sin not only affects the soul, and the body, but it affects the mind. Some people are mean enough to say, when one goes off to the insane asylum, "He has too much religion." I want to refute it. Paul said, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I will tell you what causes some people to lose their reason. Back yonder in your life there is a hidden thing that has never been confessed, never been made right. You tried to make yourself believe that you didn't need to make it right. It gets heavier and heavier as the years go by; finally you cannot stand it any longer and you go mad. Lack of genuine repentance was the cause. Dethroned reason! Oh, I cannot think of anything that would be sadder in my home than an idiotic child. I would rather see my children die, and, if I didn't have money to get a hearse, take a wheel barrow and wheel them to the cemetery and see them lowered into the grave, and covered with the sod, than to have an idiotic child.

Prof. E. Peelman, of the University of New Jersey, says, "The medical fraternity tell us that from 70 to 80 per cent of the young men are diseased, or at least not fit to marry a pure virgin, and were it not for the blood in the veins of the young mother, in one generation the majority of children would be blind, deformed or idiotic."

You may say that is pretty plain preaching. I reply, "When you quit, I will quit! But as long as sin is damning the human race, somebody ought to 'cry aloud, spare not, lift up his voice like a trumpet, and show my people their transgression, and the house of Jacob their sins'."

I held a meeting in Georgia, near Milledgeville. I passed within a half mile of the insane asylum. It was summer time. The windows were open, and on coming home at eleven o'clock, on

a still night, I could hear the most blood-curdling oaths; some were beating the walls, some were singing at the top of their voices, others praying, others yelling. I said, "What a foretaste of Hell! I must go and see!" I went one day and whom did I see? There were women, once pure, beautiful and innocent, Women looking up at the ceiling and the slobber running down from their mouths, paying no concern to their appearance. Others paid no attention to me as I passed by. One picture I shall never forget! I looked into a cage; there they had men with their hands hand-cuffed behind their backs. I said, "My Lord! My God! Is this the way broken law is settling up accounts with these victims?" They disregarded law back there, or their parents did. And now law is having a settlement with them. "The wages of sin" is dethroned reason!

I know a preacher in California who all at once went mad -- a fine man, but all at once went mad. I said, "My God, could such a thing ever happen to me, that I should do things that would humiliate my family and my brethren -- could such a thing happen?" God gave me a guarantee against such a thing: If I kept the proper attitude toward those of the opposite sex, He would protect and defend me. I inquired about that minister who went mad. I couldn't tell you in a mixed audience how he laid the foundation for his undoing, twenty years before it occurred. Don't you have anything to do with sin! Sin is too strong for you! Henry Ward Beecher said if man fell, he fell uphill, but the awful fact is, he fell down hill and never got up until Jesus Christ helped him up. Sin has down-grade tendencies.

IV. Let me read once more: "Pay to the Order of any Sinner," (and I see it is signed by another signature -- the others are signed by S. A. Tan, Satan, but this is signed by God Almighty.) What does it say? "Pay to the Order of any Sinner-Outer Darkness!" "The wages of sin" -- outer darkness, where there is weeping and gnashing of teeth.

We want to throw the lifeline to someone tonight! I cannot think of anything more serious and more sad than a preacher to finally land in hell -- a Holiness preacher. A minister down in West Virginia, seventy-five years of age, was out cutting corn and he scratched his thumb on a blade of corn. It bled a little, but he paid no attention to it. Finally in a few days there were streaks up his arm and his arm turned as black as a stovepipe and swelled as big. The doctor came and said, "You have blood poison and in a few hours you will have lockjaw; you cannot speak, and you will soon be dead." "Doctor, I can't die, I am afraid to die, I am not ready to die!" And the children came around, and the grandchildren: "Why, Father, you are the best man in the community; you shout at the camp meeting; you are a wonderful man! Everybody believes you are all right!" "I can't die!" The children asked for an explanation. "You don't know how wicked I am in my secret and inner life," and he kept saying it -- "I am not ready to die!" Finally his jaws were locked and that was the last thing he said, "I cannot die; I am not ready to die!" Poor old preacher! Died without God! Outer darkness: OUTER DARKNESS!!

In the mountains of Virginia there was a certain school that no teacher could handle. The mountain boys were so crude and rough that they broke up the school -- no teacher could handle them. Finally a young fellow weighing about one hundred and twenty-five pounds had to have a school. He couldn't find one. Every school was taken. He heard of this school and went over to see one of the school directors. The director looked at him from head to foot and said, "Do you know what you are asking, young man? You are asking to get an awful beating. Every teacher

we have had for these years has had to take a beating. Those boys have an understanding that if he can stand the beating he will have that school." The young man replied, "I'll risk it!"

Finally he appeared, it had been announced, and every boy came. He could hear them yelling at the top of their voices as he came up the hill. One fellow about fourteen or fifteen years of age, and very mean, said, "That is the teacher; I won't need any help from you; I can lick him all myself!" The teacher said, "Good morning, boys, we have come to, have school!" They yelled at the top of their voices. "Now," he said, "boys, I want a good school, don't you?" "Yes!" And they again yelled at the top of their voices. "Boys, I confess I do not know how to teach a good school unless you will help me. Suppose we have a few rules in order to have a good school. What shall we have for the few rules? You tell me and I will write them down?" One fellow yelled out, "No stealing?" "All right. What is another good rule, boys? You make the rules. I am the teacher and I am going to co-operate with you." Another said, "On time!" "Now, that is all right; give us another!" "No fighting!" They finally got ten rules and that was enough. "If we have too many we couldn't keep them," said the teacher. "After we have all these rules, what shall we do with anyone who breaks them? A law is no good unless there is a penalty attached to it. What shall we do, boys?" "Beat him twenty stripes across his back without his coat on!" The teacher said, "That is pretty severe, boys, are you ready to stand by it -- twenty stripes without a coat on? If you can stand that, do you want me to carry it out? All right, come to order; school is in progress."

In a day or two Tom woke up to the fact that his dinner was stolen from his desk. In a day or so they located the thief. The little fellow was just ten years of age. The next morning the teacher said, "We have at last found the thief, and he must be punished according to your rules -- twenty stripes across the back. Jim, come up here!" He came up with his coat fastened up to his neck. The little lad was trembling all over and said, "Teacher, you can lick me as hard as you want to but please don't make me take my coat off!" He said, "Off with that coat!" He pleaded, "O teacher, don't make me!" He commenced to unbutton and then threw it off, and what did the teacher behold! He beheld the little fellow with no shirt on, nothing but strings across the shoulders for suspenders, over his naked body.

The teacher thought, "How can I whip this child? But I must do something if I keep this school! What shall I do?" He looked at him and all the boys looked on. "How did you come to be without a shirt, Jim?" He replied, "My father is dead and my mother is very poor. I have only one shirt to my name, and Mother is washing that today, and in order to come to school I wore my brother's big coat to keep warm."

The teacher reached for his whip and hesitated. About that time Tom jumped to his feet and said, "Say, teacher, if you don't object, I will take Jim's whipping for him." "Very well, there is a law in all civilized countries that a man can be a substitute for another. Are you willing, Tom, to take his thrashing?" "I am!" He took off his coat and--once, twice, three times, four times, five times, six times -- and the switch broke! The teacher thought, "I don't see how I can finish this awful task," and covered his face with his hands. Then he heard the whole school sobbing, and what did they behold! Little Jim had reached up and caught Tom and got his arms around his neck. "Tom, I am sorry I stole your dinner, but I didn't have anything to eat for two days; Tom, I will love you until I die for taking my licking for me! I will love you until I die for

taking my licking for me!" Did you hear that: "The wages of sin is death, but the gift of God is eternal life!" You cannot earn your way to Heaven; it is a free gift. Sinner friend, you have broken every one of the rules -- Ten Commandments. And yet Jesus Christ took your scourging and died in your stead.

Jesus Christ took your whipping for you! Oh, every backslider and sinner ought to grasp His feet and say, "Jesus, I will love you forever for taking my scourging for me! I will love you forever for dying on Calvary for me, then turning around and offering me the FREE GIFT! I will accept it and live for Thee forever!"

In evil long I took delight
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His 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.

My conscience felt and owned the guilt
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.

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

Thus, while His death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

-- John Newton.

* * * * *

Text: "For God hath not called us unto uncleanness, but unto holiness." -- I Thess. 4:7.

As I travel across the continent, I frequently hear the waiter from the dining car go through the coaches announcing: "First call to lunch, in the dining car in the rear!" After a while he goes through again and says, "Second call to lunch!" A little later he goes through and says, "Third and last call to lunch!"

I was looking in my Bible today, and I found three calls -- God's calls. First, He calls us "to obtain salvation by our Lord Jesus Christ." Next, He calls us "to be saints", and here in the text, He calls us "unto holiness."

What constitutes holiness? Some people do not believe in holiness (I am sympathetic toward them), that is, they do not believe in it in this life. Of course, everybody believes in holiness eventually. The Catholics believe we must be holy to dwell with God, but they put it off until purgatory where they say the fires will burn out the dross for a thousand years. The Presbyterians believe (according to the Westminster Catechism), that we are made holy at the "hour of death." But, if it is a good thing to die by, it ought to be a good thing to live by. Why not get it now? Then the Methodists -- some of them believe it is a good thing, but you grow into it. A minister said, "I have been growing and groaning these seventy years." I asked, "Have you grown carnality out of you yet." He replied, "No, but I am still growing." Well, to get rid of weeds we do not grow them out, but rather pull them out. You cannot swim into water, but if you are a swimmer you can swim after you get in. You cannot grow into holiness, but you grow after you get the experience. Here we read, "God hath not called us unto uncleanness, but unto holiness" -- in this life.

I. This call does not imply that you will be sanctified so fully that you will never be troubled with wandering thoughts.

I well remember, when but a boy preacher -- at the age of nineteen I started out to preach while attending school -- that many a morning I rolled out of bed onto the floor, and said, "Lord, I am afraid I am not sanctified after all." Why? Because, I had an awful dream. I dreamed I was fighting, that I was at a dance. If some of those preachers who preach big sermons had preached practical things, it would have been a great help. I wanted to hear something to help me in my everyday life.

You remember what John Wesley says in his sermon on Wandering Thoughts? He says, "You cannot keep the birds from flying over your head, but you can keep them from building nests in your hair." You cannot keep the devil from suggesting outlandish things to you; but you can keep from entertaining them. If Satan cannot instill thoughts while you are awake and responsible, he will play upon your subconscious mind while you are asleep. It is his business, sometimes when you are reading the Bible, to come in and try to inject an unkind thought, a criticizing thought, or an unclean thought.

I have known a lot of people to cast away their confidence because of wandering thoughts. I saw a man who, when he prayed, would get his head down on the carpet, or shake it until he became conspicuous. I asked, "Why do you shake your head?" He replied, "I have been

guilty of almost every sin in the catalog. How I want to be a good man, a holy man. Sometimes when praying, the devil will present the vilest thoughts and evil pictures -- things I hate. One time I enjoyed them and reveled in them, but now it seems the only way I can prove to God and to the devil and myself that these things have no place in me, is to shake my head." I replied, "You cannot resist the devil by physical force. He will wear you out. You cannot resist Satan by mere human strength. Get hold of this secret: 'Resist the devil and he will flee from you.' God will see to it if you resist, he will flee. Look at it like this: I am God's man, God's building, God's home. Say, Lord, I am the temple of the Holy Ghost and the devil is throwing mud at Thy building. If Thou canst afford it, very well, but if not, chase the bad boy away." He replied, "I see it now."

There is a difference between evil thoughts and thoughts of evil. Evil thoughts proceed from the heart, but thoughts of evil, suggested by billboards, half-dressed women and vulgar stories, are from without. You cannot help thinking for a moment of what you heard or what you have seen. These are not always or necessarily evil thoughts, but thoughts of evil. Do not cast away your confidence!

But where do you become responsible? Here is a safe dividing line. If you can call God to witness, if you can call the devil and your own conscience to witness that during the hours when you are responsible, those things have no place or part in you, then you are not responsible for what transpires when you are unconscious. But if during the day you have loaned your eyes, ears, hands or lips to the devil, then you are responsible for your dreams and temptations.

Temptations become sin at that juncture where you find it necessary to resist, and yet in spirit you do not resist; at that point where you begin to weaken and play with the thing instead of positively declaring that it is undebatable -- that you have no time to give it the first consideration.

How can I illustrate this again? A lady goes down to a large department store and says, "I would like to get some dress goods." The clerk gets down one pattern after another and lays it on the counter. She says, "That is enough; now what did you say these were worth?" "This one is \$1.00 per yard; this, \$2.00; this, \$3.00." The purchaser says, "They are all nice, but I think I like this one. Give me two and one-half yards." (They used to take five or six yards.) He measures it off, clips one inch, and the moment he clips one inch, she is responsible. Up to that time she can change her mind and walk out, but the moment she says, "I want that," and he tears it off, it is no time to say, "No Sir, I do not want it after all."

This is exactly the way with temptation. We talk about the moving picture shows being of the devil. Well, he started it away back there on the Mount. He showed Jesus Christ all the kingdoms of the world in a moment of time. That was moving, wasn't it? So, when the devil spreads something out before you -- an unkind thought, an impure thought -- you are not responsible until you say, "I will take that." You have the right to walk away and say, "I do not want a thing you have."

I saw a nice little butterfly flitting here and there. I said to myself, "That butterfly does not stay long enough in one place to get any nectar, but just flits from one leaf to another." I

watched closely and examined a leaf where it had lighted, and noticed that every time it left a little nit and then trusted to the sunshine and to the dew to do the rest. In a few days that nit hatched out into a tiny worm. The worm became an inch long, then burst into a beautiful butterfly and reproduced its kind a thousand-fold. I caught this lesson: That is the way the devil is flying around over this earth. He is the prince of the power of the air. If he can he will inject the seed, lay the egg, and when it hatches out you will have a brood on hand. Keep smashing the eggs! Don't warm them!

If you are living down in the slums of Cincinnati, in the will of God, you can be as clean as Heaven as long as you do not give place to any of the devil's suggestions.

In Illinois, I visited a coal mine five hundred feet deep. As we came up, on the surface of the land in every direction, as far as we could see, there was not a green sprig. They had carted out the slack in great quantities. Of course, it had killed all plant life. But in the mouth of that coal shaft was a little bit of clay. Out of that clay grew a little white morning glory. It was as white as a sheet of paper. The men seemed to have a spite on everything that was clean and they would spit tobacco juice at it. It was oiled up by the Architect of the skies, and would shake off this dirty tobacco juice and coal dust from its little petals. You can live at the mouth of hell, yet be as white as the morning glory, as clean as Heaven, and nothing can stick to you. I find when things stick to people, there is a sticky thing within that likes it.

II. Holiness does not imply that you will be free from "Heaviness through manifold Temptations." I got the idea back there that if I was sanctified, I would be shouting all the time; there never would be any clouds, but it would always be sunshine. I have lived long enough to find out that such is not the case. At times you will be in such heaviness that you cannot scare up a Hallelujah to save your life. There is not an Amen within a thousand miles of you! I have studied my own heart and other people long enough to find that, as a rule, when you are going through deep waters and cannot shout, then you have a great deal more religion than you profess. On the Other hand when you are shouting happy, people think you have a lot of religion; but a man may shout, then quarrel with his wife on the way home! If God can look down and see faith and integrity all through you, you can say with Job, "Though he slay me, yet will I trust in him."

"Some thro' the waters, some thro' the flood!
Some thro' the fire, but all thro' 'the blood,
Some thro' great sorrow, but God gives a song,
In the night season and all the day long."

Yes, you will be in heaviness at times. Don't cast away your confidence, and think, "I need to be sanctified because I don't feel like shouting." I have heard evangelists expose people. Numbers were shouting and having a good time, but here sat a man or woman who seemed sad. "Why aren't you shouting?" the evangelist said. "What is the matter with you?" Perhaps that father had a great big mortgage hanging over his head; perhaps that mother had wayward children and was thinking, "Oh, I wish they were here to hear this message, but they are out gambling or sight-seeing!" Had the evangelist been going through similar deep waters, he would have been more sympathetic with them. Hold on, keep your integrity! Say, "Lord, I haven't sinned against Thee in my heart or in my intentions; I don't feel happy, but will trust Thee

anyway." Don't cast away your confidence when other people are shouting. Say, "My time is coming later on! The longer God keeps back my vindication, the greater will be the reward when it comes."

III. Another thing that this call to Holiness does not imply, is Freedom from Fiery Trials. Again, I received the idea when young, that if I was sanctified wholly the devil would never get another shot at me; no more fiery trials! But the fact is, when you are sanctified wholly, you will have fierce hand-to-hand conflicts with Apollyon. Sometimes your day will be as black as midnight.

Well then, what is the main difference between a sanctified soul and one who is not. With the unsanctified believer, the devil knows that there is something within to which he can appeal if he will ding-dong long enough. Not so with the sanctified heart! There is nothing there to which his temptation appeals. Everything says, 'Bless the Lord, O my soul, and all that is within me, bless his holy name!'

Perhaps this illustration will make the difference clear. When I was a boy, hunting game, I dropped a few grains of corn or wheat on the snow. Here comes a bevy of quail; one discovers the grain and the others scramble for their share, until finally they get caught. They all walk into the snare that is set for them. That is the way with the devil, when he crosses the pathway of an unsanctified heart -- he drops the bait. If you are not sanctified wholly you will think, "I can do this or that and it will add to my interest." Not so with the sanctified soul! When the devil suggests something, this one will say, "Danger here!" The sanctified soul is on his guard. He is wide-awake! The only way the devil can get at that soul is to meet him in the open!

Yes, fiery trials! Do not get the idea when you are sanctified that the devil will not bother you any more. Some of you are not bothered because you are not worth bothering -- you do not do his kingdom any damage. But when you start a school, or publish a paper, or hold street meetings, or preach, or do something worth while, then look out! You will be harming his kingdom!

Here is one satisfaction about fiery trials. Suppose every time a hunter goes out and kills a bear, the strength of that bear goes into his body; can't you see if he keeps on killing, he will continue to increase until he has the strength of a thousand bears inside of him? This does not take place literally, but it does spiritually. Every time you meet a trial and overcome it, the strength of that fiery trial is transferred to you. Every time you resist temptation, special strength is given. Every time you overcome, you are better prepared to meet the devil the next time. After awhile he will be ashamed that he ever attacked you. He meant the attack for your downfall, but behold he developed a great warrior; and you can rejoice a thousand years from now that you had these fiery trials.

Isaac Watts wrote:

"Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at Satan's rage

And face a frowning world.

"Let cares like a wild deluge come,
And storms of sorrow fall;
So I but safely reach my home,
My God, my Heaven, my all."

* * *

The Other Side

Now, I would like you to notice the other side. What are some things that are implied in the text? 1. I will take three things: First, when you get what I am preaching about -- Bible Holiness -- it will imply that you are Saved from Touchiness, If you have a genuine experience you are saved from pouts and. sullenness.

When some one waves a red flag in front of you, it is nice to refuse to fight, but rather say, "No, I will let the Lord argue my case." Is it not sad the way some people profess to be holy, and yet are touchy and contrary, even on the Official Board! "If you do not let me have my own way; if you are not going to buy the song books I want; if you do not let my daughter play the piano, I resign." He picks up his hat and goes away, still continuing to profess holiness, and will not come back for some time, until there is a change of pastors. Then he returns, and has a big shout. Where did the change take place without any apology? He got huffy and left, then all at once appears with a big shout. I believe in Holiness that enables you to hold still even when you are misunderstood and set at naught.

I was in a big camp meeting many years ago. Sunday morning, as the song leader was taking the collection, and telling funny stories, I whispered to his wife: "Ten or fifteen minutes of the preacher's time is already taken up -- couldn't we shorten the collection a little?" She whispered to her husband and he took offense at it. I thought I was helping him; people were not giving -- they were under a strain. Then when I got ready to preach, I called for the usual special message in song, but he said, "We will not sing this morning!" Say, I believe Bible Holiness will save you from acting thus.

2. Another thing that this call to holiness implies is not only freedom from touchiness, but freedom from bondage. Some of you profess to be sanctified, but you cannot have family prayers when your aunt or uncle comes to see you, or when you go to see them. If you are urged to go along to street meeting, you are likely to stand in the Shadow of a telegraph pole so that some of the passers-by do not recognize you. When God takes out the fear of man, you will be as bold as a lion. You may have your natural timidity -- you may feel you cannot speak well or pray well -- but you can stand up and be one of the crowd.

3. Lastly, this call to holiness implies deliverance from not only bondage and touchiness, but Deliverance from Indifference. What do I mean? There are many people all over the country professing holiness, who have no burden for souls. You may not be called on to speak or sing, but you can always carry a burden for the lost. The other day I asked a brother, "Are you clear?"

"Yes," was his reply. "Are you as clear as the noonday sun? If so, come and help us pray. There are a lot of boys and girls here seeking." But he said, "I don't feel like it." See here! If you have what I am talking about -- the real experience of holiness -- you will have a real passion for souls. You will say, "Give me a chance to sing, pray, or pass a tract or paper. Give me a chance to do something!" I cannot understand people who profess to be sanctified, but have no burden! "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem (on this Hilltop and down town), in Judea and Samaria (that's Ohio), and then to the uttermost parts of the earth." Lord, give us that irresistible something that will make us a success for God!

"Jesus plant and root in me,
All the mind that was in Thee;
Settled peace I then shall find,
Jesus is a quiet mind.

"Anger I no more shall feel,
Always even, always still,
Meekly on my God reclined,
Jesus is a gentle mind."

-- C. Wesley.

* * * * *

15 -- DEMON POSSESSION

Or, the Cause and Cure of the Present Crime Wave

Text: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." -- Matt. 10:1.

Inasmuch as Jesus Christ is "the same yesterday, and today, and forever," we conclude that if He commissioned His disciples to cast out demons and heal all manner of sickness and disease, He desires to give the same power to us today. When ministers became so tame and orthodox (?) that they treat such a commission indifferently, they disappoint Jesus and please the devil. In treating this subject we desire to note:

I. The Origin Of Demons.

II. Their Great Power.

III. Their Possession.

IV. Their Dispossession.

I. Their Origin. Demons are fallen angels. Angels, whether fallen or unfallen, have different ranks. Lucifer was originally an archangel of the first magnitude and was equal or superior to Michael or Gabriel. We are told how he fell.

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high." -- Isa. 14:12-14.

Notice how often he said "I will." This will cause the downfall of any creature -- the setting up of his will against another, especially his superior.

Peter and Jude tell us that these angels "sinned and kept not their first estate." They were on probation as were our foreparents in Eden. Had they served out their probationary period, doubtless they would not have fallen. God had a perfect right to demand of them a simple test of obedience but they failed.

Wesley thinks that the beginning of sin dates back to the time when the Father announced, "Thou art my Son; this day have I begotten thee. Ask of me and I shall give the heathen for thine inheritance and the uttermost parts of the earth for thy possession." It is supposed that the first-born creatures gave place to pride and envy, comparing themselves with the Son. Lucifer, the bright and shining one, said, "I, too, will be like the Most High."

Again we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven: And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Evidently he was very influential in that he "drew the third part" of the angels with him. According to Rev. 9:11-16, Apollyon had under his command at one time 200,000,000 of these fallen spirits. Charles Wesley's hymn indicates that there are myriads of them:

"Angels our march oppose,
Who still in strength excel;
Our secret, sworn, eternal foes,
Countless, invisible.
From thrones of glory driven.
But flaming vengeance hurled,
They throng the air and darken heaven,
And rule this lower world.

"But shall believers fear,
But shall believers fly,
Or see the bloody cross appear,

And all their powers defy?
By all hell's host withstood,
We all hell's host o'erthrow,
And conquering them through Jesus' blood,
We on to conquer go."

II. Their Power. It is well to remember that the only thing that Satan and his cohorts lost in their fall was their holiness and perhaps their beauty. They retain their wisdom, power and velocity of flight. The devil is the greatest power in the universe today except God Almighty. He could as easily crush this building with all who are in it as we could crush an empty eggshell. He, if God permitted him, could as easily with one blow blot out all our lives as we could step upon a helpless worm and crush it.

Satan smote Job and killed all his children With one blow. "It is no extravagance," says Wesley, "in supposing that God permitted evil angels to heave the earth and all the planets out of their orbits." This accounts for the extremes in heat and cold. There seem to be no bounds set to their strength.

Turn to 2 Kings 19:35, and you will see where one angel (whether fallen or unfallen) destroyed in one night 185,000 strong, well-armed soldiers. One angel flew over Egypt and in one night slew the first-born of man and beast; the next morning millions of dead carcasses lay about, for remember Egypt was a very populous country. One angel went down into the lions' den and gave the lockjaw to all the lions, tigers and panthers, and told Daniel to lie down and take a good sleep.

The great God may permit or even employ fallen angels to carry out His judgments upon a Christ-rejecting race. It is His mere mercy that we are not in one moment consumed. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." -- Eph. 6:12.

Satan is called the "Prince of the power of the air." No doubt he is the direct or indirect cause of destructive storms, floods and epidemics. He hates with a fiendish hate the works of God, the unfallen angels and the souls and bodies of men. He tries in various ways to dampen our love of God and our love of our neighbor. This leads to divisions, strife, and war, which always net great returns in hell. He will "accuse" and torment whom he cannot destroy. Wesley says, "Many of our pains, especially those sudden and unaccountable ills, are from Satan."

He showed Jesus "all the kingdoms of the world in a moment of time" and said, "It is delivered unto me," "the god of this world."

III. Their Possession. God, angels and men are forever the same. In the days of Christ men and women were possessed by evil spirits -- speaking through the human voice. In our day we are so politely wicked that we call it "temporary insanity," "fits," or "spasms". Jesus Christ would pronounce it demon possession. Mary Magdalene had seven demons and the man in the tomb 6,000. This one man had enough demons to kill 2,000 swine, three devils to a hog. This proves that man can become baser than a brute.

In Acts 19:13-17 we find one man with an evil spirit who had power to overcome seven men so that they "fled, naked and wounded."

These modern "psychopaths," who profess to be "skilled in treating mental derangements," show their ignorance when they say that these brute criminals are afflicted with "neurosis procosis." They said that Mrs. Ruth Snyder was in the "twilight zone" between sanity and insanity. Clarence Darrow (the infidel) says that young Hickman of Los Angeles, Calif., was afflicted with "dementia praecox." Why don't they tell the plain truth and say that these cold-blooded murderers are demon possessed? But this would expose Satan, for he likes to be hidden and pretend non-entity. Hence most of these "high brows" play skillfully in his hands.

There are different kinds of demons, according to different dispositions of men. There is the "lying spirit," referred to in 1 Kings 22:22. This demon possesses false prophets and men who are naturally given to falsehood. Such men take delight in lying and prefer to lie rather than tell the truth. Even after such an one is saved, this lying demon will hover around and endeavor to influence him to exaggerate and color the truth.

Then there is the "unclean spirit" referred to in Luke 4:33, 34. This demon controls the movies, dance halls and bathing resorts. He is pleased with "beauty contests" where men and women go half naked. He not only creates abnormal sex desires in the grown-ups, but inflames the bodies of little children. Some of them are too young to know what they are doing, yet they are horribly unclean. Poor little things, how can they help it since most of them were never sought of the Lord, as was Samuel, but are the products of lust. They are half damned when they are born and entirely damned when fifteen years of age.

The suicide or "lunatic" demon, referred to in Matt. 17:15, is especially active in this day. There never was such an age for suicides among young and old. Many commit suicide on the spur of the moment, who did not premeditate such an act. Even good people have been strangely tempted to drink poison, leap in front of trains or from a high eminence and thus quickly end their influence and hurt the cause of God. This demon seems to be almost omnipresent at high pinnacles and dangerous places.

A boy of eleven years of age hung himself at the bedpost because he could not go to a movie. In order to do so he held his feet in the air long enough to strangle himself. No boy could complete such a deed without the supernatural assistance of a demon. Had he lived, this boy might have become a great and good man. Every sinner ought to seek salvation in self-defense, for he knows not when this demon will bring on despondency and then suggest the thought of "ending it all."

Were time to permit we could mention various other types of demons such as "blind and dumb," miracle working (Rev. 16:13, 14), drunken, gambling, gluttonous, screeching, and other kinds. These evil spirits, innumerable, act in concert and are bound together not with love but unison to hinder or destroy God and man. With permission they could cast the strongest man to the ground and make him "wallow, foaming."

There is a difference between demon possession and demon oppression. Many people are Oppressed by demons who were at one time Possessed. These demons are familiar with their former home and now with fiendish hate torment the same one whose heart was once their abode.

Then there are other people who are depressed, who never were possessed, but for some reason-physical, mental or spiritual -- they are easy subjects for Satan's attacks. For example: While preaching at Peoria, Illinois, on this subject, at the close of the message a good holiness preacher stood and asked if he could say a word. I replied, "Certainly, my brother!" He stepped forward and asked how many in the audience knew him. Nearly every hand was raised, for he had been a faithful pastor in that community. Then he astonished everybody, especially his brethren in the ministry, by saying, "During this camp I have been strongly tempted at least three times to go home, set my house in order and blow my brains out."

He, with others, came "to the altar, and we laid hands upon them for their deliverance. The next day he arose and testified saying, "You were greatly astonished and perhaps chagrined at my confession the other night, but I am here now to tell you the bright side -- the moment your hands were laid upon me, God Almighty dropped down around me a Divine enclosure so strong and secure that Satan cannot penetrate through it."

It ought not to be a new or strange thing nowadays to see ministers not only cast out demons but, in Jesus' name, rebuke them and "heal all who are oppressed." If the disciples had this commission, we have a right to claim the same. "According to your faith (or lack of faith) be it unto you."

IV. Their Dispossession. It is reasonable to suppose that good angels have as much or more power than evil ones. Dan. 10:13 reveals an evil angel withstanding a good one twenty-one days, until Michael, "one of the chief princes," came and routed him.

The disciples were given authority to dispossess demons and we may have the same power today. But are we willing to pay the price? "This kind goeth not out but by prayer and fasting." We heard Brother Troxel, a missionary from China, tell how he was called to pray with a demon-possessed man in chains and, though the other missionaries protested, he insisted that the chains be removed. Then the battle began and raged for nine long hours, the wild man meanwhile leaping, screaming and gnashing with his teeth, when he finally fell prostrate and lay as one dead. But when he arose he was "clothed and in his right mind." Now, this once fierce and dangerous man is a valuable native missionary.

Rev. G. D. Watson says: "It requires great humility to try to detect these false spirits. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitudes of spiritual life, like eagles around great mountain tops, and seek to fasten their talons upon lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strange and abnormal affections. These are the demons that flit over the sunlit regions of the land of Canaan and attack very seldom any but advanced believers.

"The effects of being possessed by this sort of demons are manifold. Such possession causes people to run off into things that are old and foolish, and unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or an unnatural shouting, or some senseless shaking of the body, or striking of certain attitudes, or the adopting of some silly whim, such as a man's wearing long hair or something that locates the man's religion in the physical and not in the heart. It produces a certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possession is very wearing on the vital forces and produces a terrible strain on the heart and nervous system.

"There are allusions in the Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in the human body, or they absorb to themselves some of the natural affections, so that persons thus possessed will lose their natural affection for husband or wife or children or brothers and sisters, because the demon has absorbed that affection to himself.

"How can such persons get delivered? They must frankly admit to themselves and to God and others that they have been misled, and then request saints to pray God to cast the demon out. To detect the agency of evil spirits and then to have the humility to frankly acknowledge it, is more than half the victory. It requires a self-abasement to make such a confession as very few persons are willing to undergo. The great skill of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect and try them. To do this the greatest requisite is humility -- not a professed humility, but a radical, searching humility that gets into the dust and ashes with uncovered head and scrapes itself with a potsherd, and is willing to be esteemed by any and everybody as the filth and offscouring of all things -- a humility that does not scorn to sit with Job on the ash-heap, or with ragged Lazarus and the dogs, and look up from the bottom of self-abasement into the pitiful eye of God, and look to Him alone for compassion and help.

"This is the humility that is nauseating to a demon, and makes him fly. The lack of this fathomless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful and loving spirit which is the fountain of true usefulness."

Jesus, the name high over all,
In hell, Or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus, the name to sinners dear,
The name to sinners given;
It scatters all their guilty fears,
And turns their hell to heaven.

Jesus, the prisoner's fetters breaks,
And bruises Satan's head;

Power into strengthless souls He speaks,
And life into the dead.

O that the world might taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace.

Happy if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
Behold, behold, the Lamb!

-- C. Wesley.

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16 -- WHY GOD DOES NOT ANSWER

Text: "Ye ask and receive not, because ye ask amiss, that we may consume it upon your lusts. " -- James 4:3.

Perhaps a better rendering of this text would be, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures." The word lust does not always mean amateness. For instance: "Walk in the Spirit and ye shall not fulfill the lusts (or pleasures) of the flesh."

There is a vast difference between praying and expressing pious wishes. Many people mouth over words, but not very many actually pray. We pretend to pray for wars to cease, and they increase; we pray for temperance, and intemperance prevails; we pray for the salvation of our children, and they become more obstinate; we pray to get out of debt, and continue to drudge; we pray to get healed, and continue to grunt. This leads me to say that something is radically wrong somewhere. God has either ceased to answer prayer as formerly, or there is something wrong with the way we pray.

I take it that God is the same "yesterday, and today, and forever," and the fault is with us, If not, why should He say: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of the assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble to me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood"?

Now let us notice more particularly why some prayers are not answered:

I. The Grudging Man's Prayer.

II. The Stingy Man's Prayer.

III. The Dishonest Man's Prayer.

IV. The Inconsiderate Man's Prayer.

V. The Wavering Man's Prayer.

I. The Man Who Holds A Grudge. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). That is, if I pray, then go forth to follow the same old course of harboring a distant feeling toward the one who has injured me, or toward the one who is my rival, or toward those who are naturally a trial to me; yea, if I allow myself to pull off in spirit from any one, regardless of what he has done, "the Lord will not hear me."

It is easy to do this, and thousands are deceiving themselves. They say, "I do not hate him, but I dislike his ways." Are you quite sure? Why, then, do you more readily speak of his faults than his virtues? Why do you shut him out of your company and put forth no special effort to befriend him or his household? Brother, stop your hypocrisy, get rid of your inward disunion; then your prayers will unlock the heavens and bring a blessing upon you and yours.

This regarding iniquity may also mean refusing to be open for conviction relative to a business transaction. If the other party is grieved, and feels disappointed in you, do not toss your head, but inquire what you can do to make things satisfactory. "Why not suffer wrong, financially, in order to win a brother and give wings to your prayers?"

One can "regard iniquity" in his heart by failing to declare war on his carnality. This is why many are powerless in prayer; they have drifted along for months without insisting on a clear witness to holiness of heart, or they may profess to be all right, but no one is stirred up as a result. The carnal mind creates weaklings in prayer.

II. The Stingy Man's Prayer. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." -- Prov. 21:13.

Whoso lives for himself and family, and makes himself believe that no one needs his assistance, that every one is getting along fairly well, and if not, "it is his own fault" -- he who does not inquire about the needs of the poor, or the missionary cause, lest he be made to feel his obligation -- for such a man there is little or no hope. He may pray or preach with a great deal of apparent earnestness, but God's ear is deaf to it all.

There is something about a stingy spirit that shuts up the heavens. For more than forty years in evangelistic work we have observed that it is much easier to see drunkards, harlots, and blasphemers saved than one who is given to covetousness. There is something about liberality that brings the blessing of God. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." -- Prov. 11:25.

In many instances where children grow up unsaved, it is due to the fact that the parents "withheld more than was meet," and let others bear the heavy burdens of supporting the work of God. Listen! The moment you become aware of the fact that any righteous cause is in need of help, you become responsible to do your full share in such support. And not to do so is to invite the heavens to withhold the early and latter rains from your soul.

III. The Dishonest Man's Prayer. "He that turneth away his ear from hearing the law, even his pray shall be an abomination." -- Prov. 28:9.

God has only one price on His goods. To get His favor one must renounce every open or bosom sin and walk in all past and present light. Now when any one backs down and becomes dishonest and vainly thinks he can get through without becoming so peculiar, he is turning away from hearing the law. He prefers to join a church or associate with those who are more popular. God declares that even his prayers and profession are abominable. See here! You can join one church, preach a smother gospel one place than another, but you cannot get the smile of God cheaper in one place than another. It will require a full unconditional surrender wherever you go.

Law and grace go hand in hand. Adam Clarke declared that it required the "goadings of the law behind us and the wooings of the Gospel before us to get us from earth to heaven." Friend, be careful, then, how you despise and depreciate the preaching of the law. Be careful how you flatter the "dear, sweet man," who preaches only grace and never thunders from Mount Sinai. Law produces compunction of conscience, and this must always precede the comforts of grace. In every town and city we may find a bunch of half-breeds who have rejected light and chosen to take an easier and more popular route.

IV. The Inconsiderate Man's Prayer. "Likewise ye husbands dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." One of the greatest needs of the day is not a big profession on Sunday, away from home, but practical, every-day religion while at home. I am satisfied many prayers are hindered because husbands are inconsiderate around home. There is not that courtesy and tenderness shown that was so manifest during courtship days. This is due to several things:

1. Beastliness. Most men fail to distinguish that there is a vast difference between love and lust. They crush out real love and respect, by throwing down the bars and turning their animal nature loose. Self-mastery is a thing unknown to them. Gratification is always an enemy to glorification. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." When? After the resurrection? Yes, and long before. Many will never know to what heights of glory and usefulness they might have attained had they wisely practiced self-denial and moved from the basement to the upper realms of life.

2. Lack of appreciation. Men's prayers are hindered because they depreciate the true value of the "weaker vessel." It does not cost much to praise her occasionally for her good cooking or tidy housekeeping. Most men seem to think that she will cook better if they criticize a little. Or, to say the least, eat like a beast without much gratitude. They show very little "honor" to God, or the wife of their bosom. A man would not commit the unpardonable sin if he

occasionally volunteered to dry dishes or sweep the steps. These little acts of helpfulness give wings to family prayers and confidence way down in her heart as she listens.

3. Unkind words. No wonder children grow up to be unthankful and unholy. They hear unkind thrusts and insinuations, morning, noon, and night. Not only this, but some men are cruel enough to allow the children to treat with disrespect the one who almost lost her life to give them an existence. If there are any differences of opinion they should be calmly ironed out in private and not "bawled out" before the little ones.

4. Selfishness. It might help to get quicker and greater answers to prayer, if the husband brought home something nice to the overworked wife every time he had a nice dinner downtown, or if he urged her to go to the dentist as often as he went; or if he made things as convenient around the kitchen as he wants them around the barn. In short, if she had as many privileges, including a check book, as he has. My! what answers they would both get from the skies.

True, it is a poor rule that does not work both ways. Some women are needlessly extravagant and hard to please. Some are so irritable and jealous that the meekest man on earth could scarcely keep peace with them.

V. The Wavering Man's Prayer. "But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The early Methodists talked a great deal about getting on "believing ground." Brother, do not say, "If I only had more faith I might be healed or sanctified." Better say, "If I obey more implicitly, I might get an answer." There is a cause for this wavering business, and, nine times out of ten, there are bosom sins that need to be renounced; restitution needs to be made; tithes need to be paid; apologies at home; a day or so in prayer and fasting, and God will appear on the scene, hell will be routed and victory will be yours. Then you will be able to sing from the heart,

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

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17 -- FIVE THINGS THEY ARE NOW DOING IN HELL

Text: "In hell." -- Luke 16:23.

If in this day of infidelity (in the pulpit and out of it) it be necessary to apologize for preaching on hell, my apology is this: I preach on this subject because Jesus Christ preached about hell and its torments ten times as often as He did about Heaven.

If Jesus spoke in ignorance or deception about hell, His words cannot be relied upon about Heaven or anything else. If Jesus was using a figure of speech (in this sixteenth chapter of St. Luke), as some teach, when He was warning about hell and the lake of fire, what must be the facts? If He exaggerated about hell, He was guilty of gross deception. Such a thing is unthinkable! He could not overestimate or exaggerate facts.

Fear is a wholesome deterrent. We teach a child to fear deep water, fire, etc. Fear against overeating, or any other self-indulgence, prolongs life. Fear of hell and future punishment is a wholesome restraint against crime. If men know that they will dangle at the end of a rope, or be strapped in an electric chair, they would be less likely to commit murder.

No good citizen objects to cemeteries, asylums, jails and penitentiaries. These are necessary in order to separate the dead from the living, the insane from the sane, the incorrigible from the pure and good. If the law of association thus insists on separating the good from the bad in this life, it is bound to be so in the life to come. The fact is, instead of hell being the outcome of God's wrath, every lost soul throughout the cycles of eternity will consider that the All-wise Creator was merciful in making such provision. To such a soul -- a rebel against his Maker -- Heaven and the blood-washed would be greater torment than hell-fire itself.

There has been a lot of quibbling over this pen-picture of hell that Jesus gives in Luke 16. He does not say much; He does not need to say much. The finite mind could hardly bear to have Him say much more than He has said; but here He draws back the curtain and gives us a little glimpse into perdition. After all has been said, we must conclude that this is either history or a parable. If history, then it actually occurred; if a parable, then it may occur. We doubt its being a parable, for parables do not contain proper names or places, and this does.

What was it that caused this rich man to lose his soul? Let us give him a fair trial. We are told only three things about his earthly career, none of which alone would damn a soul. First, he was "rich," and this is not in itself sinful, if, as in the case of Abraham or Job, the riches were gotten honorably. These men were immensely rich and yet feared God. Solomon was a billionaire, and if he lost his soul, it was not because of riches, but his many wives. Second: the rich man "wore good clothes." This in itself was not sinful. He lived in a very hot climate, and of necessity, for comfort, had to wear "fine linen." And as for "purple," this perhaps was necessary to designate his authority and station in life. Third: he "fared sumptuously every day" -- had good things to eat. There is nothing in this of itself that would necessitate his being shut up in hell, provided he not only paid for what he ate, but was considerate toward the poor.

More than this, we have reason to believe that he was sympathetic. He allowed a beggar (Josephus says a leper) to lie at his gate. Now, remember, this was an Oriental gate -- it is like one of our vestibules to a church. This is where the poor man lay. We have reason to believe that the rich man befriended him in allowing him this privilege, for here the beggar was sheltered from the hot, scorching sun in the day, and the cold, raw air at night. The rich man and his

family, with their numerous guests, passed by this leper frequently, and yet instead of ordering him carried away and thrown over the bank, he permitted him to lie there. No doubt he conversed with him, at least looked at him and showed some kindness, else how could he later on recognize Lazarus, who was now in Abraham's bosom? And, moreover, how could he with his Oriental courtesy, now expect any kindness in return, had he treated him with harshness?

I am trying to show that this rich man, instead of being a tyrant, was no doubt a very exemplary being. No doubt his funeral was well attended, and the common people, along with the rich, mourned the great loss of a great and good philanthropic citizen, who had employed many and bequeathed largely to the welfare of the community. Why, then, was he barred from Heaven? I answer: Because of just one thing -- he, like many today, lacked Divine conformity.

He lived for self, he planned for self; he was a Jew, a church member; orthodox, no doubt, but forgot prayer, forgot the Word, and lost his soul! No doubt the rabbi gave an eloquent address, many tears were shed, and the funeral procession was long; but as they lowered the rich casket into the grave, he now was a pauper, and it tells us plainly that "in hell he lifted up his eyes."

Let us study the picture still more closely. But how may we know with certainty what they are now doing in perdition? I answer: If we can find what was going on in Heaven or hell two thousand years ago, we may safely conclude they are doing the same now -- for God, Heaven and hell never change.

I. They "See" In Hell. "Seeth Abraham afar off." Paul speaks of the "inner man." This inner man-the soul -- has five senses the same as the outer man. In fact, the inner man is the real man, the physical behavior being simply the outward gesture and expression of what is going on within.

This lost soul, now free from the impediment of clay, became conscious and sensitive to eternal realities. We do not know the exact distance from hell to Heaven, but the rich man could readily see and recognize those in Paradise. How keen the disappointment! To see the home and happiness of the redeemed -- and yet to be thrust out! "But," says one, "if the lost can look into Heaven, cannot the redeemed likewise look into perdition? And if so, would not this sight rob Heaven of its glories? How could a mother or godly wife be happy in Heaven and yet recognize her loved ones in hell? Impossible!" Yes, I concur with you, impossible from the human standpoint! But remember, at and after the judgment, Divine justice will supersede mercy. In eternity, if not here, God and His law will be vindicated. The relationship between the blood-washed and their Redeemer will be much closer than earthly ties. Could it be possible for the impenitent child or loved one to get into Heaven without repentance, the righteousness of God and the holiness of the angels and redeemed saints of all ages, would demand the separation of the Christ-rejecter. Yea, the rebel himself would insist on his own separation!

"Blessed are the pure in heart, for they shall see God." There is no other place for them than Heaven. God, Himself, must and will recognize character. Take a barrel of apples with but one specked apple! All the barrel of good ones can never make this one specked apple sound. But, on the other hand, this one apple can ruin the whole barrel of good ones. In like manner, all

Heaven could not make a sin-tainted soul happy. But this one soul, if left to run at large, would ruin and blight all the redeemed.

II. They Talk In Hell. "He cried and said, Father Abraham, have mercy on me!" He recognized Abraham as the "father of the faithful". He prayed to a saint -- the thing that our Catholic friends have been doing for centuries -- but to no avail. If you are going to do any praying, "call upon thy God," as the heathen mariners advised Jonah.

I hear you ask again: "How is it possible to speak from hell to Heaven; how great a distance must it be?" Remember, dear soul, that in the spirit world distances amount to little. For example, this moment while preaching to you, my mind -- my spirit -- is now in the London Museum; this moment I am baptizing converts in the river Nile; this moment preaching in Jerusalem; this moment preaching to three thousand heathen Chinamen; I am sitting on my front porch in Los Angeles; now I am in or near St. Louis where I heard over the radio the great clock on the London tower strike twelve as distinctly as though it were only two blocks away.

Ingersoll and other infidels have mocked at the Bible wherein it says that the children of Israel, six hundred thousand strong, stood and heard the priests-read from the law the "blessings" and the "curses." "Impossible!" they say, "for one man's voice to be heard by such a throng!" But when I was in Palestine, I visited this same spot at old Shechem, and from my hotel window I could hear distinctly the Arabs talking a mile and a half away.

Yes, precious lost soul, it may be possible, if you are so unfortunate as to miss Heaven, for you in hell to hear the shouts of those whom you criticized while on earth. But how you will chide yourself! How you will gnaw your tongue for pain! How you will curse yourself and others for hindering you, while upon earth, from seeking God!

III. They Thirst In Hell. "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." He did not ask for a tumbler of water, just one drop! And this was denied him!

They say that ninety percent of the human body is water. And it is a well-known fact that we can do without food forty or more days, but not so with water. Four to six days is about the limit.

During the World War, an English Lieutenant wrote an account of the battle at the Dardanelles. The title of his article in The American Magazine was, "A Thousand Dollars for a Drop!" He said that after the great English dreadnoughts opened fire upon the Turkish forts, they returned the fire, while on the opposite side of the battleships from the forts, the English let down their men in life boats and in this way they reached shore. As soon as a sufficient force had landed, they undertook to storm the forts, but the Turks were so well entrenched, they mowed them down like grass. Whereupon the English saw that it was futile to thus sacrifice their men, and hence called them back. But now the Turks were so enraged and had such good aim that these marines upon the shore could not reach the mother ship in safety. It was only a little while until their canteens were dry, and now they tried to slake their thirst by drinking sea water. This they could not endure. Next, they lay down and put their parched tongues upon the damp sand, but this also had too much salt. Then they bit their wrists and sucked their own blood. Some took

off their shoes and ate them for a little moisture. The one great and important cry was: "Water! Water! Water! Give me a drop! A thousand dollars for a drop!"

Many of them went mad and blew their brains out. Others called for water until they fainted; their tongues swelled and protruded out of their mouths like long bananas. Those who still had a few drops left, in order to show their generosity, permitted their fellow comrades each to place his tongue upon the mouth of the canteen and get one drop. Where one had but a few drops left he dared not trust his half-crazed brother thus, but would put his own finger upon the mouth of his canteen, and with a little moisture touch the parched tongue.

This correspondent, though not a Christian, said that the sight and groans were so awful that if hell could be worse, "Good Lord, save me from hell!"

Yes, precious soul, slake your thirst well now, for remember if you are so unfortunate as to miss Heaven, there is no water in perdition.

This rich man no doubt had the costliest wines that money could buy. By pushing a button he could call a servant who would bring him sparkling lithia water, fresh from a mountain spring. But now the tables are turned and in hell he is calling for only one drop, and this is refused him!

IV. They Feel In Hell. "I am tormented in this flame." Pastor Russell and many others have sneered at this statement and charged God with cruelty. "For", say they, "what parent would deny a son, even a wicked son, a sip of water while in intense pain?" There has been a great deal of contention about the nature and sufferings of hell. "It is a lake of fire?" "Is it burning brimstone?" "If so, how can it be a place of outer darkness?" But see here friend, whether these be the elements of perdition or not, there is no pain or suffering equal to remorse of conscience. I am preaching to people now who, in order to keep from committing suicide, or going stark mad, must attend amusements and ever keep busy doing this and that in order to choke and smother the lashings of a guilty conscience.

Tom Paine could curse God and kick the Bible like a football; but when his time came to die, his death chamber was so awful that no one but the nurse could stay there. His groaning and moaning could be heard out into the streets. Whereupon some of his old comrades came as far as the door and called: "Tom, die like a man!" His reply to the nurse was: "Miserable comforters are they all!" And thus he died.

Oh, the torments of hell -- the prison house of the damned! If you were to put a pure virgin in a dungeon for only twenty-four hours, with but one gambler, one drunkard, one thief, one murderer, one extortioner, one thug -- one kind of every type of sinner upon earth -- without any restraint put upon him, by daylight this beautiful young girl would be in despair, if not entirely deranged. But think of it -- to be shut up with millions of damned souls, cursing those who helped to damn them, cursing lost opportunities, inventing new oaths to give vent to their pain and pent-up miseries! O my Lord, no finite mind can conceive of what it must mean to be lost to be locked up forever in the midnight dungeon of "outer darkness!"

V. They "Remember" In Hell. "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." You have heard that little couplet:

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been'."

I am preaching to people now who would give all you possess if you could forget some things. You would be willing to come up and lay your right hand, your best friend, upon this altar rail, and tell me to haggle it off with a rusty old hatchet, if I could but guarantee to you that you would never remember again the way you abused your mother, your wife, or forget some other black, hidden thing in your past. Memory! Oh, memory! Impossible to get away from your awakened, goading memory!

A few years ago a rich, but wicked man, in New York City, fell in love with his stenographer, and then laid plans to get rid of his good, pure wife. He poisoned her and, after burying her in the basement of his cellar, with a barrel of lime, he succeeded so well in replacing the tile that no one could suspect it. Later, in order to get away from a guilty conscience, he took a trip around the world. He returned to his office, got a blank disc and put it in his phonograph, made his confession thereon, and then blew out his brains. Yes, it is hard to get away from conscience and memory!

Precious friend, God at the judgment will not need to cut you asunder with a rod of iron, or use harsh words in pronouncing sentence upon your guilty head; all He will need to do is to touch and quicken your memory and immediately you will remember in a moment all the sins of an unforgiven past. You, yourself, if you are allowed to speak at all, will pronounce your own sentence and be glad to turn your back upon the pearly white Throne and flee from the presence of Immaculate Purity as you start down the hot, blistering pavements to a burning hell. Methinks I hear you shriek out, "My damnation is just, and God would be unjust if He did not damn me."

Beloved, you cannot afford to miss Heaven! You cannot afford to miss the peace and joy of the saints while here upon earth. Do not deceive yourself by thinking if one "rose from the dead" you or your brothers would repent. Nay, verily, if you will not be persuaded by reading "Moses and the prophets"; by hearing the groans of those who are burdened for you; by looking into the faces of these pleading saints and relatives; by hearing the man of God pour out his soul in your behalf -- if these things will not wean you from the world and win you to Christ, you would not repent "though one rose from the dead."

If you are so unfortunate as to miss Heaven, the first minute in hell you will forget all about your beautiful clothes, all about your large circle of friends, all about your "good times" in lecherous living. But, on the other hand, if you are so fortunate as to reach Heaven, the first minute in Paradise you will forget all the jeers and sneers while upon earth; you will forget all the poverty and persecution, sickness and suffering you had here below.

Make all haste and decide NOW!
While God invites, how blest the day!

How sweet the Gospel's charming sound!
Come, sinner, haste, O haste away.
While yet a pardoning God is found.

Soon borne on time's most rapid wing
Shall death command you to the grave,
Before His bar your spirit bring,
And none be found to hear or save.

In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regard your bitter prayer,
No Savior call you to the skies.

-- Dwight

* * * * *

18 -- THE UNPARDONABLE SIN -- FIVE WAYS TO COMMIT IT

You will find the text in 1 John 5:16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that we shall pray for it."

I am to preach to you tonight on the subject of the Unpardonable Sin -- what it is and what it is not. I will try to show you five ways of committing this sin. Let me say at the very outset to those who fear that they have thus sinned, about ninety-nine out of one hundred have not so done. On the other hand, there are others who do not think they have committed it, but who in reality have already done so.

While this sin may be a single act, yet it is more likely to be the culmination of a number of acts. While a soul may cross the dead line with one step, this final step is always preceded by a series of other deliberate steps away from God.

I. Blasphemy Against The Holy Ghost. "Verily I say unto you, All sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." -- Mark 3:28-30.

This is the dispensation of the Holy Ghost. It is His office work to introduce us to the Son and the Son to the Father. Without this initial introduction we cannot hope for a hearing. Hence, it is a grave offense if we insult the only one who can make the contract between rebellious man and an offended God.

Why is it that it is more serious to blaspheme against the Holy Ghost than against the Son? Simply because the sin against the Son is a sacrificial sin. Jesus was the world's sacrifice,

but the sin against the Holy Ghost is of a judicial nature and hence, no appeal. How can I illustrate this?

A great criminal got into trouble at different times, but had a special lawyer friend who was so gifted that in every trial he came free. In the course of time this lawyer was elected to the Circuit Judgeship. The criminal was again apprehended, but thought to himself, "My old friend, who is now Judge, will clear me." To his chagrin and dismay the Judge ordered him to stand and receive sentence, which was given to the full extent of the law. Whereupon the guilty man inquired why such a severe sentence should come from his old friend. The Judge replied, "My dear Sir, at other times I was your advocate, and then it was my duty to clear you. Now I am your Judge and it is my duty to sentence you." There is a difference between sinning against Jesus Christ as your Advocate and sinning against the Holy Ghost.

"Because they said, He hath an unclean spirit." Jesus Christ will take an offense, and forgive, but when you blaspheme against the Holy Ghost and attribute His workings to an unclean spirit, you are getting on dangerous ground. Not only when you attribute the workings of the Holy Ghost directly to an unclean spirit, but when you laugh and mock at God's people who are filled with the Holy Ghost. I fully believe some people have thus blasphemed.

Years ago, in Texas, there was to be a brush arbor meeting, and a young girl who was a dancer knew that if the Methodists had that mighty revival it would break up their fun; so she rode around from house to house, and said: "The Methodists are about to put on a big campaign; and as sure as they do, some of our young people are going to get converted, and it will break up our wonderful times." Thus she worked against it, and finally stopped at a certain house where the people inquired, "Who are these Methodists and what kind of meetings do they have anyway?" She said, "I will show you how they run them." And she jumped and patted her feet and shouted, "Glory to the devil! I am glad I am a sinner!" Thus she insulted the Holy Ghost, and fell to the floor. They picked her up and called the doctor, but he could find nothing wrong with her. She had no fever, nothing that the doctor could diagnose; but as she lay on her bed, she kept saying, "Oh! Oh! Oh! Eternity! How long is eternity?" She kept saying this until she died. I tell you it is serious thing to mock at God or at His people.

II. The Second Way Of Committing This Sin, Is By Rejecting The Truth And Accepting Error. -- 2 Thess. 2:10-12. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned, who believe not the truth, but had pleasure in unrighteousness." Do you know that the Spiritualists are having a great revival now, all through England and this country? So many mothers lost their sons, wives lost their husbands, and sisters their brothers, during the World War; and they are inquiring what has become of them, in order to get comfort. Not only Spiritualism but Christian Science, Seventh Day Adventism and other false doctrines are increasing rapidly. And who are going into those movements? As a rule, not the blasphemers, drunkards, or infidels, but those people who have rejected the truth.

A preacher may tell you the plain truth and say, Repent and make restitution, or you will be lost; because it is unpleasant to hear that kind of preaching, many turn away and take an

easier route. If all the people who have come to these Camp Meetings and Conventions had walked in the light and kept saved, they would take not only Cincinnati but the entire state of Ohio for God: but they backed down from conviction and light! Sinner, when God sees that your cup of iniquity, like Ahab's, is full, you had better look out lest He give you over to believe a lie, that you may be damned.

III. The Third Way Of Crossing The "Deadline" Is, Crucifying Christ Afresh. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." -- Heb. 6:4-6.

God is merciful and since He takes the initial step and begets the desire to please Him, He certainly will not mock Himself, but will respect our choice and volition, if we but co-operate. For every step we take toward Him, like the father of the prodigal son, He will "run" and take a dozen steps toward us. An anxious God and an anxious soul will sooner or later meet each other. Hallelujah!

But what about the text -- "If they shall fall away"? This is the important word. Someone asks, "Have I not fallen away?" Not if you are still desiring God. Peter fell, but Jesus caught him -- drew him back again. David fell, but God brought him back. Judas fell, but he fell so hard that there was nothing left from which God could make a saint. He fell from such a high pinnacle that he could not be put together again; he was beyond redemption. God measures the offense according to the motive. Judas and Absalom premeditated their crimes. Not so with Peter.

Have you ever been on a jury? I was a jurymen one time. The judge charged us before we left for the jury-room saying, "Gentlemen, if you have reason to believe that the defendant premeditated his offense, that it was intentionally committed, with deliberation, then it is your duty to bring in a verdict of "guilty." But, if you have no reason to believe that he premeditated the offense with which he is charged; if you have no reason to believe it was intentional or deliberate, but was done in haste and excitement, on the spur of the moment, then you must weigh the evidence." The Scripture speaks about being led into temptation; it speaks also of falling into temptation. Peter fell into temptation, but Judas deliberately walked into it. This text says, "If they fall away;" that is, fall so far away, fall so low that they have no desire to get back to God, and do not care, then "it is impossible to renew (such an one) to repentance."

In Pennsylvania I held a meeting and a man was there who resisted God. He worked in the factory where large plate glass is made. The molten glass is poured onto a slab, and it spreads out perhaps twelve by twelve feet. One day when the workmen were pouring glass, the crane broke, and that man who had rejected God fell onto that glass. They rolled him off quickly, but he was cooked through; as he lay there suffering agony, he cried, "Can anybody pray? Oh pray! Oh pray! Can anybody pray?" There stood the men around him; and that Christ-rejecter died saying, "Can anybody pray?"

Up in Lansing, Michigan, a revival meeting was going on, and the preachers were asking those who wanted God to raise their hands. Back in the rear sat two young men, acting smart.

Finally they shook hands on the proposition that they would never ask anybody to pray for them. Later one of these young men was suddenly taken sick, and the doctor said he could not live. His speech was taken away, but he could say one word: "Pray! Pray! Pray!"

No one could pray, but he remembered one of those saints whom he had laughed at in church. They called her, she came and knelt and tried to pray, but the heavens were brass. She arose, and said, "I cannot pray," and started to leave. As she left, the mother of the boy came after her, and asked, "Can you afford to leave when you hear my son calling for prayers?" The sister's heart was touched, she returned, but to no avail, and said, "I must go!" She started as far as the gate this time, and the heartbroken mother plead, "Can you afford to go and hear that voice?" So she tried the third time. She was a mighty pray-er and did her best to get through to God, but this time God said, "Do not try to bless one whom I have cursed." As she went out she could hear that voice say, "Pray! Pray! Pray!" It was the last thing he ever said.

God can easily bring you down, and cause your knees to smite together. You can boast as an infidel, but a little fever or an automobile smash-up will scare it all out of you. To come face to face with death and with God is a serious thing.

If you can resist the Holy Ghost in an atmosphere like this, you can more easily do so when you get away from here. It is a lie from hell that tells you that you can as easily pray and seek God at home as here.

IV. Another Way Of Committing The Unpardonable Sin Is "Counting The Blood An Unholy Thing." "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" -- Hebrews 10:26-29.

John Wesley says there was a class leader in England who had a blessed experience and often exhorted the saints to live true to God. But this man grew cold, lost his experience, and went into sin. Then to smother his conviction, since he was so wretched, he joined an infidel club. In the meetings of this club, they would often kick the Bible over the floor, making a football of it. The time came for this man to die and his Christian friends of former years visited him. They knew he was daily getting weaker and weaker, and they tried to get him back to God, but to no avail. Finally, one of the strong preachers declared, "I will go and do my best, for I knew him when he was on fire for God." The preacher said, "I am going to Pray with you." He replied, "If you come to pray with me, be gone, for it will simply create more torment. I have a foretaste of what the rich man had in hell," Another sad case! I once knew a man who had a blessed experience and shouted the high praises of God. But his father said, "Say, G____, are you mingling with those shouting Methodists? You know we do not believe as they do. Cut it out or I will cut you out of my will." This was too much for him and he sold his heavenly inheritance for earthly possessions. Later on his own boy sought religion at the same altar, but was told, "I

do not want you to go to that altar; I tried it once myself and there is nothing in it." What a fearful statement!

This man's farm joined another man's, whose friendship was very close. Their politics were the same; their church membership the same; their evenings were spent together and they were very chummy. Years after, I held a meeting in that community and along with other hardened sinners, a bad woman came to the altar, but could not find peace, whereupon she decided to make the confession of her life to her husband. After retiring she said to him, "J____, are you asleep?" "No!" She then said, "I am seeking salvation and want to be a good woman from now on, but I must make a confession. Please promise me that you will not kill me." "All right, what is it?" She said, "You think that G____ is your special friend, but you do not know that the last sixteen years we have been living criminal lives together." The husband jumped out of bed, ran to the foot of the stairs, calling for his grown son to get up quick, "For," said he, "the first thing to do is to kill G____." G____ anticipated something of the kind and, taking his best horse, hastened to the nearest railroad station and took a train for a two-thousand-mile destination.

He was very homesick but dare not return. In order to forget his troubles, he got a job on a big sawmill. The fatal day came when he slipped on a little chip and, quicker than I can tell you, fell into that awful saw and was cut in twain. They picked him up, bought a costly casket and sent him back to his old home. I attended the funeral in the home of his father who had forbidden his mingling with the Methodists. What a great concourse of people! I looked into the dead man's face and wept saying, "Poor man, I am afraid you Sold out too cheap." As I stepped aside, J____ clinched his fist and said, in an undertone, "It is a good thing the saw did it, or I would have done it." Great God! What will those two men do if they meet each other in hell? One will curse the other, condemning him to the lowest regions of the damned: "Cursed be the day you ever pretended to be my friend; cursed be the day our farms joined each other; cursed be the day you visited my home when I was gone."

Yes, this man who lost his soul, once enjoyed the smile of God, but blasphemed against the Holy Ghost, declaring to his boy, "I once tried it, and there is nothing in it."

O sinner friend, it is a long road that has no turn. You may think that you can do this or that and get by with it; but sooner or later your sin will find you out.

V. One More Scripture! "My Spirit Shall Not Always Strive With Man." -- Gen. 6:3. You can sin away your day of grace by resisting the Holy Spirit. In this sense, of course, it is not blasphemy against the Holy Ghost, but is unpardonable just the same. You cross the dead line when the Holy Spirit ceases striving with you. Suppose I take my watch and throw it with such force that I throw it beyond the power of gravitation. What then? It would never come back, but get within the radius of another planet and land there, in like manner you can resist the Holy Spirit until He ceases to draw you Heavenward.

I read of men who were "past feeling," and God had given them over "to work all uncleanness with greediness." Given them over! With some of you the Spirit is not striving as formerly, and you ought to rush to this altar saying, "Pray for me, everybody! The Spirit is about

to leave me!" You ought to make all haste, for if you do not, there is such a thing as your grieving Him until it makes no difference who preaches, it will have no effect upon you. I believe we are living in the last days, when it is harder for men to preach the truth than formerly. The Bible is being rejected, the Holy Spirit is being insulted, and He is leaving, little by little. Occasionally we see a display of His power, but not like we saw twenty-five years ago, when strong men and women fell off their seats, under conviction, and we had to pick them up and carry them to the altar. But we seldom see this any more.

D. L. Moody, when raising up a Sunday School in Chicago, saw two little girls playing in the gutter, and asked, "May I have those little girls?" The saloon keeper asked, "What for?" "I want them to go to my Sunday School." He replied, "Do you know where you are? You are at a saloon where an Infidel Club meets every Thursday night. If you come here and hold your level in a debate Thursday night, you may have those girls." He said, "All right, I will be there." Moody knew a little crippled newsboy who could not preach, but who could pray and agonize an hour or two at a time. Moody said, "Tommy, I want you to go with me to that Infidel Club." When they arrived, the saloon was packed. They entered and Moody said, "The first thing I do when I have a meeting is to pray;" he picked up little Tommy and put him on a barrel, saying, "Go ahead!" Tommy led in prayer and the tears ran down his face as he wrestled with God. When he had prayed forty-five minutes, some of the men had gotten under such conviction that they left, and finally everybody was gone except the saloon keeper. Then Moody touched the boy, and said, "Tommy, you have prayed long enough." The saloon keeper said, "You may have my girls for your Sunday School class."

Say, I wish we had the spirit of prayer like that! Some of you know how to pray and wrestle with God; but we have so resisted the Holy Spirit and gotten so nice, stiff and formal, that we do not see the displays of power as formerly. Oh, that the Holy Ghost would come back once more before He comes in judgment!

Prayer: "Have mercy upon us tonight, great God! We are not here, trying to show off, but trying to pull souls off the brink of hell. The workers have been busy and we are weary and crowded; bless the dear people who are standing. Bless the saints; let them pray as they never prayed. We must meet some in Heaven who would have missed Heaven had they not been here. And we who are on the way to Heaven must amount to more for Thee on earth for having been in this wonderful Camp Meeting. We ask it all in Jesus' precious name. Amen.

Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes are great, but don't surpass
The power and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pardoning love be found.

My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear.

Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

-- I. Watts.

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19 -- THE DOOM OF THE WICKED

Text: "So I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." -- Eccl. 8:10.

We are to show you four things from this text:

I. Who Are The Wicked?

II. Their Opportunities.

III. Neglected Opportunities.

IV. Their End.

I. Who Constitute The Wicked? If we can get God's definition of the wicked, it will help us understand the text. God divides humanity up differently than do we. We make three classes: First, we have what we call the godly. These are the people who attend the house of God. Then we have what we call the moral people. These do not make any profession of religion, but are honest, good citizens. Then we have what we call the wicked -- they are those who are given to blasphemy, dissipation and Sabbath desecration.

But God looks down from Heaven tonight, and recognizes only two classes, the righteous and the unrighteous, the godly and the ungodly, the just and the unjust, those who are headed heavenward and those who are headed hellward.

In Isaiah 57:20, 21, we get a description of the wicked. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God to the wicked." Notice, here are two characteristics of the wicked. He who is void of soul rest, God rates as belonging to the wicked. He may profess religion and be active in church work, but if he lacks soul rest, if he is agitated and uneasy in time of danger, God says he is wicked.

Again: "There is no peace saith my God, to the wicked."

He who does not possess peace of mind, peace of conscience, nor is at peace with his fellow creatures -- he may be a deacon, a class leader, or a preacher, I can't help it! God says it and we must accept it, that he who lacks this peace, the same must be placed in the column with the wicked.

Notice again the expressive language of the text: "I saw the wicked buried, who had come and gone (from beer gardens, theaters and race tracks? No! From the Red Light District? No! But) from the place of the holy." They were church members of the highest order if you please, those who had attended holiness camp meetings, those who loved to associate with holy people; perhaps a husband of a God-fearing wife, or children of praying parents. But their memory was short-lived; they were forgotten in the city where they had so done.

In Psalms 9:17, we get another view of the wicked. We read, "The wicked shall be turned into hell and all the nations that forget God."

Who are they? They are those who try to keep the thought of God out of their minds. Let us see if we can prove this. I come to you and begin a conversation. I talk about politics and you look me squarely in the face, and speak intelligently. Or we converse on science, agriculture, or education and you are wide-awake and seem much pleased to discuss these subjects. But let me dare to approach the subject of all subjects and say a word about religion; or your prospects of Heaven and immediately you shut yourself up like a clam, and look down with shamefacedness as much as to say, "Now, preacher, you have mentioned a very unpalatable theme. If you want our friendship, if you want to enjoy our hospitality, if you want our compliments, you must study to avoid that old subject, for, remember, we are trying to forget God. We do not want to think of Death, Judgment, or Eternity. These are unpleasant themes, and you will do us a favor if you never mention them."

This is exactly what you are saying by your actions, and those who do so are placed by God Almighty in the column of the wicked. Remember, you do not need to be a blasphemer, drunkard, or an infidel to be damned. All you need to do is be polite, industrious and highly respected, but at the same time have no time or place for God, prayer, and heavenly thoughts, and according to God's eternal truth, you will be as hopelessly damned as the most profligate wretch that ever lived. Do not accuse me of harshness. I am simply holding to the good old Book: If you have any controversy, have it out with God Almighty. He could not take you to Heaven, even though He wanted to do so. Nay, were He to do so, you yourself would rise up and protest by the authority of High Heaven, to send you to hell where you belong.

We read, "As a man thinketh in his heart, so is he." And you, who from morning till night think and plan about everything but Heaven, to you hell would prove to be a merciful provision on the part of God. How could a guilty soul be happy in the presence of immaculate purity? If the law of association in this life demands that we have cemeteries for the dead, insane asylums for the insane and penitentiaries for the incorrigible, the same law will hold good in the life to come.

II. Next, We Are To Notice The Opportunities Of The Wicked. The text says that they had "come and gone from the place of the holy." They had ample opportunity to hear. Yea, they heard not only ordinary, but extraordinary truth -- holiness truth. This is a wonderful privilege to be born in a land of Bibles, and come in contact with holy people. Surely God will require a just recompense in return.

Oh, the wonderful opportunities you people have had! There are people in the mountain and rural districts, and perhaps in the heart of the big cities, had they heard the preaching and prayers you have heard, many of them would surpass the best of us along lines of piety and true devotion. They never had the opportunities some of you have had.

While in Japan preaching through an interpreter, a man came in with a big bowie knife. He and his wife had had a fight, and she had fled and eluded him. The man finally came by the place and heard the preacher preach, but did not know what it was. He supposed it was some kind of festival. He was looking for his wife to kill her. I was relating how Jesus could save from anger, revenge and murder. Instead of killing her, what do you think he did? The first time he ever heard about Jesus he came forward and laid his ugly knife on the altar and found Jesus -- the first time he ever heard about Him.

We preached in Hong Kong to a lot of heathen Chinese, from 7:30 to 11:00 at night and then the leader said, "We must go now and dismiss you." They were crowded to the door, into the street. They held up their hands and said, "Don't stop; go on and tell us more about that Man who died for us! Tell us more about that Man who died for us!"

I remember years ago I read a little piece of poetry, written by John James Ingalls. Here is opportunity speaking:

"Master of human destinies am I.
Fame, love, and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel, and mart, and palace, soon or late
I knock unbidden, once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore--
I answer not, and I return no more."

Yes, opportunity is a wonderful thing. They say that every man has at least one opportunity to become independently rich. If he seizes it in time he will be well fixed. If he lets it

go by, he will always be a poor man. I know not whether this is true or not, but I do know that every one of you have had at least one opportunity to make your peace with God.

You may think this meeting is here by chance, or you just happened to attend it. But, my friend, it is more than that. It may be God ordered it all and dropped this meeting and Opportunity right down into your pathway, just before you step into a premature grave.

When we were in Pompeii, walking along one of the streets of that ruined city, we noticed a door leading into a little unassuming room, and by entering this door, we were led into a larger room. This, in turn, led into a spacious place which, at one time, must have been a beautiful palace garden, or court for Caesar, Pliny, or some other noted statesman.

In like manner, as you pass through this world, you come to unexpected golden opportunities. A revival meeting may be one of such. You cannot afford to treat it lightly, or with contempt, for it may be the little door leading to a glorious blessing, which, later on, may open into a beautiful Heaven.

Remember, you are not here by chance, nor is your unworthy servant preaching here because he had no other opening. But it may be that God ordered it all in order to cross your pathway, turn you face about and change the whole course of your life.

III. AND AGAIN, NEGLECTED OPPORTUNITIES BRING REGRETS. Not only so, but the greater the opportunities, the greater is the disappointment if they are not embraced.

While conducting a series of meetings at Colorado Springs, our host took us for a drive. After going up the "High Drive" we came down by that wonderful phenomenon of nature, the "Cave of the Winds."

When we returned home, while sitting at the fireside, he sighed and said, "I might just as well have been a rich man as not, had I known it. I, at one time, owned that hillside which now contains the Cave of the Winds. But I got tired paying taxes on it and sold it for a mere pittance. Later, some boys who were hunting, ran a rabbit into a hole in the side of the hill, which led to the discovery of this wonderful freak of nature. And now the man who owns it collects annually from tourists, twenty-five thousand dollars every year."

Yes, this poor man missed his opportunity. But his sadness did not cause it to return. In like manner, you, careless soul, may despise your opportunities, and later on, with Esau, seek a place of repentance, but find it not.

Years ago, a poor man owned a red hill some distance from the city of Birmingham, Ala. The soil was too poor to raise anything. He tired paying taxes, and sold it for a trifle. Later, a syndicate bought it, and since then have dug out millions of dollars' worth of iron ore, and it is now the present site of the great Bessemer Steel Works. The poor man did not realize his opportunity.

Just so, sinner friend, you are selling out too cheap, only to chide yourself later on for your great loss. Judas sold his Christ and interest in Heaven for sixteen dollars, but you are selling out cheaper than this. You are selling out for a little pleasure, a little fame, a few trinkets or silly smiles from a few silly people. You cannot afford to do it!

In St. Luke 19:41-44 we have a sad picture. Here is Christ weeping over the proud, rebellious city, Jerusalem. He winds up by saying, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side.

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

They thought they were wagging their heads at a deceiver, at a false prophet, but they did not know how soon the tables would be turned. Their proud city had withstood many sieges, but in only a few years, after they had cried out, "Away with him," and had invoked His blood upon them and their children, their awful request was granted. Titus surrounded the city, and Josephus tells us that there were so many Jews crucified that there was found no more room to stand the crosses.

Some of you who look at the people of God and these altar services with scorn and contempt, do not realize the day of your visitation. How sad that in just a little while you would give worlds to exchange places, yea, you would give all your possessions, if you could only be recognized and introduced to the Judge by one of these little ones. They will be popular then, and you will do well to cast your lot with them now, that you may shine and shout with them through all eternity.

Three young men in a skiff were fishing and shooting wild ducks in Lake Erie near the entrance of Niagara River. When they were through they decided to let their boat drift with the current, and before reaching the danger point, pull to the shore. It would be fine sailing, besides it would be sport to scare the onlookers along the shore.

Presently an old resident called out: "Aha, young men, the rapids are below you!"

"That's all right; don't get skeered," was the reply.

Now they were going more swiftly, and an officer seeing them, fired a revolver into the air to get their attention, then shouted, "Look out, young men, the rapids are below you!"

"That's all right; look after your own affairs, and we will attend to ours."

By this time they were going rapidly when they decided to pull to the shore. But when they undertook to use the oars, the rushing current snapped one oar in two and the other was jerked from the hand.

Excitedly they called for help, but it was too late. One of the boys leaped out and clung to the great rock just above the stone bridge, while the other two swept over the falls and were never seen again.

The one who made the successful leap was held fast to the rock by the pressure of water. Men and women held their breath while officers devised means of rescue. At last they succeeded in throwing a rope to the young man, but he was so benumbed by the mad rushing waters that his grasp failed him and he, too, rushed over the cataract.

In like manner, sinner friend, you are sporting on the Niagara of time. But remember, you are moving rapidly toward the danger point, the dead-line, beyond which there is no recovery!

Do not toss your head and act independent. Others have done so who would now give worlds for your opportunity. Oh, be warned in time and retrace your steps! Flee to the stronghold! Jesus Christ now waits to receive you! Every moment makes your ease less hopeful! Trifle no longer:

VI. Their End. They were forgotten in the city where they had so done. God says that "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." -- Job 20:5. And again we read, "I have seen the wicked in great power, and spreading himself like a green bay tree.

"Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." -- Psa. 37: 35, 36.

Years ago, when Hon. G. K. Nash was Governor of Ohio, a young libertine murdered a beautiful girl. He was tried, found guilty and sentenced to hang until "dead, dead." A petition was circulated and presented to the Governor to commute the sentence to life imprisonment. But the crime was so atrocious that the Governor refused to consider it. When this failed the mother of the criminal went and besought the executive to show clemency or at least go and see her boy.

To this he consented, and, without announcing his coming, went to see the condemned man. The turnkey unlocked the large iron door and the little man, dressed like a minister, stepped in. As he started down the long corridor toward the death cell, the hardened criminal said to himself, "There comes a preacher to bow-wow over me and I refuse to see him."

As the stranger stepped up to the cell, he said: "Good morning, James."

Instead of speaking James turned his back and walked to the corner of his cell.

"Your friends have been talking to me about you, and I have come to see you."

"I do not care to talk today."

"I am sure if you knew the importance of the message, you would give me an audience. Your mother has been talking to me about you, and for her sake I should think you would say a word."

"I have told you I do not care to talk, and you will do me a favor if you go away and let me alone."

"Very sorry, good day, sir."

Not long after the turnkey came in, and, walking down to the doomed man's cell, said:

"Well, Jim, how did you and the Governor come out?"

"The Governor!"

"Yes; Governor Nash came to see you. Did you not see him?"

"You don't tell me that that little man who looked like a preacher was Governor Nash!"

"Yes; he came to see if he could do something for you!"

"My God, what a fool I am! He meant to help me, but I wouldn't let him!"

He went into despair, but it did not keep his neck from breaking. The last thing he was heard to say as the black cap was pulled down over his head and the hangman's rope put around his neck was, "He meant to help me, but I would not let him!" O sinner friend, thou Christ rejecter, your offense is worse than the young criminal's, for you are insulting the only One who can plead your guilty cause before the bar of a broken law! You are now sitting under the sentence of hell fire!

You have sinned against earth and high Heaven, and the King is greatly aggravated! It is a wonder that He spares your guilty head! The decree has gone forth, "Cut him down; why cumbereth he the ground?"

The day of execution is set, but Christ, the Governor of the universe, and intercessor of men, has undertaken to get a reprieve and a pardon. But what are you doing? Turning your back, trampling His blood underfoot, and doing despite to the Spirit of grace!

O man, throw yourself at His feet and plead the merits of His never-dying love. He waits to receive you. Let Him in ere He is gone, never to return! "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."

"Vain man, thy fond pursuits forbear;
Repent, thine end is nigh;
Death, at the farthest, can't be far:

O think before thou die.

"Reflect, thou hast a soul to save;
Thy sins, how high they mount!
What are thy hopes beyond the grave?
How stands that dark account?

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

"Thy flesh, perhaps thy greatest care,
Shall into dust consume;
But, ah! destruction stops not there;
Sin kills beyond the tomb."

* * * * *

20 -- A LAST MESSAGE TO THE CHURCH

Text: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." -- 2 Pet. 3:11, 14, 17.

The Apostle is here giving his last and most important message to the Church. When a man is about to be crucified with his head downward, he will not use idle words. What he says will be to the point and worth remembering and repeating. Peter is a very practical preacher and puts first things first. Perhaps he is sitting on an eminence The Mount of Olives, or at least in spirit was peering out into the future, for here in a few verses he uses the words "seeing" and "looking" six times.

He now proceeds to give three admonitions.

I. Be Holy.

II. Be Diligent.

III. Beware.

I. "Seeing that all these things shall be dissolved." -- BE HOLY! Holiness, in doctrine and practice is the central truth of Christianity. Yea, it is the biggest and best thing in the world. It will outlive everything else. I do not mean a profession of holiness, or mingling with holiness people. This is cheap and sad to say a lot of cheap professors bring reproach upon the cause. But he who has the real experience in his heart, will outlive and finally outrank the other fellow who has popularity and head knowledge.

Churches are made up of individuals. Let us contrast two cases, say two young preachers. Here is Brother A____. He is gifted, well dressed and can pass in any society. He is tactful, popular, and in constant demand. He is "safe and sane" and knows how to preach holiness straight, or on other occasions preach it so as to give no offense. In short, we hear it said, "He is a coming man and will fill important positions in the church."

Here is Brother B____, just the opposite. He does not have any special natural gift. He is a good plodder, but it is doubtful if he will ever overwhelm by his eloquence or strong personality. He is not recognized as "one of our representative men." He does not stand in with Church bosses, or politicians. He is not sought after to deliver spicy, after-dinner speeches, or baccalaureate sermons. But one thing we must say about him: He has more than a profession. He is more than a holiness man; he is a holy man. He never acts important on the one hand, or miffed on the other. He always keeps sweet in spirit whether noticed or unnoticed. In short, nothing ever gets him out of fix; he is deeply rooted in God.

Now, history and observation have proven that this second young man will stand the wear better and longer than the first. He will tower in strength and influence long after his bright collegiate has landed on the scrap heap of broken down popularity. Yes, nothing will live so long as Bible holiness. Nothing is so important to outgoing missionaries, or evangelists. Nothing will survive poverty, or luxury like a heart experience. It will require this to withstand a compromising age. Friend, whatever you do, put this first, die out to the bottom and wait till the clear witness comes, then go forth to preach it and live it. In after years, (yes it may require years, but as sure as you get it and keep it) the world will hear from you.

Right here let me further say: Never let yourself pull off in spirit and become distant toward the bright, popular young fellow. Rather love and pity him all you can, for, as a rule, he will not remain with the humble people long. He may remain as long as he is fondled and noticed, but when reverses come he will fail. Methinks I see Satan now chuckling a fiendish delight over the oblivion of this gifted young man down the road a few years hence.

II. "Seeing ye look for such things, BE DILIGENT!" Be active! Be aggressive! The Apostle knew that we were lopsided and the tendency was to swing from one extreme to another. Hence, he felt inspired to say that while Holiness is the paramount issue, Diligence is so closely related that they are inseparable. In other words do not magnify the one and minify the other.

Let any one give himself up fully to the thought of being holy and "separate from sinners," and the tendency will be to become secluded -- sometimes too much so. Peter's thundering appeal, "Be Holy," has scarcely ceased reverberating in our ears, until a second peal

is heard -- "Be Diligent!" He is trying to drive home in quick succession, not only the thought of purity, but activity.

Let us look for a moment at two distinct holiness churches: Here is one which takes more or less satisfaction in the fact that for more than half a century she has succeeded fairly well in holding to her "original standard of purity, simplicity and power." (Rev. B. T. Roberts declared that no church had ever been known to do this longer than one generation-about forty-five years). What has been her secret? Answer, Seclusion! Separation is positively essential to deep spirituality. But even here, is there no danger? A secluded ministry or membership has a tendency to bigotry and sectarianism. It is easy to be orthodox and yet be void of fire and aggressiveness. It is quite an art to take the narrow way to heaven without becoming narrow and contracted in spirit and vision.

Here is another church that in a few years has eclipsed the first in point of membership and undertaking great things for God. What is her secret? Aggressiveness! This is necessary if one would hold his own and take new territory. But is there no danger here? As a rule an aggressive man must be sociable and a "good mixer." But hark! It was said Ephraim, "He hath mixed himself among the people." What else? "He is a cake not turned" -- half-baked. What else? "Strangers have devoured his strength and he knoweth it not." Too many strangers, with strange notions ruined Ephraim and will likewise secularize and compromise any movement.

Hear the advice Adam Clarke gave to young preachers: "Go out as little as possible to eat and drink. Why is the positive command of Christ on this head so generally disregarded? 'Go not from house to house.' (Luke 10:7.) The acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your own lodgings as much as possible that you may have time for prayer and study. I have heard pious people (who received the preachers of the gospel into their houses) remark that they always found that preacher to be 'most useful who kept most in his closet.' Seldom frequent the tables of the rich or great. If you do, it will unavoidably prove a snare to you: the unction of God will perish from your mind and your preaching be only a dry, barren repetition of old things.

"Shun tea-drinking visits; these in general, murder time and can answer no good purpose either to your body or soul. Thirty-seven years ago I met with Mr. Wesley's Letter on Tea. I read it and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I have seen that tract but once since; yet from that day until now, I have not drank a cup of tea or coffee. For these things I mostly found a substitute in the morning; and when I could not, I cheerfully went without breakfast; and in their place, I never took anything in the evening. By this line of conduct, I have not only joined hands with God to preserve a feeble constitution, but I can demonstrate that I have actually saved several whole years of time which otherwise must have been irrecoverably lost; and perhaps my soul with them. For I have often had occasion to observe, that tea-drinking visits open the floodgates of various temptations. How can these exclaim against needless self-indulgence and waste of time who go out on such occasions in the evenings! It is a mystery to me which I never wish to be able to unravel, how men can act in this way and preach afterward! I have often wondered that this matter is never spoken of to the young preachers when they are admitted. But who can, with propriety, warn them against this evil? Only those who are guiltless -- and where are they?"

III. "Seeing ye know these things, BEWARE!" The apostle argues to a conclusion, telling us it is not enough to Be Holy and Diligent but if we would be symmetrical as individuals or organizations, we must Beware of certain dangers. 1. Beware of Contention. 2. Beware of Compromise. 3. Beware of Covetousness.

1. Beware Of A Contentious Spirit. This is an age of contention and strife. It is in the air. It is not only to be found in politics and commercial life, but among the people of God. This is what occasioned the schism at Corinth. One says, "I am of Paul. I like deep theological truths. I enjoy masterful reasonings. Give me Paul and you can have all the rest." Another says, "I like eloquence. I enjoy hearing a man who can stir the emotions and have the whole congregation in tears -- Apollos is the man for me." A third one speaks up and says, "I take the practical things. I want a preacher to get down to where we live. Give me Cephas." A fourth one declares, "I know no man after the flesh. The Bible is my discipline; away with man-made organizations, I am of Christ," -- a no-sect.

It seems almost impossible to be properly balanced. In order to be considered loyal to one's own mission, or church, he must be more or less biased against others. "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Not only do we find a lack of co-operation between "Us" and those of "another fold," but inward disunion exists among those of the same fold. If the devil cannot get us to fellowship the world and worldlings, he seems pleased when we break fellowship with each other.

Friction and factions always begin on the inside. It is impossible to start a fuss until there is first a break of fellowship on the inside. No one ever speaks a word, nods the head, or shrugs a shoulder which reflects upon an absent one, until he has first nursed a sore feeling on the inside. "The words of his mouth were smoother than butter, but war was in his heart."

See to it that you never allow a distant, or independent feeling to lodge in your bosom over night. If you cannot get enough grace to disregard and rise above offenses, do the next best thing -- Go and talk the matter over in a brotherly way, then forget it. Even enemies admire those who are magnanimous enough to do this.

Wesley said, "Beware of tempting others to separate from you. Give no offense which can possibly be avoided; see that your practice be in all things suitable to your professions, adorning the doctrine of God, our Savior.

"Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Beware of impatience of contradiction. Do not condemn, or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you whether in a great thing or a small.

2. Beware Of Compromise. This is a policy age, an age when people can easily set aside former convictions in order to receive recognition and avoid ostracism. Thousands of preachers

and pilgrims are not as plain and humble as formerly. They have gone back on past light and "built again the things which they once destroyed." Paul says, he who does this makes himself a "transgressor."

It does not require much compromise on your part to make worldly minded people feel easy in your presence. A very little thing in dress, or conversation will bring about a feeling of fellowship. A straw will show which way the wind is blowing more accurately than a telegraph pole. It is too bad that now-a-days many ministers look and act so much like worldlings that it is hard to tell them apart.

3. Beware of Covetousness. This is a subtle foe and is especially the sin of old age. Young people have their dangers. Sad indeed if after they steer clear of this or that pitfall, then in later years they fall into the blighting sin of covetousness. Brother, you may be affected and not aware of it! More than likely you call it "economy" or "precaution" against a "rainy day." But, the fact is, are you not continually scheming (sometimes on Sunday) how you can save here, or make a little there? Instead of having precious seasons with your Bible, morning and night, do you not find more delight in thinking about finance? Come now, let us be frank.

Wesley had three rules: 1. Make all you can. 2. Save all you can. 3. Give all you can. He said that if it was found that he was worth more than five pounds (\$25.00) when he came to die, everyone should put him down as a thief and a robber. When the end came he had a little over twenty dollars, and yet during his life he gave away more than \$150,000. What a rebuke to many today who call themselves Methodists. He said, "You will not get credit for a single penny that has passed through your hands except that which has been used directly, or indirectly for the furtherance of the Gospel. Moreover, every penny found in your possession which has not been thus used will be a swift witness against you in that day." O Brethren, don't argue, or justify yourself, but take these words to heart.

This grasping spirit has not only gotten into the front pews and on the official boards, but into the pulpit as well. Preachers regret (?) to hand in their resignation and move from one conference to another, or from one church to another. They say they feel called to a "larger field of usefulness," but incidentally it is a larger purse that effects the change. Some preachers with the "sore throat," or a "nervous breakdown" can easily cease their activities in soul saving, but at the same time be intensely active in painting, paper hanging, building houses, talking real estate and selling worthless stocks in this or that concern. There are literally thousands of these floating derelicts all around us, enough to bring the wrath of God upon the entire country. Occasionally there may be a legitimate reason, but as a rule it is lack of vision, cooled off holiness and accursed covetousness.

Not only are inactive preachers guilty, but many of the so-called holiness evangelists know where to get the best picking. Some of them are not in a revival five days before they become anxious and inquire, "How are the finances coming on?" If they do not get a certain amount they manifest displeasure. They seem to always want "a little more," for "extra car fare," or hotel bills. God help us! What are we coming to when the precious Gospel must be commercialized and every man must have his price!

We wonder why it is hard to see great revivals, as in former years, when there are those sitting on the front seats worth their thousands, who do not begin to give their tithe. Many times poor washer women and day laborers give more than these misers. I have noticed it time and time again that the children of these grabbers are not only unsaved, but do not care to associate with old-time preachers and pilgrims. No wonder! The curse of God is on them! In addition to all this these parents are helping to damn their godless offspring deeper in hell, by leaving to them all, or most of their property, and the cause of God goes languishing. Oh, what a day of reckoning is ahead!

Another thing! We frequently elect to the Assemblies and General Conferences men of "means," or "brains," rather than those of deep piety. What is the result? Church politicians get into the saddle, eat rich dinners, ride back and forth in Pullmans and spend the hard-earned money of humble saints, while God looks on and says, "The priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?"

God of love, who hearest prayer,
Kindly for Thy people care,
Who on Thee alone depend:
Love us, save us to the end.

Save us, in the prosperous hour,
From the flattering tempter's power;
From his unsuspected wiles;
From the world's pernicious smiles.

Men of worldly, low design,
Let not these Thy people join,
Poison our simplicity,
Drag us from our trust in Thee.

Save us from the great and wise,
Till they sink in their own eyes,
Tamely to Thy yoke submit,
Lay their honor at Thy feet.

Never let the world break in;
Fix a mighty gulf between;
Keep us little and unknown,
Prized and loved by God alone.

Let us still to Thee look up,
Thee, Thy Israel's strength and hope;
Nothing know, or seek, beside
Jesus, and Him crucified.

-- Charles Wesley.

* * * * *

THE END