



# SERMONS THAT NEVER DIE

— By —

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Author of

*The Lost Soul's First Day in Eternity,  
Ready Arrows For Holiness Workers,  
Revival Shot And Shell, Soul Comfort,  
Gleanings From Emmanuel's Land,  
Select Fruits From The Highlands Of  
Beulah, A Preventive To Suicide, Etc.*

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"A word fitly spoken is like apples  
of gold in pictures of silver—*Bible*

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## **A FOREWORD**

Since my previous printed messages have met such a hearty reception in the home and foreign land, I am encouraged to send out a larger collection, hoping and praying that God may bless and make them a blessing.

Yours for the whole truth,

—J. M. H.

August 1912.

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To  
R. G. Bradshaw,  
My Beloved Brother and  
Friend indeed, this volume is

**DEDICATED**

## INTRODUCTION

I've nothing great to give the throng,  
As some great cultured mind,  
With talent vast and reason strong  
And language much refined;  
But, as the widow, long ago,  
Her two small mites did give,  
I throw this in, 'tis all my store:  
What more could others give?

I hav'nt the skill of Isaac Watts  
To catch the angel's song,  
Or hold spell-bound, with Shakespear great,  
The eager, lis'ning throng;  
But, as the lad, in Jesus' day,  
Two little fish did give,  
I hand this out and have my pay,  
If *one* but eat and live.

I claim to be no beacon light,  
On Time's tempestuous sea,  
That shipwrecked crews, some stormy night,  
Might their great peril see;  
But, like fire-bugs, in days of yore,  
Their small dim lights did give,  
I hang this out on Time's dark shore,  
That *one* might look and live.

—*Author.*

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## CHAPTER I.

### REDEEMING THE TIME.

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Oh, that these words were written in letters of fire, across the blue sky! That busy man might behold them continually.

Notice a few illustrations of time:

1. Time is like an overflowing rivulet rapidly rushing to the sea; sweeping everything before it. Yea, the drift-wood, the leaves, the grasses, etc. So it is with all the sons of Adam. We are all being hurried away, by the rapid torrent of time, to that boundless, fathomless sea—Eternity.

“The busy tribes of flesh and blood  
With all their cares and fears,  
Are carried downward by the flood  
And lost in following years.

“Time, like an ever-rolling stream  
Bears all its sons away;  
They fly forgotten, as a dream  
Dies at the opening day.”

2. Time reminds us of a large cake of ice, floating in mid-ocean, with a few pieces of drift-wood, and a few sea-weeds strewn upon its surface; which is discovered by a ship-wrecked party, of a hundred or more. They all from a distance behold this ice island, and make their way to it for safety, thinking it to be land, by the objects strewn upon its surface. Finally they all reach it, and climb upon it. But to their great surprise, it is only a floating cake of ice. And as fate seems to arrange it, the sun commences to send its hot rays upon it, and the ice begins to dissolve day by day. O, what fear, and horrible suspense, would seize that party of refugees! Do you think they would while away the time dancing, or in any sinful amusements? O, no! But all of their time would be spent in prayer and supplication. Knowing that they must soon sink into the briny deep. So it is with all mankind, we are (so to speak) out on the fleeting, dissolving surface of time, which is giving away here and there letting some of our party drop through, into the ocean of eternity. And sooner or later the whole thing will dissolve, and we will all go out into that shoreless sea—eternity. And all of the things of time, such as wealth, honor, culture, etc., will amount to no more than sea-weeds strewn upon the sand of time.

We next give some reasons why it should be "*Re-deemed.*"

1. Because it goes by so swiftly. We have read of fast trains going at the speed of seventy miles an hour.



O, what a rapid rate of travel! Suppose you would board such a train,—travelling at such a speed, and you would stay aboard for five hundred years, not stopping either night or day for coal or water, doubtless you would arrive at the sun. It is said that a cannon ball travels at the velocity of twenty miles per minute. It is also said the light travels at the velocity of one hundred and eighty-six thousand miles per second. O, friend! just see yourself upon the wings of time, rushing every hour, every moment, every second, both night and day; everywhere; at this awful speed—on to a Christless death-bed, on to an awful judgment day. On to an awful burning lake of fire and brimstone. We often hear people say they are “ahead of time,” “they are waiting for time,” “they are killing time,” and such expressions. But, friend, if you could see yourself upon the wings of time rushing to a boundless eternity at this awful rate, you would never feel as though you had any more time to *kill*.

2. The next reason time should be redeemed is because of its value. Men sometimes sell their time for so much money. But, ah! friend. Time and man's soul are the two most valuable things this side of heaven. No man can fully realize how much a moment of time is worth, until he is on his death-bed, unprepared to meet his God, with but a moment to live. But in order to obtain an idea of the full value of time, you would have to cross the line of worlds, and take a peep into that burning gulf, and hear the cries and pleas of those lost

souls, who once lived and moved upon earth as we do: Yes, hear them pleading for *another chance* on earth. Another hour of *time* in which to pray. "Millions of money for an inch of time!" cried Elizabeth, the Queen of England upon her dying bed. Reclining upon a royal couch, with ten thousand dresses in her wardrobe, and a Kingdom on which the sun never set at her feet, she who had wasted more than a half a century, would now barter millions for an inch of time."

3. The uncertainty of time. O, how many souls there are in hell, who did not intend to go there. They fully intended to get saved, but they were putting it off until *some other time*. But to their great surprise death came first. We heard of a young lady in Texas, who attended a revival meeting, and was greatly impressed by the Holy Spirit to get saved *that night* but she refused. On returning home she was very much impressed to yield to God that night, but as she wanted a week's more pleasure with her unsaved friends, she sat down and wrote a little agreement with the Spirit on a sheet of paper, (in substance) as follows: "One week from to-night I will give God my heart." Next morning, as she was so long getting up, the folks became uneasy and went in to see what was the trouble; but to their great surprise, they found her lifeless form, and a little note, promising to give her heart to God one week later. But she was just *one week* too late. Ah, friend! "Now is the accepted time, "Behold to-day is the day of salvation."

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

4. The next important reason why time should be redeemed, is: It is irrecoverable. "Lost wealth may be restored by industry, the wreck of health regained by temperance, forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness, even forfeited reputation won by patience and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of *wasted* time." O, eternity-bound friend! buy it up now, or else it will be gone forever.

5. The next reason we should redeem time is: Our eternal destiny hinges on our conduct in time. If you expect to live *with* God in eternity, you must live *for* Him in time. If you expect to spend a happy eternity, you must arrange for it while upon the stage of time. Remember, eternity does not change characters nor the actions done in time. "Just as the tree falls in time, *just so* it remains through a whole eternity. O, awful thought!

6. The next reason why we should redeem time is: We must give a strict account to God for every moment, from the years of accountability to our dying hour. O, how different men would spend their time if they would live with this thought in view! O, who will be able to stand clear before the Great God on this awful thought!

How much time is spent in idle gossip, useless visits, trashy reading!, etc. There is enough time spent on unnecessary superfluities in dress, to evangelize the world a thousand times. Think of the precious time that is spent in making laces, fancy work, rag-flowers, poseys, rings, beads, crazy-quilts. Fenelon says: "To show us the worth of time, God never gives us two moments together, nor grants us a second until He has withdrawn the first."

7. Time is the great destroyer. "I saw a temple reared by the hand of man, standing with its high pinacles in the distant plain. The streams beat about it, the God of nature hurled His thunderbolts against it; yet it stood as firm as adamant. Revelry was in the hall; the happy, the young, the beautiful, were there. I returned, and lo! the temple was no more. Its high walls lay in scattered ruin; moss and grass grew rankly there; and, at the midnight hour, the owl's long cry added to the solitude. The young and gay who had revelled there had passed away. I saw a child rejoicing in his youth, the idol of his mother, and the pride of his father. I returned and the child had become old. Trembling with the weight of years he stood, the last of his generation, a stranger amidst all the desolation around him. I saw an old oak standing in all of its pride upon the mountain; the birds were singing in its boughs, I returned and saw the oak was leafless and sapless; the winds were playing at their pastime through

the branches. "Who is the destroyer?" said I to my guardian angel. "It is Time" said he.

Time steals away the children's bloom  
And beauties, into dust consumes;  
Yes, out of bankers, beggars make  
And high princely places paupers take

8. Time belongs to man, eternity belongs to God. Time is man's probation, which God has given him to prepare for heaven, and to glorify Him on earth. Notwithstanding, God leaves man a free moral agent to choose which way he would prefer going, whether to serve God and go to heaven, or to serve the devil and sin and go to hell. Therefore, in the days of time man is free to do as he likes. Of course God will use every means, in the way of advising and warning man, but He cannot *make* man serve Him contrary to man's will, and leave him a free moral agent. Therefore in this sense time belongs to man. God's *purpose*, and *will*, is, that all men serve and glorify Him and live, but, He does not force them beyond their wills. People often wonder why God spares wicked men so long, while they are so wicked, and seem to have no regard for Him. It is this, God has given us all a certain amount of time upon earth, and we are free moral agents, to do with it as we will. But eternity is God's great settling-up time, and there He will reward or punish man for how

he has spent his time upon earth. "God has a day set in which to judge the world."

9. How shall we redeem time? 1. We should not rest contented unless our profession of religion measures up to the Bible standard. 2. We should live every day, every hour, and every moment as if it was our last upon earth. 3. We should lose no opportunity of doing good, and as far as possible, warn every man and woman to "flee from the wrath to come," so when we meet them at the judgment bar, we will be clear of their blood.

## CHAPTER II.

### THE REAPING OF WILD OATS.

“For whatsoever a man soweth that shall he also reap.”  
— Gal. 6. 7.

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Every human being upon earth is likened unto a constant seed sower, who goes forth scattering seed daily. Reader, see yourself sowing for heaven or hell, *every day*, and *everywhere*. Both, in the streets and lanes. Both, in the dark and in the light—sowing seeds of immortal growth.

Notice a few things about seed sowing. 1. Sowing is generally much easier than reaping. So it is with the seeds of sin. It is quite easy and nice, apparently, to run on in sin and folly. It seems quite nice to lie, and do wrong here and there; but friend, the reaping will not be so pleasant. It is *now* “*sowing with joy*,” but later on, it will be “*reaping with tears*.”

2. When we sow grain, we do not reap it the same week or same month. “But the husbandman hath long patience.” So it is with a life of sin and folly. The patience of God has in a measure, become a snare to men. They will say when reprov'd of their sins, “O, I have

been doing this or that for years, and nothing has befallen me yet." Ah! but remember, friend, it is not too late yet! The reaping time is *sure to come*.

3. We always reap the same kind of grain. No farmer, when he has sown rye, expects to reap wheat. Nor when he has sown barley, does he expect to reap oats. But he always reaps just the kind of grain he has sown. So it is in this great world, where all mankind are constant seed sowers. You will surely reap *just* what you have sown. You cannot expect to sow to the flesh, and reap life everlasting. You cannot live a life of sin, and at the end reap righteousness. You cannot sow envy, pride, anger, lust, covetousness, strife and uncleanness, then at death expect to reap heavenly fruit. However, many people seem to think they can live any kind of a life here, but just a few moments before death, they think to give themselves to the Lord, and then reap the fruit of a holy life. We confess, there may be a few people who **really** repent on their death-bed. However, there are not many; besides, it is a very narrow risk to run.

4. We generally reap more than we sow. So it is in this great field of human seed sowing. We will reap far more than we have sown. O, think of the power of influence! What an awful scene there will be at the judgment, when men's influences will be traced to their remotest bound! O, who can measure the effect of *one* bad example,—*one* lie,—*one* unclean word! Some of



them have girdled the globe a thousand times. It is to be remembered, dear reader, that every action done in time, affects *three* worlds for good or bad. Every wrong deed or wrong action which you may do affects your fellow-man. Second, it makes heaven and angels sad. Third, it makes devils rejoice. On the other hand, every good deed or action done, makes this world better; makes angels rejoice, and hell lament. Therefore, friend, be careful *how* you sow and *what* you sow, for it must all be gathered with its innumerable increase, which may be as the sand of the sea.

Next.—It is to be remembered that there is a penalty to all laws; *e. g.*, If a man violates the law of the land he is punished. If he violates the laws of health, he suffers for it. If he violates the laws of nature he suffers for it, etc., So it is with the laws of God. He has fixed a double penalty on sin; one is inflicted in *this* life, and the other in the world to come. *All men*, (no matter if they do become Christians) to a large or small degree, suffer the penalty of their early-day sins, in this life before they die. Of course all who get saved are exempted from the penalty of sin in the world to come. We here give some Bible proof. Jesus said in Matt. 7: 1, 2: "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; *and with what measure ye mete, it shall be measured to you again.*"

Remember how Jacob deceived his father Isaac, and obtained Esau's blessing. Remember the heart anguish

it caused both Isaac and Esau. But some years later, the thing came home to Jacob, with its increase. First, he served Laban seven years for the girl he loved, and on awaking on the morning after the wedding, he found that Laban, had played one of *his own* old games of deception and trickery on him, by giving him Leah instead of the girl he loved, and had so faithfully served for. Later on we find him in an awful strait, when Esau was coming to meet him with four hundred soldiers. Remember, friend, yours will some day return, with the *increase* of years. Therefore be careful what you sow, for you must surely some day reap it.

Another Bible example.—Remember how Joseph's brethren saw him in anguish and distress when they put him in the pit, and sold him to the Ishmaelites. But long years after this, *the thing came home*, when they were imprisoned in Egypt as spies, for three days. Think of their distress and confusion, when the cup was found in Benjamin's sack. Again, when Ahab had through murder taken Naboth's vineyard, God sent the prophet down to deliver this message—"Hast thou killed and also taken possession? \* \* \* In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine."—1 King 21: 19-20.

Even saved people, wonder sometimes why they have such a difficult time in their homes with their unsaved husbands or wives. But nine times out of ten if they look back on their past life, they will no doubt see where

they treated some one else the same way; therefore the thing is coming home. They are only reaping what they have sown. We knew a good, devout holy woman who once lived in Chicago. She had a very wicked husband, who made home miserable; even so much so until she inquired of the Lord why she was caused to suffer such agony of soul from her husband, since she was trying to do her duty on every line. God pointed her back to the following instance: When she was a young lady she lived in a small southern town, and different young men would solicit her company. There was one suitor who came to see her who loved her dearly, and was spending quite a little money on her, in the way of enjoyments, etc. But she did not love him, but loved another. However, she had deceived him all the time, pretended to love him and had agreed to marry him. So one Sunday afternoon he came to take her walking; she saw him before he arrived at the house, and tied her head up and got in bed, pretending to be ill. On finding her ill (as he supposed), he quickly returned home, after she had put in her excuses for not going out that afternoon. But after he had gone, a little later in the evening the suitor called whom she *did* love, so she dressed, and they went out through the park for a walk. They had not gone very far, before they met the one whom she did not love. He did not say anything, but passed on by. This sister said, she never forgot the anguish,

distress and disappointment that was depicted on his face.

She finally married the one whom she loved, who is now making hell in the home. And now when her heart is almost breaking, *God points her back to the man with the distressful look in the park*. Truly, "*whatsoever a man soweth that shall he also reap.*"

Again, sometime good people's homes are robbed, and they cannot understand why God permits it, but if they will look back on their past life, they will find where they cheated or gave someone the worst of it, and they are only reaping what they have sown. O, friend! be careful how you scatter your wild oats, for they must all be gathered in again, with the increase of years.

Again, sometime boys and girls become wayward, and neglect to write or help their parents, but in later years they will in some way reap it, either, by failures in business, or poor health; or in some way, they will be made to feel the anguish of heart, which their heart-broken parents felt years ago, which was brought on by their waywardness.

Again, people sometime cripple the influences of others, and think nothing of it. But ah! friend, it is some day coming home! Again, some one may come to you when in need, for a little financial help, and you will not disadvantage yourself to accommodate them; but remember, the thing is coming home, at a time when you think not, and when you are *the least* prepared for it.

Again, people sometime wonder why, even good people are caused to suffer so long on a bed of affliction, before the Lord takes them home to rest. Well, God's laws must be fulfilled, and as we said in the preceding verses, there is a penalty connected with all laws, which must be inflicted *here*: Therefore, these people are reaping what they had sown in the days of sin and folly. Suffering is a penalty inflicted for sin and disobedience. "He was wounded for our transgressions, He was bruised for our iniquities."—Isa. 53: 5. "Christ also suffered for us *leaving us an example*, that we should follow His steps."—1 Pet. 2: 21. "If we suffer, we shall also reign with Him."—2 Tim. 2: 12.

We do not feel to close this subject without mentioning one fact more, and that is this: It is a very common thing now-a-days for young men to take the advantage of young women, and then leave them in their sorrow and shame. But beware, reader! whether you be young or old! we hardly know of a sin that calls down more of the vindictive wrath of God than this *one*. Just look about you, in your own neighborhood, or town; take special notice of those men who have committed these heinous crimes. Nine out of ten never come to any good end; never escape some special mark of Divine judgment. They either fail to live out half of their days, thus filling an early consumptive, or drunkard, or gambler's grave. Others, have the curse of God resting upon them in a peculiar way. And no matter what kind of business they

go into, or what course they take in life, they generally make a failure. Some of them don't seem to be able to keep a position. They may get good ones, but do not seem to keep them. Others are cursed with a disposition to not keep any money. No matter how much they make, they do not seem to know how to keep it. O, this awful thing of reaping "wild oats!" Others get married to some other girl, and she makes home hell on earth. She finally becomes untrue and goes off with some one else, and the poor husband either becomes a drunkard or a vagabond, and winds up in the insane asylum, or else commits suicide. And thus bitterly reaps the "wild oats" of early years.

## CHAPTER III.

### SPIDER-WEB SINS.

"Many will say to me in that day, Lord, Lord, have we no prophesied in thy name? And in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity."—Matt. 7: 22-23.

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We are convinced by this lesson, that it is not only possible for people to live in the Church deceived; and die deceived, but it is also possible for souls to go all the way to the judgment deceived. O, lamentable fact!

Notice, the Son of God does not say, there will be a *few* souls deceived,—but "*many*." When we look around us these days, and see the thousands of church-members, going on in the church; through the forms of religion, who have no more of the Spirit of the lowly Christ, than heathens. They love the world. They love worldly pleasure of every kind; and hate anything that looks like *real Bible piety*. We do not like to be so uncharitable as to say that these souls are *all* deceived (because there

are "many," two or three thousand in one church sometimes, who do not believe they can; or that they are required to live without sin). But the Bible is true,—it certainly is, and they are *all* deceived, and are making rapid strides, down to a world of woe. Let us notice the class of people spoken of in the text,—not thieves, nor gamblers, nor wifebeaters, etc., but *goody-good* people. The world thought they were the real people of God, because of their robes of outside righteousness. Let us notice some of their good works.

1. *They "prophesied,"* which means to *foretell events*, or to *preach*, *i. e.*, they could talk well on religious subjects. How true it is to-day, a man's religion or piety, is generally estimated by how well he can talk on the subject. So these people here spoken of in the text, could *talk* well; perhaps were pulpit orators. Perhaps well versed in the Hebrew and Greek tongue. Perhaps they held the ear of thousands captive to their elegant discourses. But they failed to have *holiness of heart*.

2. *They cast out devils.* Men were converted under their ministry. Yea, men who were real ungodly, and deeply dyed in sin, were convicted under their preaching or teaching, and really came to God and were changed from sinners to saints. But it is to be remembered that God's word will not fail to work effectually, though a devil preach it. God will bless His word if He cannot bless the man that declares it.

3. *These people believed in Jesus,* for they cast out



devils *in His name*. But their great mistake was, *they believed without repenting*. Just as millions of church-members are doing to-day. They say they believe on Jesus, but, are traveling the same way they have always traveled:—attending theatres, fighting, quarrelling, cheating, lying, etc., etc. This is the devil's kind of belief. He "believes and trembles," but still he is a devil, because he will not *repent*.

4. *They did "wonderful works."* Perhaps such as faith healing, writing books, leading great religious movements, donating large sums to build colleges, religious institutions, etc. But there was something lacking—they were weighed in the balances and found wanting.

Next, we notice the accusation against these people; since they were not outbreking sinners.—"*Ye that work iniquity.*" Now, in reading the Word, we find that God speaks of "*iniquity*," as if it was a different grade of sin, from that of the ordinary kind—"Who will rise up for me against the *evil doers* or who will stand up for me against the workers of *iniquity*—PS. 94: 16. "*My transgressions* are sealed up in a bag, and thou sewest up mine *iniquity*."—Job. 14: 17. "Wash me thoroughly from mine *iniquity*, and cleanse me from my *sin*."—Ps. 51: 2. So as the people spoken of in the text, were not out-breaking sinners, Jesus does not address them as such (as they mentioned their piety and good works), but said: "depart from me, ye that work *iniquity*."

Now in tracing up the word "*iniquity*" we find it means, *the least deviation from righteousness*. In other words, it is *the fine spider-web sins; the finest lines of wickedness*. The sin that lies deep below the surface. The *little justified, white-washed, excused* sins, that only the individual, and the scanning eye of God knows and sees.

We now mention a few phases of *iniquity*.

1. *Secret, heart rebellion*. It is alarming, the amount of people who profess to be Christians, and some professors of holiness who manifest enough rebellion in their spirit, (only visible to God and angels) to damn a world. People whom God's light is shining upon to take *this*, or *that* course. To do this or do that. To lay this or that aside, etc. But because of the humility, or self-sacrifice, or seeming disadvantages, they will squirm and contend, and finally say "*No*" to God, either by word or conduct. And still continue to profess religion, and shout and preach; and live and die, saying they are going to heaven, but it is not true. God hates rebellion more than any other sin mentioned in the Bible. Listen to His word. "Rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry."—1 Sam. 15: 23.

2. *Hatred*. How many thousands of people who are in the Church have cherished feelings of ill-will against this, or that one for years. Yes, a *little* feeling of dislike. Of course they may speak to the party, and shake hands, and perhaps smile but down deep in the

heart, there is a cold spot,—a *little bitter* feeling. Perhaps they may shout and preach, and sing at times, but after the excitement dies out, that *old feeling* is down in the heart still. This kind of people live in the church all their lives, and are counted as exemplary Christians, so when they die they are talked right into heaven by the preacher (?) But alas they awake in hell. Listen to the word—“*Whosoever* hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.”—1 Jno. 3: 15.

3. *Unbelief*. There are thousands of professing Christians, including preachers, who are fighting holiness, living without sin, and the doctrine of Divine healing. But friend,—that is all you have to do, to wake in hell;—*is to disbelieve the word*. Hear of the class of people that are candidates for hell. “The *fearful* and the *unbelieving*.”—Rev. 21: 8. Jesus said: “He that *believeth* shall be saved; and he that *believeth not*, shall be damned.”—Mark 16: 16. So friend no matter what church you belong to, or what ecclesiastical position you hold; if you do not *believe the word*, yea, the *whole* written word, you are regarded by God, as an unbeliever, and are on your rapid march down to the flames.

4. *Inordinate affections. Unlawful affinity*. O how much of this kind of business there is carried on among the religious people of to-day!—married women, in love with other women’s husbands, and married men, in love with other men’s wives; having lost all affection for

their *own* companion, and with affections burning like a forest fire for some other man's wife. O, let angels weep, and heaven veil its face! No wonder, He will say, "depart from me ye that work iniquity."

5. *Idolatrous love.* There are thousands who love, some creature, some earthly object more than they do God; but it is only visible to the scanning eye of Jehovah, however, it will be disclosed to men and devils at the judgment.

6. *Covetousness.* A grafty, money-loving spirit; an intense eagerness for gain. Hoarding up wealth in coffers and bank; while there are thousands perishing with hunger and cold. Besides, millions in heathen lands, who never heard of Jesus and His power to save. And the money that God has left in your charge, you are banking and piling it up, instead of trying to "*plant the cross in every land.*"

*Their sentence.* "Depart from me, I never knew you," *I never acknowledged, or endorsed you:* You preached, testified and shouted, but Heaven's benedictions did not rest upon you:" Then they will hang their heads and on their faces will burn eternal shame.

## CHAPTER IV.

### THE HYPOCRITE.

“The joy of the hypocrite is but for a moment.”—  
Job. 20: 5.

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There is much said in the Bible about the hypocrite. We read in Job 8: 13, “The hypocrite’s hope shall perish.” Again we read in Job 36: 13, “But the hypocrites in heart heap up wrath.” Again we read in Isa. 33: 14, “The sinners in Zion are afraid; fearfulness hath surprised the hypocrite.”

We believe there never was a time when this class of people were more numerous than now. And if there are any reserved hot places in hell, we believe they will be for this class of people.

Now the question may arise, what is a hypocrite? Mr. Webster says a hypocrite is a “dissembler”—one who feigns to be what he is not, or in every day words, *a living lie*. One who sells for more than he is worth. One who sails under a false color.

Notice some phases of hypocrisy. First. To testify to more than you really enjoy, or more than you are conscious that you are living; you are to that degree a hypocrite.

2. To manifest more in demonstration, than you *really* feel in your heart, you are to that degree a hypocrite.

3. To pretend to be smiling and pleasant when you are not, you are to that degree acting the hypocrite.

4. To speak kind and loving to your wife and the children while the preacher, or company are at your home, but as soon as they are gone you commence to talk *crabbed* and *short*; you are to that degree a hypocrite.

There are two classes, — two grades of hypocrites. The first class are people who never were converted. They are people who joined the church on a dry-eyed "*belief*." They never got the real witness of the Spirit that they were saved. They were told to just believe that they were saved and to just trust Jesus, and go ahead to work in the church. They were also told that they did not need any *real* witness of the Spirit, all they needed was to *trust the word*. So these poor souls were deceived at first, but later on they realized the fact, that they do not get blessed, and feel happy like the other Christians. The preacher tries to comfort them by telling them, *they are only weak*, but as time goes on they are really convinced that they have been deceived, and do not possess the Spirit of the Lord. But what are they to do now, since they have been testifying that they were saved, etc.? And they are holding prominent positions in the church. Therefore it is too great an act of humiliation to confess before the people that they are

not saved, but have been deceived. So they conclude to just go ahead in the church and not say anything about it, and hoping to "*grow right*" some day. Hence they live on in the church, a brass-mounted hypocrite, (so to speak).

The next class is the backslider in heart. The backslider in heart is an individual who lives, and walks as uprightly before the world as a holy man. The only thing that is wrong with him is, he has *broken* with God in his affections. He has lost the *relish* for prayer, and for the meetings. He has lost the *love* for the Word. He has not the *glow* and *joy* in his soul that he once had. he has not the *unction*, *snap* and *fire*, that he once had. However, he is still filling the same position, and professing the *same degree* of piety. This man is a hypocrite, because he is professing what he knows he does not possess.

We next notice the conduct of the hypocrite. The hypocrite is not a slack, indolent individual. Oh, no! But he is strict, and prompt to meeting, and takes an active part in all branches of the church work, or else he would not be a hypocrite. He has to *perfectly* imitate the real Christian to be a hypocrite.

Next, the question may arise, What remuneration does he get? What pleasure does he get out of his job? 1. He lives on "*good name*" and "*human praise*." 2. He loves position and prominence; therefore all he cares for

is to be in a prominent position where he can be *seen* and *heard*.

We next mention some *unmistakable* characteristics of a hypocrite. First, a stereotyped religion, *i. e.*, a *same, one sided* religion; one that never develops any. He has the same dead testimony for years, and prays the same cold formal dry prayer for years. His religion is like a brick-bat—always the same size. There is never any change in it, no uplifts, no out-bursts of joy, but always the same.

Second. A dislike of demonstration. You will notice this class of folks never like demonstration. When the real people of God are getting blessed and shouting and praising Him you will find them getting out of the way. They are afraid of getting hurt, or run over, or something of the kind. They always like things done “decent and in order.” This class of folks are the most plentiful in large popular churches; since they only exist on *praise* and *popularity*, they must be where they can get plenty of it to feed on. You rarely find them around a small mission hall.

Third. They cannot be gotten under conviction. No matter how *high*, or close the preacher may preach, the hypocrite never acknowledges that he was *hit*, or that he saw where he fell short. O, no! He always says he measures up to everything he hears. He never acknowledges that he received any new light out of the sermon, for he is “*Mr. Know it all.*” Though the preacher,



preach himself and all the saints under conviction, yet the hypocrite can get up and shout on top of the whole thing, and commence to exhort the saints. "O, this wolf in the garb of the pious lamb! This devil in the robe of a saint!"

Fourth. He never confesses any faults, or begs any one's pardon. He is always in the right, according to his idea of things.

Fifth. He has a *dodging, shrinking* spirit. It is quite difficult to get him to a prayer or a close class meeting. He will find some plausible excuse everytime. He does not like deep searching meetings.

Sixth. He is possessed with a fearful, uneasy spirit. He is in suspense all the time. He thinks some one suspicions him. Hence he is uneasy and fearful all the time. He avoids all gatherings of the saints, possible. He has a reserved, shut-up spirit. He is like a terrapin. He is hard to draw out in conversation. He never likes to get into a place where the saints are telling their experiences. He can testify, but he cannot tell a religious experience. Hence he finds an excuse to avoid all such gatherings possible.

Seventh. He never weeps or prays over any souls. He never feels any burden. He has no love for an altar service. Whenever an altar service is to be held you will see him getting his things to go home. He never feels that it is time to hold a revival. If he is on the official board, he always thinks they are not able to have a

revival *now*, not able to pay an evangelist, or he will find some other excuse.

Eighth. He has a "*Two cloak religion*." He has a plain *suit*, or *dress*, for the holiness meeting when he attends it, and a fashionable suit for the fashionable church. He is *at home* among either people. He does not believe in being *narrow*, but broad-minded. He has two forms of speech; a nice mild form for church, the street and abroad, but a *rough crabbed* one for home when talking to wife, children or the servants. Reader, are you one of these hypocrites?

Ninth. A lack of Christian fortitude. There is no firmness in him. You do not know where to find him,—whether standing for the right or for the wrong. He has a string for a backbone (so to speak), therefore he is guided around by the *majority*. You can always find him on the side with the crowd, whether for right or wrong; it does not matter with him, since he is with the crowd.

Tenth. Moonshine religion, *i. e.*, his religion has no heat in it. Though he may talk and preach nice, yet there is *no heat, no life, no juice* in what he says. As the moon borrows her rays from the sun, so the hypocrite borrows all he has from real Christians. He borrows all of his religious phrases from the saints. He borrows all of his sermons from other spirit filled preachers; and he goes over in another community and reprepaches them. He is a religious *ape*, going around mimicing real Chris-

tians. He never gets anything from God, but he hashes out second-hand matter all the time, since he has none of his own.

Now listen to the doom of the hypocrite: "All liars shall have their part in the lake which burneth with fire and brimstone."—Rev. 21:

"Yes, every secret of my heart  
Shall shortly be made known,  
And I receive my just deserts  
For all that I have done."

## CHAPTER V.

### UNSTOPPING WELLS.

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“And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham,” Gen. 26: 18.

Doubtless our readers are perfectly familiar with this lesson, hence we do not deem it necessary to go further in relating the historical side of it, but our purpose is to draw from it, a spiritual picture. What a beautiful picture this is, of the spiritual life of some people. Now whenever a soul repents and comes to Jesus; He puts a well of living water in the heart, which He spake of in John 4: 14. And while they obey and walk in the light; this well ever flows; but if they grow careless and indifferent, it gets stopped up and goes dry. Isaiah seemed to think there was more than *one* well. Hence he cries out, “Therefore with joy shall ye draw water out of the *wells* of salvation.”—Isa. 12: 3. So we take it for granted there is more than one well in a Christian’s heart. Jesus gave the same thought when He said, “He that believeth on me, as the scripture hath said out of

his belly shall flow *rivers* of living water. Now as Isaac and his servants had grown somewhat careless and allowed the enemies to stop up these wells, he had to *re-dig* and *un-stop* them. Perhaps our readers have done the same thing with their spiritual wells. So our purpose in this lesson is to help you *unstop* them. We must remember that a *well* is not a *pond*, nor a *lake*, but a spring down in the earth, which can easily be stopped up. We will now proceed to examine our wells and see if they are stopped up; and also see what they are stopped with. Isaac's wells were stopped with "*earth*" Verse 15. The first well we will examine, is *faith's well*. Now when this well was put in at the time we were saved, it was as easy to believe God as it was to breathe. You could just take a hold of God by faith for the saving of souls, for the healing of the sick, and for His work in general; but now days, you find it a struggle and a difficult matter to take hold of Him for souls, or for the work, or for the sick, or even for your own body. You don't seem to have that child-like simplicity that you had when the *well* was first put in. O, friend! I fear you well of faith is stopped up by the enemy. Let us look for a moment, to see what he has *stopped* it with. The first thing he has put into it, is "*wavering*." You do not *grip* and *rely* upon God for things like you used to, with an *unwavering expectancy*, but you *waver*, you are not *sure* that God is going to do *that* thing for you; hence you do not get it, because your *well* of *simple faith* is clogged with *wavering*,

and God says "let not that man think that he shall receive anything from the Lord." The next thing the enemy has clogged it with, is "*limiting God.*" You used to be just as willing to trust God with a *broken rib*, as with the headache, with the *smallpox* as with a *cold*, with your *house* and *life* uninsured as well as with a loaf of bread, but now you are afraid that God does not care to bother with such things; or that He does not *fully* realize the importance of them and may fail you in the crisis; therefore, you cannot trust Him in these matters as easily as you can the doctor and the insurance company. There are many other lines where this can be applied; we only mention these two. The next *well* we will examine is *Love's well*. When this well was first dug, you were so full of the love of God that you spoke to almost everybody you met. You loved enemy and friend. There was not an individual upon earth, that you had as much as a *cold feeling* in your heart toward. You loved white and black, rich and poor, high and low, great and small. And the people who said they were Christians, no matter of what denomination they were, you loved them on first sight. Again, you were so full of love that it was difficult to make you see a *real* fault in anyone, and even when you did see it, you loved the person so much that you made many excuses for them, and held up their good qualities. Also it was as distasteful to you, to evil-speak or backbite any one, as it was to lie or steal. This is the condition your well was in when

it was first dug. We will now proceed to see what the enemy has spiked it with. The first thing he has spiked it with, is a *spirit of criticism*. All you seem to see in your brothers and sisters now days is their faults, failures and short comings. You are not seeking their good traits any more; you are only on the lookout for the bad ones. The next thing he has spiked it with is a *distant spirit*. Instead of that fellowship and unity you once had, instead of that running together-spirit you once had, so much so that you could hardly stay away from the Christian people, you have grown cold, reserved and distant. You keep to yourself, and don't have much time to spend in shaking hands and conversing with the brethren as you once had. Friend, I fear this well needs digging out.

The next *well* we will examine is the *well* of *Giving*. When this well was first dug, you lived as it were, *with your hands open*; you could spare something for the preachers, something for the church, something for home and foreign missionary work, something for the poor, and all other places where it was needed. It was a small thing for you to give from *one* to *five* dollars. The preacher did not have to beg and pump you to give, but you took great delight in it. Now we will proceed to see if this well has been stopped; and also see what the enemy has stopped it with. The first thing he has spiked it with is *selfishness*, though he may have given it a milder name, such as "economy," discretion," etc., but

after all, its real name is "*selfishness*." The enemy has made you believe that you should be more saving and that you should reduce your giving and lay aside more for *old age* and a *rainy day*. He is also telling you that you should enjoy more of this world's goods, hence you are using God's money to buy feathers, flowers, jewelry, silks, satins, and fine furniture, etc. Where two suits a year was once a great plenty, now you want something new every season. The next thing he has spiked it with, is *covetousness*, *close-fistedness*; you put twenty-five cents in the offerings of God, and ten dollars in the bank for yourself. I fear this well is miserably clogged up. The next well we will proceed to investigate is the well of *punctuality*. O, for a revival of punctuality! When you were first saved how prompt you were to all of the services. You almost regarded it a sin to be late or stay at home from a service. There was something in you that made you eager to attend every service at church or from house to house. You were on such a run that you scarcely had time to attend to home duties. You would begin to plan for being on time to meeting four or five hours before meeting time; but now you are late almost every service, and you scarcely attend more than half of them. Now, we will proceed to look for the *stops*. First, the enemy has stopped it with *worldly cares*. O! the danger of worldly cares! Jesus said, "Take heed lest your heart be over-charged with *cares of this life*!" You



are too busy with your home, your store, your farm, to devote so much of your time to the service of God, as you did in earlier days. You think God's work will go all right without you. You leave it to the other brethren to go ahead, and, you take it easy and come up on the rear. You are prompt to be at your secular business on time, and are scarcely a half hour late in six months, but when it comes to God's service, you are from a half hour to an hour and a quarter late almost the year round. Do you not know that it is a sin to be late to meeting when you could avoid it without any great difficulty. "Woe to him that is at ease in Zion, cursed is he that doeth the work of God deceitfully." So whenever you are late to meeting through sloth, carelessness or neglect you should ask God to forgive you the same as if you had *told a lie*. Because, you *have* in a measure, for you have made an appointment to meet the God of heaven at such an hour for worship, and you failed to do so, without any lawful excuse. Another thing that needs to be dug out of *punctuality's well*, is slackness in debt paying and in keeping appointments, and obligations with your fellow-man. Many times we let debts and old accounts drag and get far in the rear, when if we would use a little self-denial and economy on many other lines, we might meet them more Christian-like. Lord help us to dig out this well of *punctuality* and *promptness*. The next and last well we have space to mention is *Praises'* well. O, how active this was when you first got

saved. You were filled with praises and shouts, and hallelujahs the live long day. You would make the meeting ring with your "Amens!" and "Glory's!" and "Praise the Lord's!" O, you were full of them, clear up to the muzzle! There was no grumbling or complaining in your public or private life. If the husband lost his position you would say praise the Lord! If the food was out, or the purse was empty, you would praise the Lord just the same. If you would get home from work and wife or the servant did not have the meals ready, it was praise the Lord! If some one disputed and contradicted you, it was praise the Lord! If the clothes line would break and let the clothes fall and get solied, it was praise the Lord! You had the same disease the Psalmist had when he said, "I will bless the Lord at all times. His praises shall continually be in my mouth. We will now proceed to see what the enemy has used to stop this well from its normal flow. 1. He has spiked it with a *grumbling, contentious, jawing, fretful, teasing impetuous* faultfinding spirit, which is very annoying to your family, and around the store, or to the men on the farm, or the members of the official board. 2. He has spiked it with a spirit of lightness, foolishness, jesting, joking, and telling funny tales around the home, or around the store, or making false impressions, shading the truth, exaggerating, or saying *catchy, flirty, love-making* words to the opposite sex. 3. He has spiked it with a spirit of *stupidity* and *drowsiness*. While the other

saints in the meeting are praising God, and singing songs of victory, and praying the power down on the meeting, and conviction on souls; you are seen back in some corner or perhaps, on the front seat fast asleep. Or perhaps at home when you retire for secret prayer you go to sleep in the act of prayer, and remain so for hours. O, friend, don't rest until you get these wells all dug out and flowing again. Another thing, when Isaac got these wells all dug he gave them their former names, which his father had given them. So when you get your wells all cleaned out, it would be wise, not only to give them their *former* names, but the former attention, viz., prayer, devoutness, conscientiousness, watchfulness, dutifulness, punctuality, etc. By so doing, you will have a constant flow of good water the year round.

Hallelujah!

## CHAPTER VI.

### ETERNITY.

---

“For thus saith the High and Lofty One that inhabits Eternity.”—Isa. 57: 15.

As Time in her rapid flight has once more brought us to the border line of a New Year, I feel impressed with the thought of Eternity, the Great Beyond. Much has been spoken and written on this profound subject, and yet there are boundless fields of unexplored thought that has never been brought to light. Let us briefly notice a few thoughts of interest concerning Eternity. First, the thing that impresses me most is the shortness of life's sunny day upon earth. It seems but yesterday since we were boys and girls running, playing and dancing among the grasses and flowers. But Time in her rapid flight has borne us on and on until we are nearing the margin of Eternity. Think of the many Christmases and New Years we have seen since we left the springtime of life! Think of the many playmates, relatives and friends we have seen lowered in the cold grave and covered by the clay and rueful sod.

The next thought that impresses me is the arrival of

the **MOMENT** when we shall take our leave for Eternity, the Great Beyond. We have all known what it is to make arrangements to take a trip on a certain day; we also remember how we numbered the months, weeks, days and hours until the moment arrived for us to leave the station. So is it regarding our trip to Eternity. We have heard about it, talked about it, and have seen our best and dearest friends leaving for the Beyond. But **SOME DAY**, perhaps much earlier than you think, you will take your leave for the long, long trip. Let us draw a pen picture of your last hour on earth. See yourself upon a death-bed gasping for breath while surrounded by a multitude of weeping friends. The physician is called and declares your case hopeless, and that you have but a few moments to live. And, while lying in this position you awake to the fact that all of the faces in the room, the furniture and everything is fading from your vision like a dream, and all earthly sounds are dying away like a chime of evening bells. You also awake to the fact that you have lost the power of utterance and your tongue cleaves fast to the roof of your mouth. Hark! Suddenly a strange feeling creeps over your meager frame; the death dew freely flows down your fever-scorched brow; one sob, one faint struggle, one long groan, and your spirit takes its flight to the Great Beyond.

The next thought that impresses me is, Who will meet us on the other shore?

“Will angel bands convey  
Their brother to the bar?  
Or devils drag his soul away  
To meet its sentence there?”

We can all remember when visiting a strange city, how we were relieved from worry and perplexity by being met by a friend at the station. O, reader, who have you made arrangements with to meet you?

The next thought that impresses me is, Will we be the same conscious intelligent being in Eternity as we are here, according to Jesus' statement concerning the rich man in hell, he was the same intelligent being that he was on earth. He still had the sense of sight, the sense of feeling and the sense of taste. He still had the power of speech, the power of recognition and the power of memory.—Luke 16: 19-13.

The next thought, that finds its way into my mind, is the two places of abode in Eternity. The Bible tells us of a beautiful city for the saints on the other side of the river of death. Its streets are made of pure gold and its walls are made of jasper stone, clear as crystal. This city is without grief or grave, marriage or mourning, sin or sorrow. “And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, nor light of the sun, for the Lord God giveth them light and they shall reign for ever and

ever.”—Rev. 22: 3-5. The Bible also tells us of another place in Eternity where the ungodly and the sinners go. Listen to its language: ”The wicked shall be turned into hell, and all the nations that forget God.”—Psl. 9: 17. ”To be cast into hell, into the fire that never shall be quenched.”—Mark 9: 45. Notice a little pen picture of this awful place:

”Beneath I saw a lake of burning fire,  
With tempest tossed perpetually; and still  
The waves of fiery darkness ’gainst the rocks  
Of dark damnation broke; and over head,  
And all around, wind warred with wind, storm  
howled.

To storm, and lightning forked lightning crossed,  
And thunder answered thunder, muttering sounds  
Of sullen wrath; and, far as sight could pierce,  
Or down descend in caves of hopeless depth  
Through all that dungeon of unfading fire,  
I saw most miserable beings walk,  
Burning continually, yet unconsumed;  
Forever wasting, yet enduring still;  
Dying perpetually, yet never dead.

\* \* \*

Their hollow eyes did utter streams of woe  
And there were groans that endeth not, and sighs  
That always sighed, and tears that ever wept,  
And ever fell, but not in Mercy’s sight.”

The next thought that impresses me is the *reflections* of lost men in hell. There is no human mind that can conceive, no pen that can delineate, the anguish and remorse that rolls over the soul of an individual in hell, when he retrospects his life upon earth and sees the many golden opportunities he had to become a Christian and go to heaven. O, who can describe the feelings of the damned soul in hell, when he looks away from hell's corrosive fires, and across the "Great Gulf," into heaven and sees his sister, brother, wife, child, or friend, arrayed in white robes and wearing a sun bright crown!

The next thought that impresses me regarding Eternity is its duration. Jesus, in speaking of the doom of the wicked, says: "These shall go away into EVERLASTING punishment."—Matt. 25: 46. And in the fortieth verse, the same chapter, He says: "Depart from me, ye cursed, into EVERLASTING fire prepared for the devil and his angels." O, who can comprehend the import of the word "EVERLASTING?" Where is the man to be found who would like to be imprisoned in a lake of fire and brimstone one short hour? Remember, sinner, your confinement in hell will not only be one of a thousand years, nor of ten thousand times ten thousand years, but for a whole Eternity.

An old writer says, "Suppose a little bird is set to remove this globe by taking from it one grain of sand at a time, and to come only once a thousand years. She takes her first grain and away she flies on her long



and weary course; and long, long are the days ere she returns again. It would doubtless seem to many as if she never would return, but when a thousand years have rolled away, she comes panting back for one more grain of sand; and this globe is again lessened by just one grain of its almost countless sands. So the work goes on; so Eternity wears away—only it does not exhaust itself a particle.

This little bird will one day have finished her task, and the last sand will have been taken away; but ever then Eternity will have only begun. Its sands are never to be exhausted. One would suppose that the angels would become so old, so hoary with the weight of years, and every being so old, they would be weary of life; but this supposing only shows that we are judging of the effects of time in that eternal state by its observed effect in this transient world. But we fail to consider that God made this world for a transient life; not for one that shall never pass away. Taking up again our figure of the little bird removing the sands of our globe, we may extend it, and suppose, that after she finished this world, she takes up successfully the other planets of our system—Mercury, Venus, Mars, Jupiter, Saturn, and Herschel, each and all on the same law—one grain each thousand years, and, when these are all exhausted, then the sun, and then each of the fixed stars, until the hundreds of thousands of those stupendous orbs are all removed and gone. But even then Eternity is not

exhausted. \* \* \* Suppose Adam had lived until now, and had he lived in misery, had he passed all his time in a fire or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious, were it followed by so much woe? Yet this is not Eternity; all this is nothing in comparison to Eternity! Again, add together ages of ages, multiply them by the leaves on the trees, the sand on the seashore, and the dust of the earth; still you will be no nearer Eternity than when you first began your calculation. Eternity is infinite duration; duration discharged from all limits, without beginning, without succession, and without end."

Now, reader, think and act to-day, as you will wish you had when you are suffering the vengeance of *Eternal fire*. "O, Eternity! Eternity! Who can discover the abyss of Eternity? Who can paraphrase upon these words—FOR EVER AND EVER?"

## CHAPTER VII.

### A TONIC FOR SOUL DISPEPTICS.

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“Comfort the feeble minded; support the weak.”—  
1 Thess. 5: 14.

Of all people in the world who need our prayers and sympathy, it is the following class. Nearly everywhere we go, whether to church or camp meetings, we find some poor *unstayable*, vacillating, wavering, spiritually dyspeptic souls who are tempest tossed by doubts and fears continually. They mean all right, but have lost their *spiritual balance*, their *equilibrium*. One evangelist or preacher comes along and they seem to get helped out of their old route. But a little while after he is gone, they fall again into the same wavering, doubting place. And so it is from time to time. They are such chronics that no one cares to spend time talking to them, as they are such spiritual leeches; and no amount of Christian advice or council ever seems to give them any *lasting* help. And to spend much time conversing with them makes a spirited man or woman feel as if they had been pumped dry.

Now, our purpose in this little printed message is to

help this class of souls to regain their balance in God, and get reestablished. Now in order to do this, they must be helped on the following lines:

First—They must be brought face to face with the fact that God loves them and is just as interested in their welfare as He is in the most glorified being in heaven, or the holiest soul on earth. O, hallelujah! He is anxious for them to attain to perfection's height and enjoy all of his fullness. But the devil makes these poor souls believe that God does not particularly care for them, and that He uses partiality, and blesses and makes happy certain ones in the church. "But he is a liar from the beginning and the father of lies." God is more willing to give us His Holy Spirit than we are to give good gifts to our children.—Matt. 7: 11.

Nevertheless, He only has *one* medium by which to work with every soul, and hence they must co-operate with Him in *that*, or else His hands are tied (so to speak), *that* medium is *faith*. Man went away from God in the beginning through *selfishness* and *unbelief*. And the medium that God has provided for man's return, is *self-denial* and *simple faith*. Therefore it is almost impossible for God to help a soul who does not believe and trust Him.—Heb. 11: 6. Hence, they need their faith doctored. You will notice that nearly all of this class of people are bemuddled in their experience, and are seeking for God to give them some *great vision*, or *revelation*, or some *great out-pouring* of the Spirit, so they will never

doubt again. If He would give them this great uplift, by vision, or revelation, or out-poring, it would not cure them of their doubts, because they are walking by *feelings*, and by *sight*, rather than by faith. Therefore, what they need (if they are all surrendered and obeying God on every line, the *best they know*) is to take one or two plain promises, such as Jno. 6: 37, I. Jno. 1: 9, Mal. 3: 7, with out a ray of feeling, and just stand there and believe that Jesus does *now, this moment*, save, or cleanse them from all sin, or heal them (whatever they are trusting for). Now, if they will stand unwaveringly on these promises, for *one* solid week, they will get a witness as clear as the noonday sun; besides, it will forever cure them of their vacillating experience. O, hallelujah! Another excellent remedy to recuperate faith, is to train it on small things around home, in the everyday life. For instance, you misplace the needle or the thimble, or such little things; well, just steady yourself and look up to Jesus and ask Him to show you the lost article, and at the same time believe and trust Him to do so. Now, as you will find Him answering in these little things, your faith will naturally grasp hold for larger things, and you will get thoroughly cured from a wavering experience.

Third—They must learn to forgive themselves for past failures and past mistakes, no matter how heinous or grievous they have been before God or man. If they confess and repent of them and do all in their power to

rectify, why, they are to *by faith*, put the thing under the blood, and *forever* dismiss it from their mind. This is one of the most difficult points to get souls who have made blunders, or failures, to see. They can easily forgive a brother or a sister a fault or an injury; or they can even forgive an enemy, but when it comes to forgiving *themselves* they are very unwilling to do so. They think they do at times, but as soon as they are trying to make advance steps in God, and get a good experience, the devil will send the ghost of those past sins or mistakes around to annoy them. Now, if they commence to look at them and turn them over in their minds, and think how *awful* they were, or how much harm they did, they will find themselves growing downhearted and discouraged, even after God has forgiven and put the thing under the blood. Now, the way to do, friend, is this: When the enemy brings these things in your mind again, don't accept them, but throw them off and look away to Jesus, and you will find *yourself*, regaining confidence in *yourself*, without which it is impossible to ever regain your balance in God.

Fourth—They must remember that it takes a *willful transgression* to incur *guilt* and bring *condemnation* on the soul, *i. e.*, a man's *will* has the say-so in every transgression. Therefore no sin is committed (speaking from a general standpoint) without the consent of the *will*. But the devil comes to these poor over-conscientious souls and makes them believe they have sinned *some-*

*where* that they don't know about, therefore they are not saved, and what they need to do is to *dig* and *fast* some more, and thus he keeps them digging and fasting almost all the time, and never lets them get anywhere. If they are justified and go to seek holiness he will suggest that they are not justified and thus muddle them up and keep them going around and around in their experience and never get anywhere. O, friend! if you are under no condemnation and are walking in all known light, up to the present moment, and are all surrendered to God to the best of your knowledge, you are saved in spite of all the hosts of hell. And the responsibility is not on you, but on God, to show you what you don't know concerning his will. Phil. 3: 15. And I defy the devil or hell, or any other creature, to tell you that you are not saved.

Fifth—They must learn to detect the voice of God from the voice of the devil. How many poor souls there are who are harrassed by the enemy on non-essential things and unscriptural suggestions. He makes them believe they must *do this* or *do that*; or he tells them they must go here or go there, etc., etc. Now, these poor souls are so conscientious that they are willing to do most anything if they think it is God's will. Notice a few features of the enemy's leading: (1) He generally suggests or demands some *unreasonable, inconvenient* thing, and tells you if you don't do it you are backsliden. (2.) His leadings always demand *haste*; he doesn't want

you to delay a moment, but do it at once, or you may never have another chance.

Notice God's leadings, *i. e.*, God's leadings will bear the following test: (1) They will harmonize with the *plain* teaching of the word. I say "*the plain*" teaching of the word. There will be no need of wresting the scripture to prove the leadings of God, for His leadings will harmonize with the *clear, plain* teaching of the word. (2.) The Holy Spirit will reveal His blessed will *very clearly* to the mind, so that there will be no doubt in regard to whether it is God's leading or not. (3) God's leadings generally harmonize with *common sense*. He does not ask you to ignore your reason and sanctified judgment any more than He asks you to close your eyes and walk down the street. Many a man has gone heedless after some strange impression which was a thousand miles from mother-wit and common-sense, and the result was he lost his way in God; and some have lost their souls. (4) God's leadings will bear the *counsel of Christian brethren*. Solomon says: "In a multitude of counsellors there is safety." Truly these words are well said, and full of meaning. Now, whenever an impression is present to you on the *rush* order, not giving you time to pray and counsel with the brethren over it, you can put it down as being from the devil. The scriptures say: "He that believeth shall not make haste."

Sixth—These souls must learn not to take an overdose of truth. Usually, when such souls go to meeting



and hear a real, straight sermon *that scrapes the bottom*, of course, they don't measure up to it, neither are they able to swallow or digest it. They are like a serpent, twelve inches long and the size of your smallest finger, trying to swallow a toad. It may manage to get the toad into its mouth, but can get it no further; hence, it succumbs and dies. So it is with these souls: because they do not measure up to all the strong preaching they hear, why, they become discouraged and throw down what they have, and go to the altar to get that *big thing* they heard the preacher tell about, and the result is they get into darkness and confusion. They keep this kind of business up from one year to another. This is what they should do: they should take small doses of truth, *i. e.*, lines of truth that they are able to *master*, and leave the larger chunks for the more matured saints. Again, they are like patients with weak dyspeptic stomachs, who are only able to eat oatmeal, mush and such things. But will sit down to the dinner table and fill their stomachs with corn-beef, cabbage, corn-bread and such things. Of course their stomachs are too weak to support such things, and the result is they ruin them and find it very difficult to keep anything on them; whereas, if they had only eaten light food until their stomachs become strong, they would soon outgrow their weakness and be able to eat strong meat. So be careful, dyspeptic soul, and don't take an overdose of truth.

Seventh—These souls need to have patience with

themselves. They must bear in mind that it requires more than *one* week or *one* year to get a good experience. They so often grow impatient with themselves because they do not seem to grow as fast as others. Hence they are like the children who set plants out to grow: they set them out one day, and the next day go and pull them up to see if they are growing. Now, the only way to live the Christian life successfully is to live *one day* at a time. Remember the word says: "As thy day, so shall thy strength be."

Eighth—Do not measure your experience by the gifts and talents of others. You can never be anyone but yourself. God does not ask you to be like them; if so, there would be *too many of a kind* in the world, and He only designs that there be *one of a kind*. Every one, *himself* in Jesus Christ. The enemy will show you some old saints who have walked with God, for years, and he will tell you that you are not saved, because you cannot pray, testify or preach, like them. But you must always bear in mind that you only get an experience *day* by *day*, and month by month, etc. It takes *one* year to get a *one* year's experience; and *five* years to get a *five* years' experience, and so on. So you need not become unsettled because you are not like the man or woman who has walked with God, for ten years ahead of you, for they will be *ten* years ahead of you all through eternity, if they keep going. So cheer up! and live *one day* at the time, and keep all yielded up to God on every line, and

“He which hath begun a good work in you will perform (finish) it until the day of Jesus Christ.”

The enemy may tempt you on the line that you have not the power that Wesley or Finnie had, and hence you are not right, so he will tell you to throw down *everything* and go in for what they had. Well, it is all right for you to *hold onto what you have* and go in for more *love* and *power*; but do not throw away what you have, to seek something else, for no matter how high a man may climb a pole, he has to first start from the *bottom*, and except he goes through the *bottom experience*, he will never get to the top. So it is in the spiritual world: you must first *crawl* before you can walk.

We now conclude by giving the following advice: First, you are not to lean on your *feelings*, if so you will relapse into the same fluctuating place. But you are to stand *all* the time, by *simple trust*, *no matter how your feelings may vary*. And by so doing you will attain to a most blessed life of trust, and your peace and joy and assurance will be unspeakable. O, Hallelujah! Second—You must not forget the act of forgiving yourself, and guarding against the habit of accusing yourself. Of course, it is good for some people to hold tight reins on themselves, but with these dyspeptic, wavering souls, *this* is one of their main troubles; they are *overly* conscientious.

Again, when you have finished praying for *any* thing (if all conditions are equally met), you must

believe that God *hears* you, and right *there* and *then*, grants you the petition. No matter if you do not see the result for *ten years*. Mark 11: 24. And you will become such a man or woman of faith and power, until you will be a marvel to three worlds.

O, Hallelujah! to the Lamb that was slain!

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O struggling soul, God cares for thee  
Tho' devils say "He don't;"  
Thy dearest friends may from thee flee  
But God your Father won't.  
—*Psl.* 27: 10.

Thy name is e'er before Him  
Engraved upon His hand;  
Tho' hell may strive thy hope to dim  
His pow'r will make you stand.  
—*Isa.* 49: 16.

Just see the homeless sparrow  
Thy Father feedeth them;  
And shall He e'er forget thee  
Who's now His priceless gem.  
—*Matt.* 10: 31.

'Tis true you're stunned with failure  
As o'er and o'er you've tried.

Yet God thy Father loves thee  
And Christ for thee has died.  
—*Rom. 5: 8.*

Now cease thy fear and doubting  
And quick thyself forgive;  
And daily keep believing  
For 'tis by faith you live.  
—*Gal. 2: 20.*

## CHAPTER VIII.

### THE FINAL SEPARATION.

“These shall go away into everlasting punishment, but the righteous into life eternal.”—Matt. 25: 46.

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How different men and women would live if they would continually bear in mind ,that there is a great judgment day, just ahead of us all; where every man will be judged for the deeds done in the body.

Our text reveals three striking facts: 1. The final separation of the righteous and the wicked. 2. The two future abodes—heaven and hell. 3. The duration of their *woe* or *bliss*.

Notice a few things that have preceded our text. 1. All earthly pursuits are ended. All business suspended forever. Every clock of time has stopped. Every wheel of commerce is forever silenced.

2. All in fair earth has dissolved but man. And all the toys of time, to ashes have turned. 3 All the dead are raised, some to everlasting glory, while others to everlasting shame and contempt. 4. The sun is arrested in his wonted course, and draped with blackness; while

the moon has turned to blood, and all the stars thrown from their orbits, like untimely fruit torn from a tree when it is shaken by the wind. 5. Mercy's door is forever shut. The last prayer has been answered. The last sinner has repented; and Jesus has left the mediatorial throne, and taken His seat *as a judge*.

Now, let our thoughts mount up, far, far above the clouds, yea, far, far above the path long travelled by the sun: far out on the celestial plains of eternity. See that vast innumerable crowd of mankind. Yes all that ever lived from Adam down, standing before the judgment throne. Notice a few things about this vast crowd. 1. There are no skeptics or infidels among them. They are all convinced that *there is a God, a devil, a heaven and a hell*. 2. There are no holiness fighters there. The war with God and holiness is over. All are convinced that holiness was required. 3. There is none rich, none poor; none high, none low, none coming, none going, none serving and none being served. But all are on one level. Ah, me! great day of equal rights of every man! Observe them as they are separated by the Son of Man. The righteous on one side and the wicked on the other. See the righteous wife, as she stands with radiant countenance, and all robed in white. See the husband on the left side, all clothed in black, on whose face burns eternal shame. Hear the happy wife address him. "Now John, don't you see it is just like I so often told you, that you should pray and get ready for this awful day, but you

would not, and now it is *eternally too late*." See the father address the son likewise, or the husband the wife.

Now notice the *final parting*. Hear the wife address her sinful husband whom she has prayed for, and admonished so many times but to no avail.—"Well husband, we have dwelt together from youth to hoary age. We have shared each others' joys and sorrows, for near half a century, but *now we must part*." O, hear the parting word! "*Farewell*"—a word much used in the days of time, but never fully understood until that day. So many times during our stay on earth, we have gone to the train to tell our friends "Goodbye" or "*Farewell*," hoping to see them again in a few weeks, or months. Or we have often stood by the death-bed of parting loved ones, and shook their death-stricken hand, and said "*Farewell*, I will meet you on the resurrection morn when Jesus comes." But *this "Farewell,"* means more than angel or devil, or man can conceive. It is "*Farewell*," not for a week, or a month, or a year, or a century; nor for ten thousand times ten thousand years, but for a whole eternity. See that black procession as they "go away" from God and from Jesus, and from heaven, and the saints, and all that is pure and holy. Old Satan, the chief and oldest sinner, heads the procession, followed by lawyers, doctors, statesmen, false preachers, dudes, bankers, ball-room girls, moral people, school teachers, fallen angels, and men and women from every walk of life. See them as they near hell. "Hark, they



hear from distant regions, dreadful groans from hellish legions!" Listen to the roaring of the endless flames, and the clanking of the fiery chains, and the rumbling of the hellish thunder, and the clashing of the waves of wrath, too wide to see beyond. See those burning walls rise before their terrified vision. See those burning gates of hell, that *welcomes all*, but *lets none go*. The rapid gravitation of hell forces them into that den of unfading fire, girdled by those burning, black, rugged, adamantine walls. Hear them cry—"Ah, at last we are in hell, in spite of all our unbelief! In spite of all our resolutions not to come to this place of torment. Alas! Our war with God and holiness is over!"

We next inquire, "how long is this suffering to continue?" The Bible answers our question in Matt. 25: 41—"Depart from me ye cursed, into EVERLASTING FIRE, prepared for the devil and his angels." Again, in the 46th verse our text says: "These shall go away into EVERLASTING PUNISHMENT." We also read in II Thess. 1: 7-9: "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING destruction from the presence of the Lord, and from the glory of His power."

O, friend, think of spending eternity in hell! After all the pleasures of life are over, and all the honors of

time forgotten, when you are roving those far-off, burning shores, where hope never comes, where mercy is a stranger; remember, there is no day, no spring, no summer, no flowers, no water, no rest, no friendship that ever enters that *den of darkness*, that *dungeon of fadeless fire*. Nay! nothing but horrors upon horrors; as you are tossed by the billows of woe in that burning gulf, among devils and fiends, beside all the drunkards and thieves and murderers and whoremongers and liars of every age, *for a whole eternity*.

## CHAPTER IX.

### TRUE AND FALSE HOLINESS.

"And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4: 24.

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Now in this chapter we are not trying to convince our reader of the fact, that there is such an experience as holiness attainable in this life, for all Bible readers are convinced of this fact; *i. e.*, if they believe what they read. But our purpose is to set forth in a clear light, *True* and *False* holiness.

Now in our text, the apostle uses the descriptive "*True*" which naturally arouses our suspicions to believe that there must be a "*false holiness*." There was a time when holiness was a very unpopular thing, and its adherents were ostracised and hounded from church to church (so to speak). But the devil soon found out, that to oppose holiness, was simply to spread it, therefore he soon invented a new method in dealing with it. So now-a-days he adopted the method of imitating it, and it is one of the most successful attacks he has ever made on the human family. Now if he would do his

deadly work out in the streets and saloons, there would be no great marvel, but he carries on his hellish work right in the church and pulpits. However, his most successful place of switching souls into *false holiness* is at the altar of Holiness revivals, conventions and camp-meetings, etc. The devil does not care how straight and thorough the preaching is, if he can only conduct the altar service. O, the shallow, *half-breed, half-dead, half-stripped* holiness there is flooding the country!

We are greatly blessed with a few evangelists who do preach the clear, clean-cut truth, on both justification and sanctification; but (as the preacher cannot do it all) there is a great need of *true, genuine*, thorough altar workers, who will take the people down to bottom rock. Therefore, owing to this great lack, the country is being flooded (so to speak) with a multitude of shallow, tame, half-dead, holiness professors. There is no wonder the people are becoming dissatisfied with their experiences, and are seeking the "*Third blessing*" and another "Pentecost" subsequent to the first one. The trouble is this: the majority of them did not get all God had for them when they claimed holiness. We verily believe that God wants to give every holiness seeker just as thorough an experience, (and some of the gifts) as He did the hundred and twenty on the day of "Pentecost." Of course we confess that God will give *re-anointing* all along the way. Acts 4: 31. But such as having our hearts purified

from sin and *being filled with* the Holy Ghost, is *only the second work of grace*. But as *true altar workers* are so scarce, Holiness seeking souls stop short of real heart purity and the baptism of the Holy Ghost and fire, which are *one* and the *same* experience.

We now mention some of the ways the devil switches people into false holiness. 1. An individual who was never converted, but has simply taken a "*dry-eyed,*" *belief* that they were saved,—without the witness. Therefore, they believed and joined the Church and commenced to *work for the Lord* (?). But on attending the prayer and class meetings, where the real saints are getting blessed and enjoying the presence of God, and shouting and singing his praise, they are convinced that they do not *feel* any *joy* like those folks say they feel, nor can they say, they *know*, beyond a doubt, that they are saved, like they hear the other saints testify. By and by some preacher or evangelist comes along preaching holiness,—telling of the joy and peace it gives. These poor *dead* souls know that they have never felt anything like that, so they go to the altar to seek holiness, they pray and dedicate themselves to God, and by faith take a hold of some promise; and God forgives them of their sins and sheds His love abroad in their hearts by the Holy Ghost; so they get up shouting and praising God and testify that they received the blessing of *entire* sanctification when really they have only been converted.

The next class of folks the devil switches into false holiness is, the backslider in heart. One who once was on fire but some way or another, they let the joy leak out of their hearts. They have not done any *awful* thing, but have simply *let down* a little somewhere; they are still straight in doctrine, and in their outward life and conduct, but have broken with God, either by backing down on some *God-given* light, or taken up something they once felt convicted to lay aside, etc., etc. However, they have lost the relish for the things of God. They don't get the *overflow* of joy and gladness any more. They have no relish for the word or devotion. By and by some one comes along preaching holiness; this soul thinks that is just what he needs, so he goes in to get sanctified. And naturally, as he prays and re-consecrates and renews his vows, God gives him his first love back and he gets up from the altar rejoicing with his new found joy. Therefore, he calls it "*Holiness*," because that was what he went to seek. And as there were no genuine altar workers to instruct him right, he goes off professing holiness, when in fact he has just got reclaimed, and his "First love" back.

The next is a superficial seeker, *i. e.*, one who takes the blessing by *dry faith* without any death to *self* or death to the old man; hence they go off professing holiness, with self and shallowness, as conspicuous as the horns on an ox.

We next mention a few unmistakable fruits of *false*

holiness professors. 1st. A life of suppression. When things go wrong or their wills are crossed, they feel the inward stirrings of *anger* and impatience. Of course they are professing holiness *now*, so they must keep their faces straight, and keep up a nice pleasant look, even though they do have to smother and hold the old man down. It is to be remembered, the question is not how a man *acts*, under the test, that proves whether he is sanctified wholly or not. But it is *how he feels* under the test. The justified man *acts* gentle *all the time*, but the sanctified man *feels kind and sweet all the time*.

2. Unpremeditated manifestations of carnality. Such folks are almost continually begging some one's pardon for manifesting a bad spirit while being reproved, or when pressed or tempted, they would say things in a way that brought them under condemnation. Therefore, every now and then, they will have to apologize with some one for something they said or did.

3. A lack of deadness to the world. It is distressing to a real spiritual man or woman these days, to see people professing holiness, and wearing jewelry and feathers and flowers on their bonnets, and costly attire, all in the latest style. Why a man cannot wear these things and keep justified, after the light is on him. Read I Tim. 2: 9, and I Pet. 3: 3.

Mr Wesley says, "All these things, God writes on *truly awakened* hearts," not *justified*, nor *sanctified*, but *truly awakened* hearts.

4. A stiff unyielding spirit. We find folks professing holiness (which means the *whole* mind that was in Jesus) who are almost as stiff and unyielding as the devil. God says, "The wisdom that cometh from above, is first *pure*, then peaceable, gentle, and *easy* to be entreated, *i. e.*, *open to conviction*. But these professors are stiff, proud, and arrogant, and yet they profess to have the *whole* mind that was in the *lowly*, simple, plain Son of God. If you reprove them on any line, they will become indignant, cool and distant.

We now mention a few facts about "*True Holiness*."

First, the question arises; who is a candidate for holiness? We answer, a clearly, justified soul. One who is at peace with God in every respect. One who has a sky-blue case of justification.

Next, they must be convicted for holiness, *i. e.*, they must feel their need of it or else they will be seeking amiss. They must see that they need to *get rid* of something as well as *get* something.

Next, they must be in old-time earnestness, with a fixed resolution to have it, or die on the way. Except a soul becomes *holy violent*, why it will stop short of the great prize.

Next, they not only must consecrate, but their old man must be *put to death*, *i. e.*, they must *die out* to self and to all below; *viz.*, the scoffs and sneers of men or devils. They must not only *reckon* the work done, but



they must *contend* to have, and *know* that the work is done. Paul said, "*I am crucified with Christ.*"

The next is, persevering faith in God. Not a presumptuous faith, that tries to believe without meeting Bible conditions, but a real faith that presses its way clear through and touches the blood. Hallelujah!

The next question that arises is, what is "True Holiness?"

1. Our hearts being cleansed and purified from all inbred sin (the negative) Acts 15: 9. Being baptized and filled with the Holy Ghost and fire (the positive) Acts 1: 5; Acts 2: 4. This is the Bible standard of "True Holiness." Of course a soul can, and may seek more love, more of God as long as we dwell upon earth, Eph. 3: 17-20; Phil. 3: 13-14. But holiness is the climax of Christian character.

## CHAPTER X.

### WALKING SLOW WITH GOD.

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“He that believeth shall not make haste”—Isa. 28: 16

This is quite a difficult lesson to learn; many never learn it, and the majority of those who do are taught it by hard knocks, bumps and bruises they receive as the result of hasty actions.

This thought is so beautifully expressed in I Kings the 19th chapter, from the 9th to the 15th verse; where Elijah went to stand before the Lord out of the cave. The 11th and 12th verses read as follows: “Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountain, and break in pieces the rocks before the Lord; *but the Lord was not in the wind*; and after the wind, an earthquake; *but the Lord was not in the earthquake* and after the earthquake a fire; *but the Lord was not in the fire*; and after the fire a still small voice.”

We can plainly see through this excellent lesson, that the Lord does not *always* come in the *storm*, the *hurry*, the *rip* and *bluster*. Of course there are times when he

does manifest himself in these different forms, but not always. Noise rip and bluster are by no means to be set up as our criterion of salvation.

We also find in the life of Jesus such a beautiful example of *slowness, evenness and calmness of spirit*; we never read of Him being in a *hurry, a bustle, a fidget, a rush*. However, he was always on time, and never idle. O what a reproof to all *hasty, blustery, hurry-up* christians.

Haste is generally the cause of all railroad wrecks. If you will observe this fact, you will find that it is not the *slow* trains that are so often wrecked, but the "express," the "fast mail" and the "flyers." So it is in the spiritual world; it is not generally the *level-headed, thoughtful, slow, even-spirited* christians who jump the track and go into the ditch, but it is the *impetuous, hasty, hurry-up* crowd. It is almost invariably true, that those who go at things in a *hasty, hurry-up* way, will sooner or later have to be pulled out of the ditch. Let us notice a few things we are not to be hasty in.

First, we are not to be hasty in speaking or acting when we are tried or tempted: things that are said and done in the spur of a moment generally have to be undone. Many of us have said things while under trial, that afterward, we had to sorrowfully and humbly apologize for. Sometimes while under temptation and pressure, people rashly apply for their church-letter, and pull away from the saints, but after the pressure is lifted

and they have time for thought and reconsideration, they realize their great mistake in so doing.

We have never forgotten the words of an old church-mother to a brother, who was tempted to get his letter and withdraw from the saints: they were as follows, in substance: "Brother A.—don't leave now while you are so greatly tempted, but wait until you are blessed and feel *shouting happy*, then, if you feel lead to withdraw, alright." If every christian would adhere to this old mother's advice, it would save us from lots of *repenting*, *digging out* and *backing up*.

Second—We are not to be hasty in accepting an evil report against a brother or sister. How many times people are prejudiced against a brother or sister because of something some one told them when many times it is not true. Kempis says, "It is not wisdom to believe everything that thou hearest, nor presently to relate again to others what thou hast heard." The heathens rule was, "Rather than believe a report from a man about his neighbor, they would not believe a report given by a man about himself, unless they give him time to reconsider and think the thing over." The Bible classes a man that receives and believes an evil report against his neighbor, with the harlots and thieves (Psalm 15: 13; Rev. 21: 8), hence it is just as wrong for us to allow one to talk evil to us about our brother or sister, as it is for us to talk evil to them about our brother or sister.

Third—We are not to be hasty in throwing down our experience, simply because we hear a straight skyscraping sermon; this kind of business just suits the devil. How many times has he told us when we saw some one with a seeming better experience than ours. “Why don’t you throw down everything and go in for a *big wonderful experience*” but to do this would only mean to get into darkness and confusion.

It is alright to have a big experience, but if you have to let loose of God, and give up your faith to do so, you will get into great confusion and perplexity of soul. You must remember those large hundred-foot trees in the forest, did not come out of an acorn a hundred feet tall, but they grew up from small twigs: so do big experiences grow up from humble penitents at the foot of the cross.

Before you conclude that you have lost your justification, and throw down your experience, you should have the following *clear unmistakable evidence*; viz., I have *intentionally* and *wilfully* disobeyed God, either by omitting some known duty or committing some sin. If you have not this evidence, no matter how you are tempted and pressed by the devil to give up your experience, don’t do it! if he says, “you are backslidden,” make him convince you of the fact, by producing the above evidence. If he can prove it, why thank him, and go to the altar, but if he cannot, why stand still and hold your ground.

2—Before you conclude that you have lost your experience of holiness, you need to test it in the following ways: first, have I disobeyed God, or intentionally grieved his spirit in any way? Second—have I felt any trait of carnality in my heart at any time? If you are not deficient at these two points, you should by no means succumb to the devil and throw down your experience.

Let us notice a few sad results of haste recorded in the Bible. The first one is found in Genesis, 16th chapter, God had promised to bless Abrams seed, and make him a great nation. But he and his wife Sarai were in such a hurry to have the thing come to pass that Hagar was given unto Abram by Sarai to be his wife, to bring forth a son, and *hasten* the plan of God (?) But what were the after results? *Strife, jealousy, contention and dissatisfaction.* How much of this we see abroad in the land to-day as the sad results of hasty marriages, hasty separations, and hasty divorces. "O, tell it not in Gath!"

The next one is found in Joshua, 9th chapter. Where the Gibeonites feigned themselves to be strangers from a foreign country, and desired to make peace with Israel. The 14th verse reads as follows: "And the men (the Israelites), took of their vituals and asked not counsel at the mouth of the Lord." O, what a sad picture of haste! Abram's was a *domestic* haste: but here we have a picture of *commercial haste*. How many times have christians rushed into business propositions with the unsaved, bought things on time; moved *here* or *there*,

etc., without laying the matter before the Lord in prayer, and getting His mind and unerring leading; and as a result of such conduct the road to heaven (so to speak) is almost blockaded with the mistakes, blunders, errors and bad management of christian people: therefore, it is almost impossible to get sinners converted over and beyond them. O Lord lay not this sin to our charge!

The next one is found in I Sam. 13: 8-9. Here we find King Saul offering a burnt offering, which was not lawful for any one to do except they were *anointed priest*. Samuel told Saul in the 10th chapter and 8th verse, "And thou shalt go down before me into Gilgal," and, behold. I will come down unto thee, to offer burnt offerings, \*

\* \* seven days shalt thou *tarry, till I come to thee.*" But after Saul went to Gilgal and saw the circumstances, he got all excited and said, (after tarrying a while), "Bring hither a burnt offering to me and peace offering. And he offered the burnt offering." Hence this act of *haste* called forth these four immortal reproofs from the man of God. The reader will please notice the gradation of these reproofs, each more serious than the preceding one; first, "*Thou hast done foolishly*" second, "Thou hast not kept the commandments of the Lord." Third, "Thy kingdom shall not stand," fourth, "The Lord hath rejected thee." What awful words!

We now come to the most appalling phase of haste, *viz.* (religious haste. Truly, more harm has been done here, than in any of the before mentioned circles.

The first phase of religious haste we wish to mention is that of rushing young inexperienced preachers, too rapidly to the front, and putting them in responsible places, where deep, level-headed, matured preachers are required; therefore an injustice is done both to pastor and people by so doing, and the sad results that spring from such action, will never fully be known this side of the river of death.

The next phase of religious *haste*, is that of unwise Christians trying to force light and conviction upon their unsaved family more rapidly than the spirit of God, hence the results are, the individual becomes tired of being bored on the subject of religion day in and day out; or else he becomes disgusted and enraged, for being criticised and reproved for almost every word he says, and thus instead of being drawn and won to the Lord, he is driven farther away.

You must remember you cannot compel your unsaved wife or husband to do as you do, or dress as you dress, etc., but you must pray and hold onto God to save them, and then they will have the *desire in them to do* these things. But for you to *pull* and *hammer* at them, about this and that, before they get saved, is only to imbitter them against religion and drive them farther from God.

The next phase of religious haste, is seen at the meeting. Perhaps one of the pilgrims has been trying for sometime to get his unsaved neighbor to accompany him to the meeting, so at last he is persuaded to



come; but as soon as the preacher finishes his discourse and calls for seekers, this pilgrim or some one rushes back to this individual and worries and teases him fifteen or twenty minutes to come to the altar, when he is under no conviction at all, hence he finally gets indignant and disgusted and walks out of the church and never returns again.

All this was the result of haste. This pilgrim should have let him attend the meeting at least two or three times, before trying to persuade him to the altar; and thus God would have been given time to deal with him. But this hasty, unwise impetuous pilgrim jumped in ahead of God, and frightened the game away, before God had a chance to pull the trigger.

O Lord give us a *few grains* of sanctified common-sense in dealing with immortal souls. Amen and Amen!

## CHAPTER XI.

### HAVING THE "VICTORY."

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"For watsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—I Jno. 5: 4.

"Victory" is such a common word in the religious world, and is so frequently used by all classes of church people, in testimony and song, I fear many of them do not comprehend its vast significance. Let us briefly notice how far people can go in the line of religious work and yet not have *victory*.

It is possible for one to regularly attend all of the religious services, pray, sing, testify, exhort, do missionary work, give, preach, and even have seasons of shouting and rejoicing and yet not have the *victory*. Webster says that "Victory" is the defeat of an enemy in battle; a gaining the superiority in war or combat: *Victory* supposes the power of an enemy or antagonist to prove inferior to that of the victor." Now the three great enemies of the children of men are the "*World, Flesh and the Devil*." And they were leading the whole human family to eternal ruin. But our Saviour appeared on the

scene and conquered them, and now to every one who believes on Him, He not only delivers from the power of these enemies, but makes them "*More than conquerors*" over them.—Rom. 8: 37.

Now to make this subject more interesting, let us put it in the form of a question. Have you the *victory* today? To have *victory* means that you are on *top* of everything and have your feet on the neck of every *known* enemy.

"Victory" is not a spasmodic experience, but one that abides and covers two periods of one's life, viz., the *past* and *present*. If you have the victory today, you have (by the grace of God) overcome and conquered every enemy that has ever attacked you anywhere along your Christian pathway, up to the present moment. If there is an enemy anywhere along your back track, who once overcame you and went off with the victory, and you have not pursued him and renewed the fight until you overcame him, you have not the *victory* today, but he has it, and no matter how many future foes you may conquer the devil can always point to an enemy in the rear that you have not conquered. No doubt this is why God often holds His little ones in hard places and trying circumstances, that they may reach an experience where they can serve Him as well in hard and difficult places as they could in more favorable circumstances. God's way is not to take you *out* of the hard place—*out* of the deep water—*out* of the fire; but it is to take you

*through*. His purpose for doing this may be for the following reason, so that on judgment day no enemy can say in the presence of an assembled universe, "The power of Jesus Christ in *this* man's life was not sufficient to make him triumph over me. As far as he and I were concerned, I was the *victor* and he was the defeated foe."

The second thing implied in having the *victory* is, you are monarch of all you survey; you have knocked out every *past* and present contestant, and you are wearing "The Belt of Championship."

Now for our especial edification, let us more narrowly observe what is implied in this *twofold victory*. First, if you are in possession of this victory, you have conquered in every circumstance that you have ever passed through; yes, through poverty, mistreatment, misunderstandings, sickness, bereavement, slander, criticism and persecution. And through them all you have kept the victory over all complaining, impatience, retaliation, fretting, bitterness and every other enemy to godliness. And you are *meekly*, *patiently* and *joyfully* enduring all that comes your way.—Heb. 10: 34.

Secondly if you are in possession of this victory you are not hindered or crippled in loving and serving God by a *being* or *thing* on earth. There is nothing in the universe that hinders you. You are winning in every battle. You are towering over everything like an aeroplane. You are sweeping everything before you like the water from a broken dam. There is not a layman, min-

ister, bishop, wife, husband, kinsman nor devil hindering you in your upward flight to the city of God.—Rom. 8: 37-39. O hallelujah to the Lamb!

Thirdly, if you are in possession of this victory, you have perfect control of every appetite, temper and passion of soul and body. Therefore you are controlled by nothing but love and in bondage to none but God.—Jno. 8: 36.

Fourthly, this *victory* also gives you complete control of every bodily infirmity. Hence, your shattered nerves aching teeth, aching head, painful body and peculiar make up, etc., etc., never gets the better of you and cause you to *say* and *do* things out of the Spirit, if so, you lose the *victory* and your bodily infirmities become *Victors* and take the "*Champion*" belt from you, and you become the *defeated foe*, and remain so until you pray through again and renew the fight, and through grace, overcome your infirmities.

Fifthly, if you have this victory, your tongue never gets the upper hand of you and causes you to scold, back bite nor speak unkindly to any one. But it is always governed by the law of love.

Sixthly, if you are in possession of this victory, you are not having a hard time to serve God, and are just managing to keep saved by the skin of your teeth (so to speak), but you are so filled with *grace*, *might* and *glory*, that after you have conquered every circumstance, every

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human being, every appetite, every passion and infirmity yes, and every devil from the bottomless pit, you still feel as if you could conquer the inhabitants of *another Earth* and *Hell*.—Rom. 8: 37.

“I can do all things through Christ who strengtheneth me,” says the Apostle Paul.—Phil. 4: 13.

Now, reader, be honest, are you in possession of this victory? It is the experience of every *justified* soul. “For whatsoever is born of God overcometh the world.”—I Jno. 5: 4.

## CHAPTER XII.

### HOLY LIVING.

“Set your affections on things above, not on things on the earth.”—Col. 3: 2

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Truly, God alone knoweth the best advice to give us on holy living; therefore He begins at the root of the whole matter—“Set your affections on things above,” *i. e.*, *Set your mind* upon things above. Jesus uses the same thought in Matt. 6: 19-23, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves doth not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light: But if thine eye be evil thy whole body shall be full of darkness.”

We will notice God’s purpose in giving us such an exhortation.

1. To wean us from the world and worldly things. We have lived in this world so long until it has almost become a part of us, and we are of no service to God until He can get our affections, our love, cut loose from this old world. John says, "Love not the world, neither the things that are in the world; If any man love the world, the love of the Father is not in him."—I Jno. 2: 15.

2. To teach us how to fully enjoy Him. O, that we could learn this lesson thoroughly! That *all* the admonition, *all* the reproof, *all* that God gives *all* that He takes away, *all* that He permits devil or men to inflict upon us, yea, *all* losses, *all* tears, *all* disadvantages, *all* that He ever permits to befall us, is only to bring us into greater fellowship with Himself, and to place us in the condition to enjoy Him more fully. O, wondrous love!

3. To keep us from being lonesome in this old, cold, lonesome world. This old world with all of her dazzling show, with all of her amusement and transient pleasure; is a very lonesome place for a holy man. Other worldlings may enjoy it, but he does not, but if his mind is staid upon God and heavenly things, he does not get lonesome any place, but has angelic companions in the den of lions. "The form of the fourth" in the fiery furnace. The presence of holy angels in prisons, and heavenly visions on the desert islands. Yes, he fully realizes, "Where Jesus is, 'tis heaven there."

4. To make dying easy, *i. e.*, changing worlds. The thing that generally makes people die hard, is because

they are clinging to something they are leaving behind. But people who have their affections torn loose from all below and all of their interest in heaven, have no great death-bed struggles. But they are like the apostle Paul, who said: "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better."—Phil. 1: 21. Or like the dying Christian some years ago, who cried out, "O, let me go, I cannot stay!" The souls that feel to have more interest in heaven than earth, do not dread changing worlds. O, Hallilujah!

We next notice some advantages it brings to us while here upon earth.

1. It keeps the soul in perfect peace. Naturally in seeing God all the time, the soul is kept free from uneasiness, free from worry, free from doubts. But its peace flows like a river; thus the promise is fulfilled, "Thou wilt keep him in perfect peace whose mind is staid on thee."—Isa. 26: 3.

2. It weakens the force of temptation. There are only three forms of temptation in the world *viz.*, "The lust of the flesh, the lust of the eye, and the pride of life " I Jno. 2: 16. *All* that the devil can get a hold of to tempt you with, is simply the fading things of time, in one form or another. So keep your heart and mind staid upon heavenly things. Yea, rove from mansion to mansion, and over the celestial fields of immortality, and from sphere to sphere in God's great Creation. Why the little toys of earth with which Satan may try to

induce you away from God, will only seem like mud-pies, to a boy who is eating ice cream and cake. Why you look down on the devil with disdain, and say, "Is that all you have? why I don't want that! I've got something a million miles ahead of all that you can show me." Souls are not generally captured by Satan until they commence looking down at worldly toys.

3. It keeps the soul clothed with humility. The thing that gives birth to spiritual pride, is *too good an opinion of one's self*. But while the eyes of the soul are fixed on the lowly Christ; while His lovely character is daily being unfolded to the soul, like a beautiful flower, there is no room for self-esteem, but it keeps the soul ever feeling its nothingness before God: Like Isaiah of old, who saw the glorious vision of the Lord, and immediately cried out, "Woe is me, for I am undone," and like Daniel, and the beloved John, who fell as dead men when they saw the glorious Christ.

4. It begets a desire for imitation: As one has said, "Association begets imitation." So it is with the souls whose affections are set on things above; who ever see Jesus by the eye of faith. Their desires are intensified daily, to be more like Him whom their souls love,—He who is the source of all their joy, the fount of all their bliss.

5. It increases our love for Him. The more we see the object of our love the more love slaves we become.

Notice the language of the text: The apostle places the responsibility on us.—“*Set your affections.*”

How shall we do this?

1. Avoid as far as possible all unnecessary worldly news and gossips. Avoid over-taxing the mind with unnecessary worldly cares. Jesus says, “Take heed to yourself, lest at any time your heart becomes *overcharged*, with cares and surfeiting and drunkenness, and cares of this life.”

2. Spend lots of time in deep reading and prayer, and meditation, so as to keep the mind free from worldliness. For as one has well said, “What God does not fill the devil fills.” Again some one has said, “An idle mind is a workshop for the devil.” So in order for one to keep a heavenly mind they must read and meditate on spiritual things daily.

4. Avoid *finery*, and costly things; such as fine clothes, fine furniture, fine style, etc. Mr. Wesley said, “He could no more use a fine style, than he could wear a fine suit of clothes.” O, how these things do undermine a heavenly mind, and a lowly walk with God! O, Holy soul, flee these things as you would the face of a serpent!

5. Avoid laying up treasures, and adding, house to house and field to field. O, how many holy men have gone down over the love of money! Listen to the words of the Son of God,—“Lay not up for yourselves treasures upon earth.” The apostle Paul warns Timothy against the love of money.—“Godliness with contentment is

great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will be rich, fall into temptation, and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *But thou, O man of God, flee these things*; and follow after righteousness, godliness, faith, love, patience, meekness."—I Tim. 6: 6-11.

6. Avoid going into debt. O, what a hindrance to a heavenly mind! The Bible says, "Owe no man anything." O, how debts burden and detract the soul from continually *seeing* and *resting* in God! Of course sometimes debts are almost unavoidable. But as a general thing every Christian should avoid going in debt as much as possible; for it is a great hindrance to a Heavenly mind.

7. One should keep a rigid self-discipline. There is a legitimate *self*, even in holy men, that must be denied *i, e.*, kept under. Paul said, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should become a cast-away"—I Cor. 9: 27.

8. Be a man of much prayer: Spend more time talking with God, than you do with any being on earth. *This*, and *this* alone is the path that leads to the mount of God.



## CHAPTER XIII.

### FORGIVENESS

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“So shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”—Matt. 18: 35.

There are always preceding conditions that produce their results. There are also CAUSES that precede all EFFECTS. A man may have an attack of nervous prostration in ten minutes, but the round of circumstances that brought it about may have been generating for ten years. So it is in the religious world. There has been existing conditions, *viz.*, neglect, compromise, idolatry, etc., which has been generating for years, that has brought about this great spiritual famine that is upon the church today.

Now, I only take time to mention one of these awful death-dealing sins, namely: An unforgiving spirit. O, let angels weep and heaven put on her weeds of woe! This spirit to a large or small degree is found almost everywhere. The standard of forgiveness among the out and out sinners is, “I will forgive them, but I will never have anything more to do with them.” The

standard of forgiveness among the current church member is, "I will forgive them, but I will never forget them." The standard of forgiveness among the more devout professors of Christianity is, "I will forgive them, but I will never have any more confidence in them."

Now, according to the Bible, there is no forgiveness in either of the above mentioned standards. On the day of judgment, multitudes of professors of religion, and holiness too, will be surprised to find that just a little cold distant feeling toward a brother or sister has barred the gates of bliss against their admittance into the kingdom of heaven. God gives us such a striking lesson on this thought in the garments of the ancient priest. His skirt at the bottom was to be trimmed all around with sleigh bells. These bells were to let the people know whether the priest was still alive (as he did service in the holy of holies) by their continual ringing. But, if they ceased to ring the people were to know that he had harbored some unkind thought about his brother or sister, and was struck dead before the Lord.

One of the reasons why this sin has such a prolific growth among professors of religion, is, that they do not properly classify it. They look upon it as a tame non-offensive thing. But if they could see its red scorpion head, and green eyes, and its venom sting, they would readily class it with adultery, rape, treason, murder and all that nauseous brood of hell.

"If ye from your heart, forgive not." Let us notice a few things implied in forgiving from the heart. First, to cheerfully and freely forgive them, without any reluctance whatever. Secondly, to forgive them to the extent that we never mention it again not even to our dearest friends, unless in cases of extreme necessity. If we forgive them from our hearts, we are not to bring it up against them again even though they should offend us four hundred and ninety times in one day. Jesus taught us in the Lord's prayer to ask the Father to forgive us our *trespasses*, to the extent that we had forgiven our *trespassers*. We want the Father to forgive us to the extent that He will cast it into the sea of forgetfulness and remember it against us no more forever. Therefore, we must do the same toward our brother and sister.

The third thing implied in "Forgiving from th Heart," is that we forgive them so clear and clean, that we restore them back to our confidence so much that we could trust them at the very point where they failed, with all we have, without an atom of uneasiness or suspicion. If you do not forgive to this extent, you do not forgive them from the heart. When God forgives the backslider, He restores him to His confidence that He takes him into heaven and trusts him with all that He has, without the least suspicion. "Be ye therefore perfect even as your Father, which is in heaven is perfect."—Matt. 5: 48. "Forgiving one another, even as God for Christ's sake has forgiven you."—Eph. 4: 32.

A fourth thing implied in forgiving from the heart, is to so forgive and lose sight of the trespass, that you will have more confidence in them with that very thing, and at that very place, where they failed than you have in yourself at that same point. Thus, believing them to be stronger at that point than yourself.

What saith the Scriptures? "Let nothing be done through strife or vain glory; but in lowness of mind let each esteem others better than themselves."—Phil. 2: 3.

Now friends, if you have not forgiven every one of their trespasses from your heart, you, yourselves are not forgiven of God, but are still in your sins, and enroute to hell, no matter how much religion you profess or how many churches you belong to. Matt. 18: 34-35. Amen.

## CHAPTER XIV.

### THE BIBLE STANDARD OF PATIENCE.

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“Let patience have her perfect work.”—Jas. 1: 4.

I feel especially impressed with the above word “Patience.” The primary sense of the word is *continuance, holding out, something to which there is no end*. When we look about us and see the hurry and bustle everywhere, and among all classes, we are forced to the conclusion that *patience* is one of the rarest articles on earth. There are hundreds of people who go to church, pray, preach, shout, do missionary work, write books, and do many other religious duties, who are void of this excellent grace.

You will notice in reading the Bible, that it lays great stress upon this subject. Jesus says in Luke 21: 19, “In your patience possess ye your souls.” In Tim. 6: 11, we are exhorted to “Follow after patience.” In Thes. 5: 14, we are again exhorted to “Be patient toward all men.” James says, “Be patient therefore brethren, unto the coming of the Lord.” Jas. 5: 7, The apostle Peter tells us to “Add to temperance patience.—II Pet. 1: 16.

When we get converted, this excellent grace is planted in the heart and when we get sanctified wholly, every element contrary to patience is eradicated from the heart, and patience is perfected. When I say "*perfected*," I do not mean that it is so perfect that there cannot be any more development, but I mean *patience* is so perfected, that it will never *run out* or *fall short*, while we continue to walk with God.

Notice some of the offices of patience. "It is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. It governs the flesh, strengthens the spirit and sweetens the temper. Patience is a plaster for all sores. The world is his who has patience. All comes right to him who can wait."

It is to be remembered that Jesus Christ is God's *ideal* man, and the standard of Christian character, therefore God's chief aim is to bring us "Unto the measure of the stature of the fullness of Christ."—Eph. 4: 13. Now let us briefly notice a few characteristics of "Perfection of Patience."

First, Patience is *love in full bloom*, therefore from January to January, "her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud; and no wrinkle of anger is seen in her forehead. Her eyes are the eyes of doves for meekness, and on her eyebrows sits cheerfulness and joy."

Secondly, Patience does not only wear the garment of *calmness* and *serenity* externally, but also has a calm,

sweet, *unruffled* spirit all the while; right through storms of temptation, opposition, criticism, false accusation, ill-usages and *all* that God permits men or devils to inflict. Some one in speaking of their mother's piety, said, "I never saw an impatient *look* on mother's face during the whole course of her Christian pilgrimage." Oh, what a testimony: and yet, this is what God requires of every Christian.

Third, "Perfect Patience," does not chafe or murmur, under pressure, and during seasons of affliction. Her mouth is lovely in silence. 'She rides not in the whirlwind and stormy tempest of passion.' She is a *silent sufferer* and an *unflinching* burdenbearer. She never complains or makes any rude threats. Her secret of conquest, is, to *silently* and *gently* endure *all* that comes her way." Reader, have you any of this material in stock?

Fourth, "Perfect Patience" always has a mild answer for every one, both white and black, rich and poor, small and great, at home or abroad. She never scolds or quarrels. Her tongue is always seasoned with the "Law of Kindness." She does not grow saucy or indignant with any one. At home she is firm and positive with the children, but not rash or hot-headed. Even when chastening them, she retains such a *cool, even* spirit that she could stop in the middle of it and pray, testify or go to heaven. O, hallelujah!

Fifth, "Perfect Patience" is not hasty, in reproving and condemning others. It waits to get the mind of God. It does not act on the impulse of a moment. It waits until the tide of pressure goes down,—until the *strain* is gone off the soul. The Psalmist said, "I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence: I held my peace, even from good."—Psa. 39: 1-2. O, how it would help us all, to adhere to this rule! So many times we have been entirely too hasty in reproving and dealing with people hence, the result was, we did more harm than good. We must ever remember, that we can do a *right thing* in a *wrong way* and at a *wrong time*. Sometimes human indignation and untempered zeal rushes us ahead of the Spirit of God in dealing with souls. "*Reproof*" is a very sharp instrument and it requires much wisdom and a skillful hand to handle it and not do great harm.

Sixth, "Perfect Patience" is not easily upset over the spoiling of her goods. She does not get into a bluster and say a lot of hard, sharp things to the servant when a fancy dish is broken, or when the tea-pot or ink-stand is upset. But she takes the spoiling of the goods *joyfully*." Heb. 10:34. (Is this true in your case reader?) Let us briefly notice some of the means which God uses in developing our patience. He sometimes places us in close contact with some one who is of a peculiar, uncongenial disposition, hence they are a great trial to us in many ways as they do not like what we



like, do not see as we see, do not believe as we believe, etc. We may like quietness, and they, lots of noise. We may like lots of fresh air in the room and they may be just the opposite. They may go about the housework in a slow, easy way, while we like things done in a hurry. Now, if "Patience is to have her perfect work," we must not contend to have things done our way, but must deny ourselves and be the "*Get down sheep*," at every point.

People sometimes pray for more patience, but look for it from the wrong direction. They expect it to come to them in the way of a big blessing at the meeting house, but it often comes through a smoking stove, a scolding companion, a cross baby, a delayed letter, the delay in collecting a bill, deferred answers to prayer, bodily afflictions, etc., etc. So, reader, if you have been praying for more patience, you must be on the lookout for a storm of tribulation, for "Tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed."—Rom. 5: 3-4.

"Humble, and teachable, and mild,  
O may I, as a little child,  
My lowly Master's steps pursue!  
Be anger to my soul unknown;  
Hate, envy, jealousy, be gone:  
In love create Thou all things new."

## CHAPTER XV.

### HOW TO TALK.

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"Let the words of my mouth \* \* \* be acceptable in thy sight."—Psa. 19: 24.

One of the world's greatest blessings, is a sanctified tongue. On the other hand, the world's greatest evil, is an unsanctified tongue. James says, "The tongue is a fire, a world of iniquity."—Jas. 3: 6. Again he says in verse 13, "Who is a wise man and endued with knowledge among you? let him show out of *a good conversation* his works with meekness." Solomon says, "Death and life are in the power of the tongue."—Prov. 18: 21. Again, he says, "A wholesome tongue is a tree of life."—Prov. 15: 4. James says, "If any man among you seems to be religious and bridled not his tongue \* \* \* this man's religion is vain."—1: 26.

Now, our desire in this chapter, is to give a little instruction on how a Christian should conduct his conversation.

1. It should be free from *filthiness* (vulgarity).—Eph. 5: 4. O, how *foul* some people's conversation is, around their home, and in their every day life! Still

they profess to be Christians, and some of them claim to be preachers; but to hear the language they sometimes use to their wives, or husbands, or to the children, you would think them *foul fiends*. No one should ever utter a word of any kind, that they could not *cheerfully* repeat in heaven, before the great white throne.

2. It should be free from *jesting* (joking).—Ehp. 5:4.

O, how our hearts are grieved these days, when we hear so much of this among preachers and workers. Little religious jokes, to make the people laugh; especially at the dinner table, and even sometimes in the pulpit. Some preachers often spoil their sermons by telling so many little *anecdotes*. Other good meetings are spoiled when the preacher announces an offering to be taken, telling a lot of funny stories to make the people laugh, etc., to get them to give. But I tell you friend, all such conduct grieves the Holy Spirit.

3. Our conversation should be free from *lightness* (loose, foolish talk).—Phil. 1: 27. How often we meet people of this stamp. Their whole conversation is about the *world*, the *fashions*, *money*, *dress*, etc. But pin them down to talk about Jesus and salvation, and they are ready to go home. Again, this spirit of lightness is liable to creep in among earnest Christians, and missionaries, especially among women. We rarely ever meet a woman who is thoroughly saved from light talk (i. e.), if two or three of them spend much time together.

4. It should be free from *Evil Speaking*. This is one of the most popular sins of the day. Almost every two persons you chance to meet, if you closely observe their conversation, you will find that they are speaking about the *third* party. Of course it is alright to speak about the *third* party, provided they do not say anything evil about them.

Now, we are admonished in the word.—Tit. 3: 2. "To speak evil of no man." Again, in Eph. 4: 31. "Evil speaking be put away from you." Now, some people think, "speaking evil" of another, means to tell something about them, which is not true. But as one has said, "A thing may be as true as the Bible about your brother (i. e.), his faults, etc." But if you tell it to another, when he is not present (unless in case of extreme necessity), you are committing a sin against your brother, by killing his influence. You should go to him *alone* and tell him of his faults, and help him to amend them; then if you fail to get him to amend, you are to take the prescribed steps which are laid down by our Lord Jesus Christ in Matt. 18: 15-17. And even after these steps are taken, you are *never* to mention his faults to any one else, except to avoid some greater evil. O, how much evil speaking there is among the professors of religion, and sometimes among professors of holiness! Some people, as soon as you meet them, have something to tell you *confidentially* about Brother A, or Sister B.

O, Lord put a stop to these *Reputation thieves*, these *Discord sowers*, these *Influence murderers*!

5. It should be free from *Harshness*. Solomon says, "A soft answer turneth away wrath; but grievous words stir up anger."—Prov. 15:1. Some professors of religion have two manners of speech. One for home, and one for church and abroad. When they are at church, their voice is so soft, their words, *kind* and *lovely*; their manner so *angelic*, until one would almost think they were *walking angels*. That conduct belongs with their *Sunday clothes*. But if you will call at their homes on a week day, and hide yourself away in some secluded place, so as not to be seen, and listen to the way they storm at the children, and speak short to the husband or wife, or to the servant, you will be utterly astonished. You could hardly believe it was the same person.

Sometimes people who talk sharp, crabbed and harsh, will say, *they were not angry*. Well, if they were not angry, their manner looked, and, their voice sounded as if they were; and any one looking on, could not be convinced to the contrary.

6. Our conversation should be free from *Guile* (Sham—pretense).

"Wherefore *laying aside* all malice, and all "*guile*."—I Pet. 2: 1.

Truly this is a very subtle thing—*deceitfulness*,—manifesting in words, *more* than our hearts *really* mean, Saying "yes, I am real glad to meet you," when our

hearts do not feel so. Saying "O, yes, you are very welcome to stop with me, or to have this or that, when *really*, there is an unwillingness down in the bottom of the heart. *Pretense*, "putting it on" (i. e), *acting glad* when you do not *feel glad*. Saying "*Come again*" when, really, down in your heart, you do not want them to.

O, let the words of your mouth, be the *true* picture of your heart!

7. Our conversation should also be free from extravagance (i. e.), our words overreaching what we really mean.—Ps. 50: 23. Such expressions as the following: "*Only a handful of people out to-night.*" When perhaps there were five or six people, etc. Again, "*We had a wonderful, an awful meeting,*" when perhaps a few people shouted and ran around the hall two or three times. Again, "*O, they worry me to death.*" All such expressions are not true and should not be used, especially by the people of God.

8. It should also be free from complaining. "Let your conversation be without covetousness; and be content with such things as ye have."—Heb. 13: 5.

We should *never* complain about *anything* that happens in life, whether good or bad, loss or gain, blessed or persecuted, set up or torn down. We should never complain. But live in the will of God, and we can rest assured, that He will order all things for our good.

9. Our conversation should be *sparing*. The Apostle tells us I Thess. 4: 11: "And that ye study to be quiet." Solomon says, "In the multitude of words there wanteth not sin."—Prov. 10: 19. Therefore, let us *talk little*, and *pray much*; and when we do speak, we will be gladly heard.

## CHAPTER XVI.

### A GENTLE SPIRIT.

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"Thy gentleness hath made me great."—Psl. 18: 35.

God looks at piety from a different standpoint from what men do. We measure a man's piety by the amount of religious demonstration he makes, or how well he can talk on religious subjects, or how nicely he can pray, etc. But God esteems *inward worth*. *Inward self-possession*. The word says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. 16: 32.

Gentleness is the fifth fruit of the Spirit, and is planted in our hearts when we get converted. But is perfected when we get sanctified wholly, *i. e.*, every element contrary to it is cleansed out of our hearts and we, in being filled with the Spirit, become men and women in gentleness. Not that we are so perfected that there is no room for development, but we are so perfected in that we never manifest any spirit to the contrary

We now mention a few things "gentleness" is not:

1. It is not a "*Sunday manner*." There are many who have that kind of gentleness. They use it as their



Sunday bonnet. When you meet them at church or down town, or abroad, they are so gentle, amiable and sweet in their whole deportment, so much so, that one would covet their excellent disposition. The husband, when abroad with his wife, is so gentle, soft and obliging that he is admired by all, but when home alone with his wife and children, he is cross, irritable, gruffy and impetuous, almost half of the time. He is also hard to please, bossy, fault-finding, and everything but Christ-like toward his employes. The wives are no better in this respect, but generally worse.

2. Gentleness is not a *spasmodic feeling*, viz., something that comes and goes. I remember when a boy, as a general thing I was mean and overbearing to my brothers and sisters; but when Christmas came and father would give me a lot of presents, or if some one in the neighborhood would die, O how good I would become to the other sisters and brothers! I would give them almost anything they would ask for. But they had to put in their application while that *good streak* was upon me, for when those circumstances changed, I changed. So it is with some people's gentleness, it runs in streaks. If they have lots of money and circumstances are in their favor, they are as lovely and amiable as lambs; but when that streak goes off, look out! Again, we have seen people attend meeting and get blessed up a little, and when they went home, they were so gentle and sweet around the house, until they hardly seem like the same

person; but after four or five days that *whitewash* of gentleness would commence to wear off, and the *black spots* of something far from gentleness would show themselves. One might ask right here, what is gentleness?

1. It is the cream of the "Christ-like life." Preaching, praying, singing, testifying and going to church are only the skimmed milk; or in other words, the *leaves* from the tree of the "Christ-life," but gentleness is the fruit.

2. Gentleness is *holiness being tested*. We called at a friend's in New Orleans, La., one day, and while sitting on the piazza a very homely, uncouth man came in to inquire if they had any old gold for sale. The lady went in the house and brought out some pieces which she wanted to dispose of. As she placed them on the table before the man for inspection, I thought within my heart, how will this dull, stupid, illiterate man be able to discern whether they are genuine gold or plated? But he did not keep me in wonder long, for he took from his pocket a small phial of acid and removed the cork, and with a small brush-mop, he applied the acid to the jewelry. All that was not genuine *smoked*, but the genuine did not. So it is with real Bible holiness, no matter how we are pressed, mistreated, insulted, or wronged, we never "*smoke*;" *i. e.*, we never retaliate, or feel *stirred* under any circumstances. So, reader, if

under trials and tests you feel anything contrary to love to God and man, you are wanting in Bible holiness.

3. Gentleness is a *perpetual* state of spirit. No matter what circumstances its possessor is placed, whether sick or well; sad or joyful; whether applauded or persecuted, lifted up or cast down; whether loved or hated, they are ever clothed with a gentle spirit, and their tongues ever seasoned with the law of kindness. No matter how things go, they *never feel* a stir of anger or impatience, but are gentle, patient and composed, all the while, everywhere.

Next, we will notice a few things that must precede the perfecting of gentleness in our lives.

1. A *thorough subduing* of our wills. They must be brought in perfect harmony with the divine will, so that there will be no friction between our wills and the will of God.

2. A *double death* (so to speak). First, a death to the world and *all* external things. Secondly, a death to self, choice, good people, and all legitimate things; and our entire natures *thoroughly* subdued. So that *the divine will* would be our choice, if hell would burn up and heaven pass away. Without this death the perfection of gentleness can never be attained.

3. A *thoroughly cleansed* heart. There are hundreds of people professing sanctification and holiness, whose hearts and natures have never been cleansed from inbred sin. Hence, under deep trial they feel the stirrings of

anger, pride, impatience, jealousy, etc. But they go right on professing holiness, simply because they get blessed and feel good in the meeting. But they are utter strangers to a cleansed heart and nature. Therefore, they are having trouble every now and then by running against a carnal snag in their heart. But they can never stand the wear and tear of this old world, and all the artillery of hell, until they go in with old time earnestness, for the eradication of everything that will not stand the scrutinizing gaze of Jehovah, and the imprint of holy heaven.

Next, we will notice how gentleness is developed in the heart. The blessed Father is the husbandman and knows just how to till and fertilize the soul to produce the greatest harvest. The first process that He puts the soul through is the *Trial* process. There are times in the Christian's life that trials seem to come from every quarter, yea, from both friend and foe. And from home and abroad. These times are by no means to be despised for they bring us great blessings. They are sent by God to try our loyalty, to see if we mean to be true, *sure enough*. So, if we prove true under these tests, they are removed for a season and the soul flooded with grace and glory.

2. *The crushing process* is the next which God permits the holy soul to pass through. No one from the natural standpoint, likes to be bruised, broken, crushed and mangled by disappointments, loss of friends, loss of

health, loss of reputation, loss of influence, poverty and many such things which comes upon the soul like ton-weights, until it feels crushed into a pulp. But we must remember, it takes the *crushing* to bring forth the sweetness. It is said that it takes four thousand *crushed* roses to produce one ounce of perfume. So it is in the spiritual world. People who dig down the deepest and stand God's crushing processes are the ones who have an experience filled with sweetness and heavenly tranquility.

3. *The melting process.* There are multitudes of professors of religion and holiness who are radical, rabid and severe with souls who are out of the way; but only a few who have a melting, tender, yearning spirit that will weep over the "erring ones." There are multitudes to find fault, censure and criticise, but few to put themselves (as it were) in the place of the unfortunate brother or sister, and sympathize and get beneath and carry them on their hearts. The trouble is this, the majority of Christians have never been *broken up* and put into God's furnace and *melted*. We are by nature, hard, rabid, merciless and rigid hence, before God can make us a blessing to others, He has to *break* us and put us into His furnace and melt all of the hardness, rigidity, unmercifulness and lack of sympathy out of our spirits, until we become tender, merciful and sympathetic like our loving Master.

The next question one might ask, In what sense does it make one "great?"

1. It makes one master of the situation under *all* circumstances, so that he *always* manifests the spirit of Christ under all circumstances and in *all* conditions.

2. He is the only kind of a man on earth that *can't be* provoked to anger.

3. He is the only kind of man that the devil has *no claim* upon whatever.

4. He is the only kind of a man that lives the life of Christ on earth without a break.

## CHAPTER XVII.

### THE GROWTH OF THE LILY

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“Consider the Lilies How They Grow.”—Matt. 6: 28.

How simple, yet how significant and profound are all the parables of the Saviour! I was especially impressed with the above verse, in the “Twentieth Century New Testament.” It reads as follows: “Learn a lesson from the wild lilies: watch their growth.”

If you will, carefully, read between the lines you will see that the Saviour calls our attention especially to the GROWTH of the wild lily.

Now for our especial benefit, let us closely examine the wild lily and see, first, what information we can obtain regarding its growth. Secondly, see in what sense it resembles the Christian. 1. It is absolutely dependent. It looks wholly to Providence for everything. It has no fence or protection, no gardener to purge, prune and till it. It has no shelter or covering to protect it from the cold, damp uncongenial air, but it looks to its Maker for ALL. Is not this a beautiful picture of the child of God? I have often thought of the

strange method God used in teaching the Israelites the lesson of WHOLLY DEPENDENCE, when bringing them from Egypt to Canaan. He did not lead them through cities and towns where they could purchase whatever they wanted to eat and drink, but through a barren wilderness, where there was not a cabbage, or a potato, or a melon; not a bakery, grocery or any of these things; but they had to lean WHOLLY and SOLELY upon HIM for everything. Is not this the purpose of the Son of God, in calling our attention to the wild lily, that we might serve Him without anxious care?

2. The lily receives its supply daily. It has no storehouse or barn in which to lay up future supplies of wind, rain, dew and sunshine. O no! it receives its supplies one day at a time. How many Christians do we meet who are trying to get a supply of grace and power to run them all of next year—heal all of the sick they expect to meet in the next ten years; get enough religion to go into the den of lions if they are ever called to do so, etc. But God does not do this kind of business. His method of operation is, “As thy day so shalt they strength be.” If your duty for today is staying at home, caring for the baby, God will not invest you with enough grace and power to operate a camp meeting, because you do not need it. It would be like loading a gun with buckshot to shoot a snowbird.

3. The lily grows more profusely in the valley and low places. The prevailing desire among the people to-



day is to be in possession of great external gifts, such as the gift of healing, power to work miracles, great preachers, etc. But they fail to see that God only finds men for these exalted positions in the valley, *i. e.*, in the low walks of life. In other words, men who live on their face and knees. He found a man for the throne of Egypt behind the prison bars. He found a great leader for Israel in the desert feeding sheep. He found the disciples on the sea-beach mending their nets. O, if we would be used of God, we must live low down in the valley of *prayer* and *self-denial*! As one has said, "It would be a blessing if every college preacher (after completing his studies) would be sent to Texas for five years to herd cattle until all of the swell, pomp, swagger and strut was refined out of them, and they learned how to get down on BOTH knees and wrestle with God in prayer.

5. The lily keeps clean amidst contaminating elements. So it is with a real Sanctified Christian, he keeps clean at all times and in all places. He is by no means a *band box Christian*, nor is he invested with "*baby righteousness*," which is only perpetuated by ignorance, but his purity is real, *true, tried* and *tested* purity, which is the only kind that gives glory to God and credit to the blood.

6. The lily requires diverse kinds of weather to cause it to mature. We will briefly notice two kinds and some of the benefits derived therefrom. First, it requires sunshine, as it is necessary to give strength and blossom to the lily; so it is in the Christian life. We must have

the undimmed smiles and favor of God coming upon our souls like sunbeams, if we would bear fruit. Let us briefly notice why we need the sunshine. We need it to make us bud and bloom. We must remember, it is the blossom that makes the lily desirable and attractive. Therefore we must have the sunshine of God's approval to fill us with the *bloom* and *fragrance* of kindness, patience, meekness, gentleness, love and tranquility of spirit. Secondly, it requires storms to make it mature. There are many beginners, who, in starting out in the Christian life, expect to find nothing but sunshine and flowers all the way, but to their great surprise, they are met by many a fierce storm and head wind, that almost capsizes their little bark. We must remember, the storms are just as essential as the sunshine. Let us notice a few of these storms that generally meet every Christian at some point along the path of life. Let us also notice the benefits derived therefrom.

The first storm that generally overtakes the beginner, is the storm of Inward Temptation (not carnality). The soul has just been saved and sanctified, and is gliding along the highway as smoothly as a yacht over a summer sea. All is peace, joy and sunshine. There seems to be no devil or evil spirit in the whole universe. The hills and valleys are wearing a smile. The trees are clapping their hands, the birds are warbling their sweet notes of praise. The winds are whispering the soft melodies of heaven and all earth is holding a jubilee of praise. But

alas! All of a sudden the joy is stayed; the atmosphere is thick with devils, and pressure and temptations settle like a pall. Oh! what an awful storm! Many times during such storms, beginners throw up everything and cry out "Brankrupt." They fail to realize that these storms are as great a blessing to the soul as the *joyous calm*.

Note some benefits derived from the *storm* of "*Inward Temptation*." First: It destroys self-sufficiency and spiritual pride. If these souls have been greatly blessed and used of the Spirit at times, there is great danger of them getting the "Spiritual Big Head" and overestimate their strength. They do not feel the need of the council of the older saints. They think they know as much as any one, but after being in one of these storms for about thirty-six hours they are willing to take advice from a church mouse.

The next storm that generally overtakes the beginner, is the storm of Home Opposition. It is astonishing, how getting saved, breeds opposition in the home life. Almost every one who get saved, is severely tried at this particular point. However, it is to be remembered, if we prove true in *this storm*, we gain three of the greatest victories this side of Jordon's icy stream. Let us notice them in order: Opposition from our loved ones destroys and saves us from that idolatrous love, which would otherwise rivet its iron band around our necks and make us love-slaves to the "FAMILY GOD," viz.: husband, wife, son, daughter, etc. Therefrom opposition at this vital

point prevents it, and forces us to keep the "Family God" dethroned.

2. Opposition in the home life is one of the greatest incentives to secret prayer in the catalogue of Christian experience. By the soul being pressed and opposed, it is bestirred to be *often* and *long* upon its knees in secret prayer. On the other hand, if things are congenial, favorable and pleasant in the home (the greater part of the time) it is one of the easiest places in the world to lose the spirit of secret prayer.

3. Opposition in the home-life is the hot bed in which God develops Christian courage. How many times has a little, timid, frail woman been pressed (though with a trembling form and faltering voice) to take her stand and maintain her Christian principles against a cruel, burley, heartless husband, until she grew bold as a lion and as resistless as an angel. O, Hallelujah! "If you want boldness take part in the fight."

The next storm and its benefits, we give place here, is the storm of *misunderstanding* and *criticism*: this seems to be the most severe storm that overtakes the Christian on his homeward course; and yet, it brings the greatest results to the soul. Its first and chief office is, to completely wean the soul from the bondage of the creature and creature comforts and human companionship. It seems an awful death to some people to die to the world and more awful to die to *self* and *custom*. But to die to the opinion of the GOOD people, and have them ignore,

set aside and forget you, seems almost more than one can bear. And yet until this is done, a soul is of but little service in the Kingdom of Grace. Therefore *criticism* and *misunderstanding* (though bitter pills) are by no means to be despised, for they are the chief instruments which God uses, to wean his children from all the bondage of the creature.

Oh, let us "Learn a lesson from the WILD lilies!"

## CHAPTER XVIII.

### STANDING IN THE WAY OF SINNERS.

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“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.”—Psa. 1: 1.

We have no idea what great responsibility rests upon us as Christians. Truly, it will mean much for us to be clear of the blood of souls when we stand before the judgment bar.

First, we are to be the “light of the world” (the example); *i. e.*, to show sinners in every station of life how everything should be done so as to be pleasing in God’s sight, viz., if we are business men, we are to set the example of true business; if we are servants we are to serve as unto the Lord; we are to live and act in every condition of life, so as to say to sinners, “Follow me as I follow Christ.”

Second. We are examples, or in plainer words, re-producers of Jesus. The life of Jesus is to be re-lived in every Christian: “He that saith he abideth in Him, ought himself also so to walk even as He (Christ) walked.”—I Jno. 2: 6.

We now mention some of the ways in which Christian people stand in the way of sinners and hinder them from getting saved.

1. By living crookedly before them. Truly greater harm has been done to the religion of Jesus Christ by its adherents, than by all the infidels in the country. Men professing to be Christians and yet get drunk, use tobacco, lie, cheat, steal, etc., have caused sinners to say, "There is nothing in Christianity."

2. By manifesting an un-Christlike spirit before them, viz., by getting angry, scolding and retaliating when opposed; getting out of patience with the servant or with the children or with the husband or wife has caused this unbelief; and when they see you act like this, they will have no confidence in your religion no matter if you belong to a thousand churches and have been baptized every day for ten years. Such conduct will not only cause them to disbelieve in *your* religion, but cause them to place all Christians on the same bases with you, and conclude that the whole thing is a humbug.

3. The next way that people stand in the way of sinners is by being too familiar with them, *i. e.*, a lack of Christian sanctity; jesting and joking with them, and laughing at their foolish and nonsensical sayings, etc. All this tends to kill your influence with them for God; and when you speak to them about their souls, why there is no force, no piercing fire in your words. All

Christians should live so as to make sinners tremble when they come in their presence.

4. The next way people stand in the way of sinners is in the awful slackness and lack of punctuality in business matters, when dealing with the unsaved; viz., not paying grocery bills promptly as they promised, or in not meeting notes or bills as they agree. Nine times out of ten, the man they are dealing with is an unsaved man, and he sees all this incompetency and failure to meet agreements, etc. I say, he sees all of this in the professors of religion, and when they come to him in church to get him to embrace religion, why they only make him disgusted with the whole thing and all the Christian people. He concludes they are all like you, hence he thinks he is as good as you, etc.; therefore he is hindered by the professors of religion and their inconsistency. O, brother, let us bestir ourselves to Christian punctuality and promptness in paying bills, meeting notes, keeping promises, etc., and in so doing we will remove the stone over which hundreds of sinners are stumbling into hell.

5. The next way of standing in the way of sinners is by Christians not holding their own before them. When meetings are held for the purpose of getting sinners converted, the altars are crowded with people who once professed religion, but are backsliders from God. Now, we don't mean that backsliders should not come back to God, but we do mean that we should so live and conduct ourselves that we need not be at the altar seeking before



sinners all the time. Such conduct teaches them to backslide before they become converted; hence, whenever they do make a start and are sorely tempted on lines of sin to which they were addicted in times past, the devil will say to them: "Well, you can backslide and do this and the Lord will forgive you, for he forgave others that backslide." So their soul is snared and captured by the devil, and we Christians are the prime cause of it by backsliding and going to the altar before them so many times. It would be a good thing if backsliders would get two or three good praying Christians and go to the woods or some private room, and stop this ever being at the altar seeking to be reclaimed.

6. The next way of standing in the way of sinners is, Christians not going right in and getting sanctified wholly. If they see us not getting *all* God holds out to us, why they are not encouraged to even become Christians.

7. The next way of standing in the way of sinners is, for parents to sit at the dinner table or around the fireside and rehearse the preacher's faults and the faults of Brother A. and Sister B., etc., and the children hear all this and are brought to church where they should be brought under conviction by this same preacher, you have so miserably talked about before them at home. No matter how he preaches or how much help he gets from God he can never reach your children for *you* have killed their confidence in him at home; hence

they can sit back in the audience during the preaching and chew gum, eat peanuts and snicker and grin with as little concern as the devil himself, even under the most awful preaching.

8. Another way of standing in the way of sinners is for professed Christians to criticise the Bible, and say in the presence of sinners: "I don't believe in living without sin;" "I don't believe in holiness and sanctification;" "I don't believe in divine healing;" "I don't believe in hell;" when the Bible plainly teaches these truths; hence by so criticizing the Bible you shake sinners' confidence in it altogether.

O, Lord, convert these church sinners so as to help convert other sinners. Amen.

## CHAPTER XIX.

### RELIGIOUS MIMICRY.

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“Thou hast a name that thou livest, and art dead.”—  
Rev. 3: 1. If we modernize the words of the text, they would read as follows: “You are pretending to be alive, but are dead.”

What a repulsive picture the Spirit draws here! Suppose a dead man was taken from the casket, stood upon his feet and charged with electricity, so as to cause him to act like a living man. See his hollow eyes! Observe his ghastly look! See his nimble motion! Such a repulsive picture would frighten one almost to death. And yet this is the exact picture of every lukewarm professor of religion.

Let us notice a few phases of religious mimicry.

1st. For one to retain their membership in the church when they are conscious of the fact that they are not living right.

2nd. For one to sing, pray and testify in the meetings when they are conscious of the fact that they have lost the joy out of their soul, lost the love for the word of God, lost the love for secret prayer, lost the concern for

the unsaved, and lost the real heart interest in the work of God.

3rd. For one to retain an office in the church as preacher, class leader, Sunday school superintendent, trustee, etc., after they have backslidden IN HEART (even though their external conduct is straight as an angel) is the highest degree of religious mimicry.

Let us notice a few unmistakable symptoms of death.

I. You have ceased to breathe (Spiritually). One has said, "What the lungs are to the physical body, prayer and praise are to the spiritual life." Therefore, it is just as impossible to remain alive spiritually, without keeping the spirit of prayer and praise, as it is to keep alive physically without breathing. Therefore, if you have lost the spirit of prayer and praise, you are dead, no matter how much religious work you are doing, or how many sermons you are preaching.

II. The next sure indication of death is, there is NO WARMTH in you. It is true you testify LOUD, PRAY LONG, EXHORT NICE and PREACH THE TRUTH, but there is no fire and power in it. It doesn't bring conviction, neither does it bless and edify the people of God.

III. The next indication that you are dead, is, you are deaf to the reproofs and checks of the spirit. God cannot check you in your conversation as in days of yore, neither can you discern the soft impressions and leadings of the Holy Spirit.

IV. The next indication that you are dead, is, you have grown dim-eyed and cannot see. There was a time (when you had the "eye salve" of God on your eyes) you could discern sin in its most subtile form, but now you cannot see any harm in wordly dress, divorce, wearing jewelry, Sunday traveling, Sunday cooking, laying up treasures, etc. All of this is the result of your being dead to God and only mimicking religion.

V. The next indication that you are dead is, you are powerless to win souls, powerless to pray conviction on sinners, powerless to stem the tide of pride and formality, powerless to live conviction on your own family, powerless to keep your body under subjection. O, sister, brother! Don't you see that you are dead?

VI. The next sure indication that you are dead is, that you are SOUR. When things die they soon spoil, *i. e.*, commence to decay. Where your spirit was once mild, sweet, gentle, and patient, it is now bitter, sour, and repulsive. You once were so easy to be entreated and counseled, but now you are rash, rabid, hard-headed and domineering.

VII. The next indication that you are dead is, you are stiff. Where you were once meek and free from all self-esteem, now you are proud, stiff, self-centered, heady, high-minded, starchy and precise.

VIII. The next indication that you are dead is, you clique with the dead. You frequent those churches and

associate with people who oppose living without sin and holiness, give entertainments, chew and smoke tobacco, play cards, belong to lodges, etc., etc.

O, "wake thou that sleepeth and arise from the dead and Christ will give thee light!"

## CHAPTER XX.

### HALF-TONE LYING.

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“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.”—Rev. 21: 27.

As these are days when falsity and deception are practiced almost universally, I want to call my readers' attention to the latter part of the above text. It is marvelous what stress God places upon truth, and, on the other hand, what contempt He has for all forms of lying. There is something about eternity and God that impresses every man and woman with *truth* and *honesty* before they leave this world. Note how sober, honest and truthful the vilest sinner becomes on his deathbed. Hence, from this we can see clearly that it requires *truth* and *honesty* in the highest sense to prepare us to stand before the all-wise God. If we modernize the language of our text (“Neither whatsoever worketh abomination or maketh a lie”), it would read as follows: “*Nothing that is tinted with falsity, or that furnishes material to generate a lie.*” Let us now closely investigate the matter and see what constitutes a lie. Webster says: “A lie is

a falsehood uttered for the purpose of deception." Clark says: "A lie is any *action done* or *word spoken*, whether *true* or *false* in itself, which the doer or speaker wishes the observer or hearer to take in a contrary sense to that he knows to be true. It is, in a word, any action or speech with the intention to deceive, though both may be absolutely true and right in themselves." Let us now notice some ways of telling a lie. 1. For a husband to manifest more kindness, generosity and gentleness toward his wife abroad than at home, he is telling a public lie. If he is accustomed to speaking harshly and short to his family at home, but when he goes to church or abroad, addresses them mildly, lovingly and affectionately, he is lying, because he is leaving the people under a false impression. 2. If a man and wife are quarreling or scolding in the home, and in the meantime a caller comes and they commence to talk lovingly to each other, they are lying. They are guilty of committing two sins—first, the sin of getting angry, and second, the sin of dissembling. 4. If a man should remain silent while some one else tells a lie or misrepresents facts, in his favor, and he fails to rectify it, he is lying. 5. For any one to purchase a scalpers' railroad ticket and travel under the name thereon, feigning to be the original purchaser, he is lying. The same thing holds good on a street car transfer. The conditions on which they are issued is "not transferable," hence, when any one boards a car, holding a transfer, he says (in action) to the conductor, "I am the original



owner of the transfer," which is not true. Therefore, whatsoever is not true is a falsehood. 6. If a man should unintentionally misrepresent a matter, and when he finds out he has been mistaken, and does not rectify it as far as possible, he has lied. He did not lie in being mistaken, but in not rectifying his mistake. 7. For any one to remain silent and appear not in, when a caller raps on the door (no matter who the caller may be), they are lying, for they are endeavoring to make them believe that which is not true; therefore, they are "making a lie." 8. For any one to disguise their walk, appearance, handwriting or voice to avoid being detected, they are lying, because they are laboring to deceive the observers, and leave them under a wrong impression from what is strictly true. Hence, they are "making a lie." 9. If a laundress should put the soiled or poorly done work at the bottom of the package when she delivers it, she is lying. If a market man should put the largest potatoes or apples on the top of his measure, and the smaller ones at the bottom, he is lying. If any married man or woman should go into a strange town or community and fail to frankly acknowledge that they have a living companion back where they came from (even though they may be separated), but keep silent and leave their admirers under the impression that they are single, it is outright lying. 10. For any one to have money laid up, or have

are a sonable income from any source, to put up a poor mouth and leave the public or the church under the impression that they are in need, they are not only liars but thieves. 11. For a young woman to leave a young man under the impression that she loves him when she does not she is lying. Vice versa.

## CHAPTER XXI.

### A FAITH STIMULANT.

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“Have Faith in God.”—Mark 11: 22.

We confess, there are volumes upon volumes written on faith, but after all, this great subject is still a mystery to thousands of good people.

Now, our purpose in writing this is to show where the majority of Christians fail in obtaining the thing they pray for. Generally when we pray for a thing and fail to obtain it, we are accused by others, as *having no faith*. But it is not always true, for we do have some faith. It is to be remembered that a man may be in possession of what he does not derive any benefit from. For an instance, I go down town to do some shopping and when I go to pay for the goods, I feel for my purse, but fail to find it in my haste; and finally conclude I have lost it or left it home. So I have to leave the goods at the store: besides, I will have to walk home. But when I arrive home, I take another search through my pockets for my purse, and there I find it, on the inside of my vest. I was in possession of it all the while, when I had to leave the goods in the store, and when I had to walk

home (thinking I had no car fare), but I did not derive any benefit from it. We once heard of a man who was in possession of a gold mine, but did not know it, and was raising cabbage on the top of it for years. So it is, a man may have some faith, and yet derive no benefit from it.

It is to be remembered, there are two kinds of church faith. First, a cold-storage faith, *i. e.*, an inactive dormant faith. Its possessor knows the time and place where they were saved, or sanctified: They also trust Jesus to keep them from day to day. They also believe in the coming of the Lord, and are preparing to meet Him. This is, in a sense, a dormant faith. The next is an *active, grasping, aggressive faith*, which is ever exploring, and making new discoveries in the realm of grace. Its possessor is continually praying out some new thing, either for themselves or others.

Notice the true meaning of the text—“*Exercise faith in God,*” *i. e.*, *act like you have what you prayed for*. Now you will notice the marginal reading of this text reads as follows: “Have the faith of God.” But in reading the 24th verse of this chapter, which reads as follows: “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” It would do no violence to this text to read it as follows: What things soever ye desire when ye pray, after you get through praying, *act like you have them*, and ye shall. You will notice that almost every lesson on faith, in both the old

and new Testament, teaches this same thought—"Act like ye receive what you pray for, and ye shall have it."

Notice a few examples—When Israel came to Jordon to cross, the Lord told Joshua (in substance) let the priest walk right forward when they come to Jordon, as if it was not there;—as if it was already cut off, and in so doing (as soon as they act like they believe me and commence to wade in) Jordon shall be cut off before you. Let us quote the passage Jos. 3: 15, "And as they that bare the ark were come into Jordon and the feet of the priest that bare the ark were dipped in the brim of the water, \* \* \* that the waters which came down from above stood and rose up upon an heap very far from the city Adam, \* \* \* and those that came down towards the sea of the plains, even the sea, failed, and were cut off: and the people passed over right against Jericho."

Again when Elijah went to the widow and asked for food, she said she only had a handful of meal and a little oil in a cruse, and she was just getting ready to eat it and die. Elijah said, "*Make me a cake first* and bring it unto me, \* \* \* for thus saith the Lord God of Israel, the barrel of meal shall not waste neither shall the cruse of oil fail until the day that the Lord sends rain upon the earth." And she went and did according to the saying of Elijah, i. e., *acted like she had already received* the new installment of meal and oil; and in so doing, *it was made real*. O, friend! this is the long hidden secret of success,—"Exercise faith in God;"—*Act like you believe* the state-

ment of the Son of God—"All things are possible to him that believeth." Again—" *Nothing is impossible* to him that believeth." Again, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and *shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*"—Mark 11: 23.

Again when Elijah went up on the mountain to pray for rain, he did not pray until it commenced to thunder and lightning: but as soon as his servant reported that he saw a cloud the size of a man's hand, the old man of God ceased praying, and commenced running for a shelt to get out of the rain. He began to *act like he believed his prayer was answered*, and God saw how perfect,—how persistent his faith was, and sent the rain before he reached shelter.—I Kings, 18: 45-46. O, what a picture of *active* faith!— *Using the promise as though it was the goods.* There is no man that fears he will go hungry in the city, who has a ten dollar note in his vest pocket. Now we are all aware of the fact that a ten dollar bank note is not ten dollars, it is only the substance of ten dollars. It is good for ten dollars. However, a man feels just as satisfied with it as if it was real money. And he proves his confidence in it by *acting* like he believes what "Uncle Sam" says (about it being good for ten silver dollars) by attempting to spend it, without the least doubt. Well, then, what should we do after we have complied with such promises as the following?—"And

*whatsoever ye shall ask in my name, that will I do.* \* \* \* If ye shall ask *anything* in my name, I will do it,"—Jno. 14: 13-14. Haven't we as much right to *act* on these promises as the man has to *act* on "Uncle Sams" word' in regard to the bank note, or the silver certificate for ten dollars? O, God, help us to *exercise* faith in thee! Truly, as one has said, "the world has yet to see what God can do through a man who dare believe him."

The next New Testament lesson on *exercising* faith in God is found in Mark 3: 1-7, Jesus entered into the synagogue and saw a man with a withered hand; and, of course, the man was unable to use it whatever, but Jesus, in speaking to him, did not say "Your hand *is* healed, or, your hand *will be* healed." But he said to him "*Stretch forth thine hand,*" *i. e.*, do with your hand what you would if it was healed, or in other words, *act like* it is healed. And in doing so, he found it healed. This was a clear case of *adventuring faith*; and *this*, kind only, is the faith that obtains the promise.

The next New Testament lesson, on exercising faith, is found in Luke 17: 11-18. Jesus was on his way to Jerusalem; and on entering a certain village, he met ten lepers who knew him, and lifted up their voices, and said: "Jesus, Master, have mercy on us." And Jesus said to them, "Go show yourselves to the priest" (a thing which no leper dare do in their circumstances unless he was cleansed, *i. e.*, healed). But these lepers believed Jesus healed them, though they neither saw, nor felt any

symptoms of it, however, they believed it, and *acted* like they believed it, by *starting to show themselves to the priest*; and the word says: "As they went they were cleansed."—Praise God! O, the Bible is full of lessons on adventuring faith! the man or woman who has made this discovery is in possession of infinite wealth.—Hallelujah!

The next thing we want to notice is the foundation for faith. There must always be a foundation for our faith, our trust, our confidence in God. For one to try to trust God without being on the proper ground, would only be daring presumption. This is why there are so many *dry, dead, spiritless*, professors of religion and holiness; who "just *claimed* it by faith,"—they say; but they have never received the witness. But I tell you, friend, God don't do that kind of business. If our trust is erected on the proper foundation, we do not need to go without the witness twenty-four hours.

Notice the first stratum in this foundation.—Obeying and walking up to all the revealed will of God. 2. Clear before the bar of conscience. 3. The desired thing is parallel with the will of God, as far as you know. The question may here arise—"How are we to know if a thing is God's will?" We may test it by the following rules:

First—Is the desired thing *strictly* for God's glory? Second—Will it help to qualify you to live a holy life in this world and spend an eternity with a righteous God, in a sinless heaven? Third—Will it tend to lift up fallen



humanity, and bring them to the Saviour? Now, if it will stand these tests, it is perfectly safe to conclude it is the will of God, but, if not, throw it overboard.

Next, we will notice some things that hinder people from exercising faith in God. 1. *Looking back*, at past failures, *i. e.*, because you tried to trust for healing or for pardon, or purity, or whatever it was, some years, or months ago, and failed, hence, you are afraid of failing again. But, friend, that is not God's way, He wants you to make stepping stones of past failures, to mount the hill of God. Therefore, never mind the past failures, forget them, and press on toward the mark for the prize of the *high* calling of God in Christ Jesus.

2. The next hindrance, is *looking around* at circumstances. O, how many precious souls have failed right here. Truly, as Peter of old, we commence to sink when we look around at circumstances, *i. e.*, false brethren, opposition, personal deficiencies, deserters, etc. But God wants us to keep our eyes on him, and in so doing, we will not realize who is recanting or deserting. O, brother, sister! look up and you are sure to conquer, Hallelujah!

3. The next hindrances are: "Ifs," "Buts" and "Maybes;" all of these are indications of doubts. Therefore, never allow them to light around your abode, or else they make trouble in believing God.

We next notice a few helps to exercising faith in God.  
1. Serve God as a visible God. This is one of the rea-

sons why Jesus spoke with such authority. He recognized the presence of his Father. Moses "endured *as seeing him* that is invisible." Think what confidence and courage a child goes forth on a dark night, if it sees father or mother by its side. O, what an inspiration to faith! What a boost to courage, if we could always realize God *here*! Elisha realized this, when the enemy surrounded the city to take him. He saw between him and the enemy the horses and chariots of fire, from God, protecting him. On the other hand, if we lived as ever seeing God, it would serve a great preventative against light and frivolous talk, etc., etc. Remember, Jesus is the ever-present Guest, "the silent listener to every conversation," and the close observer of every action done under the sun.

2. We are to serve God as a God of circumstances. Ever remember that there is no place too out-of-the-way or too insignificant for God to condescend and help you out, provided you are not committing sin, and call on him for help. God is always *at hand* to help, and he can render it at any hour of the night or day. If your need demands immediate haste, he is at hand to render it. Remember Peter in jail *the last night*. God sent help just in time. Remember the Hebrew boys in the fiery furnace. God did not come until they needed him. However, he was on time. We once heard of an unsaved man at a campmeeting. He was asked to come to the altar and get saved, but he said, "He did not have time as he had only about half an hour (or more) to catch a train,"

but the workers told him God knew he was in a hurry, and that he could save him in time to catch the train, so he took them at their word and came to the altar, and the saints related the *urgent* need to God, and he saved the man and gave him time to testify, and then he had time left to catch his train. O, brother, sister, let us from this time on, serve God as a visible, ever-present God of *all* circumstances. Again, let us put our faith out at venture on God, and he will never let us fail—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." O, can we believe this statement?

Remember, friend, we only get what we *exercise faith for*. All is yours, that you can *exercise faith for*.

We now mention a few of the important offices of faith; in this great Christian warfare. First—"Without it, it is impossible to please God,"—Heb. 11:6. We must first believe *He is*, and secondly, *exercise* our belief by *trusting Him* to do what *He* says in *His* word. Second—*We are saved by faith*,—Mark 16: 16. Rom. 5: 1. Fasting, praying and making restitution, do not save a man. They only bring him to the *faith place*. Third—*We are sanctified* by faith. After all the confessing of our uncleanness, after all self-abnegation, etc., etc. (which are very necessary), we receive it by faith in the blood of Christ, which brings the witness of the Spirit, that the work is done, every time. Fourth—*We live by faith* (trust)—Gal. 1: 20. Fifth—*We stand by faith* (trust)—

II Cor. 1: 24 Sixth—*We walk by faith* (trust)—II Cor. 5: 7. Seventh—*We fight by faith*—"Fight the good fight of faith" (trust)—I Tim. 6: 12. Eighth—*We overcome by faith*—"This is the victory that overcometh the world, even our faith" (trust) —I Jno. 5: 4. Ninth—*By faith we obtain the crown*—"Be thou *faithful* unto death and I will give thee a crown of life."—Rev. 2: 10.

Now, friend, remember the secret of all Christian success—"Exercise faith in God", *i. e., act like you believe.*

May God make this little printed message a blessing to millions of his dear children!

## CHAPTER XXII.

### TAKE TIME TO BE HOLY.

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“And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush.”—Ex. 3: 3-4.

One of the most marvelous things about the Bible is, it touches every phase of human conduct. In other words, it is a great photograph gallery, containing a perfect photo of every son and daughter of Adam.

We have here in this lesson, a picture of an *ordinary laboring man*, turning aside to meet God. It is generally thought nowadays, that the ordinary laboring class of Christians are not expected to devote any special time to the service of the Lord, but just attend church on Sundays and a prayer meeting or two in mid-week. O, is there any wonder that half or three-quarters of this class of people are backslidden in heart almost nine months out of every year! Holy men of every age have found it indispensably necessary to *turn aside* for special waiting before God. Moses at one time turned aside for

forty days. Jesus turned aside for forty days. Paul turned aside in Arabia for quite a period of time. I once read of an early day preacher who made it a business once a year, to go to some secluded place in the forest, and tent for a whole month, thus spending the whole time in prayer, fasting and abstinence. If these individuals found it necessary to devote some special time in prayer and waiting before God, in order to keep the victory over the world, the flesh and the devil, I am sure it is just as necessary for every follower of the Lord Jesus who expects to see the inside of the gates of pearl.

People think nothing of taking a vacation to go fishing, hunting or visiting, or go to to a funeral, etc., but when it comes to turning aside from labor, and giving God a few days in a camp meeting or a revival, or in fasting and laying before Him, they think it absurd. Every Christian should devote one week each year in special prayer, fasting and laying before God. If so the stupendous results would be felt in heaven, earth and hell.

Let us notice a few things from which we should *turn aside occasionally*.

I. We should turn aside from the hurry and bustle of business and worldly cares. Jesus said in Luke 21: 34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and *cares of this life*, and so that day come upon you unawares." It is astonishing how business and worldly

cares (though legitimate) affect a spiritual man or woman

- 1st. It robs them of their spirit of prayer. They do not feel their hearts flowing out in meditation on the things of God. They have gone on in such a rush and whirl, that when they do try to pray, it is dry and lifeless.
- 2nd. It destroys their heavenly mind, and makes them covetous and worldly minded. They have to think and ponder over business affairs so much until they lose all of their sweet serenity of spirit. Hence, it is very beneficial to their souls, to have occasional seasons of turning aside.
- 3rd. It stupifies and paralyzes the soul. It is astonishing, how business and worldly cares rob men of their *spiritual vigor* and *holy activity*. All you have to do to see this fact verified, is to notice the busy man or woman after they return from their place of business. Just as soon as supper is over, ninety per cent of them are so stupid and drowsy that they will hardly get out of the way for the wife or servant, to clear away the dishes. They have no energy whatever to pray, read the Bible, or go to church, and if they do go, they are asleep through half of the service.

II. We should turn aside occasionally from human association. We have no idea what an effect the constant association of worldly people has upon a spiritual man or woman. No wonder Jesus often retired from the multitude. No wonder the pious Kempis made the remark, that "If you withdraw yourself from superfluous conversations and inquisitive restlessness, also from harkening

to news and rumors, you will find that you have sufficient and fitting time for making good meditations. The great saints, whenever they were able to do so, shunned human companionship, and preferred to live in secret with God. When I have associated with men, I return from them less a man than I was before. He, therefore, who aims at attaining a more interior and spiritual life, must, with Jesus, depart from the crowd."

Notice three striking effects human association has on a devout soul. 1st. It hinders *sceret* devotion. We all know what it is to be detained from our *closet* communion, because of the presence of some visitor. Hence being *often* in company, means to be *seldom* at secret prayer. Therefore, we need to occasionally turn aside. 2nd. It closes our ear to the voice of the spirit. So many times while in company, the spirit has to speak three or four times, before we heed his voice, and many times his soft whispers are drowned altogether by the bustling throng around us. O, brother, why not turn aside? 3rd. It destroys the sanctity and sobriety of the soul, and has a tendency to make it light and thoughtless. A holy man does not have to associate with the unsaved very long (unless he is very watchful), until he will find himself laughing more often than he should, or talking more than is strictly necessary, or using in some measure, their street-slang and by-words.

III. We should occasionally turn aside from self-indulgence. The *table god*, is being greatly adored these



days, by professors of religion. I am sure they would be greatly benefited, should they *turn aside* occasionally. We could run this thought on self-indulgence, in many other directions, but "a hint to the wise is sufficient."

I will now mention a few benefits derived from "*turning aside*."

I. It stimulates and refreshes the soul. When people have spent a whole year on the farm, or in the city business life, where their souls have been grieved, pressed, cast down and tempted, through being surrounded by the ungodly, and hearing their ungodly conversation, it is a great treat to get away to a camp meeting, convention or revival, for a week or ten days. It makes them feel almost as if they were getting converted or sanctified over again. No wonder people return from such meetings declaring they received the *third* or *fourth blessing*. You can hardly blame them, when they have been starved out all the year, for a real old fashioned blessing. I say, let them go ahead and get fifty blessings if they can, just so they keep on the Bible line. We all know there are but *two works* of grace, viz., justification and sanctification; but these poor souls have been living on half-rations so long, that every time they get blest during the meeting they want to name it "another experience." It is almost a wonder to me, that during these times of refreshing, these half-starved souls, don't claim the blessing of "resurrection glorification." They almost feel like it anyway, simply because they have not been blest for so

long a time. They remind me of a half-starved Pittsburg man, who found a nickel, and was so hungry, he did not know what to buy, as he wanted to get the greatest quantity possible; finally he decided to go into a cheap restaurant and get a five-cent order of buckwheat cakes, which he did, and as no one was in the restaurant but himself he took the syrup-stands from several tables and emptied them on his cakes, and also emptied many pickle-dishes. Can you blame this half-starved man for trying to eat up everything eatable, that he could get his hands upon?

II. The next benefit derived from turning aside is, that the spiritual vision gets clarified. When people have been surrounded by the money loving, grafty, dishonest throng of worldlings all the year, it is easy for light to become darkness, and for conscience to go *deaf* and *dumb*. Therefore, as a result, they can drive sharp bargains, evade the truth, make false impressions, have many words in buying and selling, say a few *hard sharp* things to neighbor A. or neighbor B. about the cattle getting into the grain, or unmercifully kick and jerk the horse, etc., etc. They did not mean any harm, but thought this was perfectly consistent with religion. On attending the camp-meeting and hearing the straight preaching and Holy Ghost exhortations, their eyes came open, and many times they awake to the sad fact, that they are off the track altogether.

III. The third benefit derived from turning aside is it keeps real devout souls from settling into a sameness, and from feeling that they have become spiritual graduates. When we attend camp and other holiness meetings, we generally meet some one there who far outstrips us either in love or humility, or patience, or joy, or power, or faith, or meekness. Hence, instead of feeling like giants, we feel like pigmies. Therefore, we are bestirred to go down in God a million feet. Amen! Amen!

## CHAPTER XXIII.

### PRAYER, PRAISE AND THANKSGIVING.

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“Rejoice evermore. Pray without ceasing. In everything give thanks.”—I Thes. 5: 16-18.

These are the three elements which keep the soul above the fog of time and sense, and in full view of the unclouded Sun of Righteousness, where it inhales the ethereal breath of God continually. This is not only the privilege, but the actual experience of every soul which is *fully* abandoned to God. We confess, this is millions of miles beyond what is now being imposed on the people for religion; however, it is God’s immutable standard

Let us briefly paraphrase these three elements, viz., the condition of a devoted soul.

1. He “*rejoices evermore.*” Observe the foundation of His rejoicing: 1. He has confessed and rectified every sin and misdoing that was in his power to reach. 2. As far as lieth in his power, he is clear and right, and in love (so to speak) with every soul on earth. 3. He is *saved, sanctified* and walking in *every* ray of light that God has ever shone upon his soul, from the day he was converted up to the present moment. 4. He is clear in his present experience as the noonday sun. There is not

a shadow between him and his Maker, hence, he could *gladly* risk his hope of heaven upon the *present* condition of his heart, without making another prayer. 5. As far as lieth in his power, he has cleansed his skirts from the blood of all mankind: By warning the wicked, by instructing the ignorant, by praying with the penitent, by visiting the sick, the widows and the orphans. And above all, by living a godly life. Hence, he is ready to meet them at the judgment bar. 6. He sees God everywhere, and in everything, even on life's darkest day; therefore, his joy unceasingly flows.

2. *He prays without ceasing.* His soul is so weaned to created things, and so in touch with the Great God, that his whole existence is an unceasing stream of *prayer*, *praise* and *thanksgiving*. Hence, at times his spirit of prayer is so great, that it seems to almost draw him up into heaven, soul and body.

Such holy souls are often misunderstood by their carnal friends, and counted *peculiar*, *dull-spirited*, *unentertaining*, etc., because of their quietness and far-off thinking. But there are times when the holy soul holds such unbroken *quiet* communion with its Maker, that it does not care to *see* or *speak* to a being on earth. O blessed communion!

"*In everything give thanks.*" Truly, this is the clime in which all complaining and fault-finding comes to a perpetual end; and nature puts on the garb of praise; where the hills and valleys smile and the trees clap their

hands; and the birds and warbling brooks and musing wind, all lift their voices of praise.

Let us notice the source of his "giving thanks."

1. The *root* and *cause* of all complaining, all fault-finding all fretting and stewing is eradicated from the heart, and there is not an element within the whole domain of the soul, but is in perfect harmony with the will of God. Therefore, the will of God is being done in it continually, as it is by the angels in heaven. 2. By living in this attitude of prayer, praise and thanksgiving, the soul arrives at a place where it recognizes the hand of God in all circumstances; even in times of sorrow, affliction, temptation, etc. And it has learned to take no account of the trials, afflictions and various circumstances (which are only the instruments used by the heavenly Potter to qualify it for heaven), but is so delighted with the *Workman*, and so glad to see *the work go on*, that it rejoices and gives thanks continually. Therefore, "the more it is pressed *the higher it flies*."

3. By living in the *center* of God's will, and having His eternal smile rest upon the soul daily, its *Hope* becomes so animated with immortality, that it feels almost as sure of heaven, as if it were there. Therefore, when it calls to mind the gates of translucent pearl, the streets of burnished gold, the jasper walls, the "Many mansions" the unfading flowers, the argent fields, the trees of undecaying fruit, the blood-washed millions who are rejoicing around the throne, waving palms of victory and singing

songs of jubilee, yes, and when it thinks of the time when it shall behold its Redeemer, in all His ineffable glory, and shall receive from Him a "*well done,*" and a *starry crown*, brighter than the sun, it overflows with inexpressible gratitude to its Maker, and gives thanks for *all* that He permits to befall it, along its journey home. Hence, it can sing with the poet, "All is alike to me, so I in Thee may live and die."

## CHAPTER XXIV.

### CHRISTIAN REFINEMENT

"Do all things without murmurings and disputings, that ye may be blameless and harmeless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2: 14-15.

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God's purpose in saving and sanctifying us is not only to get us to heaven, but to make us *like* His Son, down here in this world. He bears with many a fault and defect in the early part of our experience, which later on (if not amended), become repulsive to Him; hence as children (after being born into the world) need to be polished and refined, so does God's children in divine life, even after they are sanctified wholly.

It is true God overlooks and winks at our bluntness, awkwardness, uncouthness, etc., in our early experience, but He by no means puts any premium on it, neither will He always tolerate it, but as we desire our children, to outgrow their baby actions, manners, etc., and become intelligent, polite and mannerly, so does God want his children to mature.



Let us notice a few phases of this refinement.

1. The first is a deep reverence and high regard for God, and the things of God. We so often notice in some Christians a looseness and carelessness in approaching God in prayer, a light frivolous air in the house of God; a certain amount of irreverence for the word of God, etc.; they mean alright, but they are childish, light and thoughtless in their dealing with holy things; therefore God wants them to outgrow this manner of conduct, and take on that seriousness, reverence, and sincerity that the men of old had when they worshipped Him upon their faces, or as the seraphims in Isaiah's vision, who stood before Him with their body and feet veiled, crying "Holy, holy, holy is the Lord of hosts."—Isa. 6: 3.

2. The next phase of this refinement that God wants us to take on, is a co-equal concern and interest in His work. He does not want us always to serve Him as *servants*, for servants don't usually have any real *heart* concern for their master's work, but are only serving for their wages, but He wants us to have a co-equal concern in His work just as if it were our own. O, how this kind of concern would do away with the slothful unconcerned, reluctant church work that we see nowadays.

The next phase of this refinement that God desires his children to have, is a congeniality of manner, where we are easy to approach, pleasant to live with, easy to get acquainted with, etc. How many of God's people

do we meet who are so distant, so hard to approach, so eccentric, so shut up in themselves. Jesus was open, friendly, easy to approach and winning in His manner. Therefore, God wants all of His children the same.

We should also avoid being burdensome when we go visiting; we should not be choice of foods or hard to be entertained in any way.

4. The next phase of this refinement is a sympathetic, compassionate spirit to all mankind. We should never show any coldness or partiality toward any one; neither should we speak short, crabid or blunt to any one. Our tongue should always be seasoned with the language of kindness.

5. The next phase of this refinement is a uniformity of deportment. Some people are spasmodic in their seriousness and their sanctity; they are serious at church, but light and frivolous at home and in the street; but this is not God's plan for them. He wants them calm, composed and saintly everywhere and at all times like unto His Son. "He that saith he abideth in Him ought Himself also so to walk even as He walked."—I Jno. 2: 6.

6. The next is a *mild tender spirit* in reproving others. One that is free from rashness, severity and mercilessness. How many Christians do we meet, who are so rash and bull-dogish in dealing with poor souls who have failed or made some mistake, or who do not see just as they do.

They seem to glory in giving people, *a tongue-thrashing, a religious currying off*. But this kind of conduct does not mirror the lowly "Man of Galilee." As one has said, "If we are not careful we will commit sin, fighting sin." The man is just as far backslidden who gets angry at the devil as he who gets angry at a saint.

7. The next phase of this refinement is a thoughtful, courteous, obliging, self-denying spirit, one that is willing to disadvantage itself to accommodate others; willing to sleep on the floor if need be and let some one else have the bed; willing to forfeit its rights for the comfort of others. O what a famine there is in the land to-day for this spirit.

8. The next phase of this refinement is a non-talkative, noisy, boisterous spirit; but calm, reserve, modest and heavenly. How suggestive are the words of the prophet when he said (speaking of Jesus), "He shall not strive, nor cry, neither shall any man hear His voice in the street."—Matt. 12: 19.

9. The next phase of this refinement is a disposition to make no account of the mistreatment, insults, slights, etc., that we receive from time to time. We should have such victory over them, and, live so far above them that we scarcely, if ever, mention them to any one but God.

10. The next and last phase of this refinement we take time to mention here is a non-meddling, inquisitive,

prying in spirit. One that does not inquire into people's personal affairs and things that do not concern us; such as their domestic affairs, etc., etc. The Bible says, "Study to be quiet and to do your own business."—I Thess. 4: 11.

May the Lord bless us and help us to "put away childish things," and be men and women in the gospel.

Amen!

## CHAPTER XXV.

### SPIRITUAL IDOLATRY.

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“Thou shalt have no other gods before Me.”—Exd. 20: 3.

It is alarming how the sin of spiritual idolatry prevails among the so-called pious people of to-day.

While they look upon “idol worship” with disgust, yet when the Holy Ghost search-light is turned on their hearts, many of them are found to be idolaters. There is no sin in the Bible which God has warned His children to beware of more than idolatry.

A man can be a good, loyal church member and work for the Lord, and still have another god before the Lord.—II Kings 17: 33.

Let us notice what a “god” is.

The Bible says, “Thou shalt love the Lord thy God with all thy heart.”—Matt. 22: 37.

Now you may work for the Church, and have been baptized; you may pray, testify, preach, write books, etc., and still have a private god before the God of heaven.

First, that object which is supreme in your affections, in your love.

That *one thing*, which you love more than anything else in the world, with the pure love of your heart; whether wife, children, friends, self, or money; *that is your god*. And though you may go through all of the before-mentioned ceremonies, the God of heaven has only the secondary place in your heart.

Second, that object which brings you the greatest amount of happiness. *That is your God*. Now, be honest, friend; what is that object that you have ravishing love for? That which you so highly delight in? That which has the uppermost seat in your soul? That which you like to talk about, or be with the most? That which you take the greatest *heart interest* in?

Now, is it the God of heaven, or is it your children, your wife, your lover, your money, your property, your business?

Remember, *whatever* it is, *that is your god*.—Matt. 22: 37.

Third, that object which is formost in your thoughts. That which haunts your thoughts when you pray; haunts your dreams by night. That which stands arrayed before your imaginations, morning, noon, and night. That object with which all of your plans must harmonize. *That is your god*.

"Thou shalt love the Lord thy God with all of thy mind."—Matt. 22: 37.

Fourth, that object which you sacrifice to more than all others. Your *will* is given up to the will of that object; to go, or not to go. To do, or not to do. Its will is your guide; its favor is your heaven; its frown is your hell.

All of your wealth, your time, your talent is poured out at its feet with joy.

Now, friend, is this the God of heaven which you have so abandoned yourself to, or is it wife, children, business, etc.?

Does Jesus reign in your heart without a rival?

Is He the bridegroom of your soul? The sun of your life; the fairest of all? The *one*, altogether lovely to your soul?

## CHAPTER XXVI.

### SACRIFICIAL LOVE.

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"Hereby perceive we the love of God, because he laid down His life for us: and we ought to lay down our lives for the brethren.—I Jno. 3: 16.

While meditating on the above text, I was especially impressed with the sacrificial side of the love of God. I agree with the apostle Paul, it is possible for us to give our bodies to be burned, and yet be void of the unfeigned love of God. But where this is true, it is also equally true, that it is impossible for us to have the love of God and not be *self-sacrificing*. God, in His word seems to take great delight in calling our attention to the sacrificial side of His love. We read in John 3: 16, "For God so loved the world that He gave His only begotten Son." Jesus says in Jno. 10: 11, "The Good Shepherd *giveth* his life for the sheep." He also says in Jno. 15: 13, "*Greater love hath no man than this, that a man lay down his life for his friends.*"

In Eph. 5: 25, we read, "Christ loved the church and gave *Himself* for it." This degree of love is not only



to be enjoyed by the Father and the Son, but in our text, the Holy Ghost calls *us* to the *same standard*.—"God *laid down* His life *for us*; we ought to *lay down* our lives *for the brethren*."

Let us closely observe some of the characteristics and operations of this love, for two reasons. First, to see if we are really in possession of it. It matters not what other gifts and talents we may be in possession of, if we have not love, we are as sounding brass or a tinkling cymbal. Our second reason for making this investigation is to see if we are quenching or restraining its flow, or letting it have *full right-away*. It is possible for us to restrain and quench it, until it ceases to flow. If newly saved souls were not restrained and tampered with by those who have grown cold and stingy, the love of God would cause them to be just as *self-sacrificing* and *self-forgetting* as it did the saints back in the apostolic times, when they sold their possessions and brought the money to the apostles to be distributed among the saints. Notice how it reads—"And the multitude of them that believed were of *one* heart and of *one* soul: neither said any of them that ought of the things which he possessed was *his own*; But they had all things common."—Acts 4: 32. We also read in the 34th and 35th verses of the same chapter—"Neither was there any among them that lacked: for *as many* as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down

at the apostles' feet and distribution was made unto EVERY *man* according as he had need." I am not telling any one to do this, but I am only proving to you, that if the love of God in the human heart was not restrained and quenched by covetous hands, but allowed to *control us*, rather than *we control it*, it would cause us to do just as they did. It will take eternity to reveal the numberless good deeds that might have been done, but were crushed to death *in the human heart* by the iron hand of stinginess and selfishness. Love ordered them done, but covetousness in the heart of another cold Christian, hindered the newly filled soul from yielding to the mandate of love. O, where is the man or woman to be found who will *fully* abandon themselves to the all consuming flame of love?

"No cord or cable can draw so forcibly, or bind so fast as love can do with only a single thread. Love sees what no eye sees; hears what no ear hears, and is an alchemist that can transmute poison into food."

Let us briefly notice the disposition and conduct of a soul filled with the sacrificial love of God. First, its possessor is not spasmodic nor changeable. We sometimes meet people who love in streaks. They are like March weather. To-day they are as nice as pie, but to-morrow they are as sour as pickle and as touchy as a setting hen. But the soul who is filled with love, is the same kind, tender, patient, gentle, loving creature at *all* times and under all circumstances and conditions. They

are like preserves, the longer they are kept the sweeter they become.

Second, it makes its possessor feel the best when he is *doing* and *suffering* the most for others. He bears without a murmur all of the burdens and crosses laid upon him. He counts no sacrifice too great to make for God or man, since he is only on earth to spend and be spent for others. "There are no limits to his undertakings, and his love is fervant beyond all bounds. He takes in hand that which he who loves not, would faint under and lie down." Ruth 1:16—17. Acts 21,13.

Third, its possessor is so *self-forgetting* and deeply concerned in the welfare of others, that he never *runs, rushes or shoves* to get *the most comfortable* seat, the best place, the largest supply, etc., etc. He has long since learned that "It is more blessed to give than to receive." Act. 20:35. Therefore he *heartily* enjoys giving way for others and taking the *second place*. 1 Cor. 13:5.

Fourth, this love has so fired his heart and changed his vision, that he has completely lost sight of *ranks, titles* and all *color* and party prejudices. His soul flows out in a resistless stream of love, taking in the whole human family, as one man. Luke 10:27. He is so meek and lowly in heart, he feels to be inferior to every soul on earth, therefore he would count it a great honor to have the privilege of washing the feet of the blackest man in the world, if it would relieve him from suffering. Jno. 13:14.

Fifth, this love will also cause its possessor to "*give to every one that asketh.*" Matt. 5:42; i. e. *to every good cause*, as long as it lies within his power to do so. It makes him share the *last* loaf and give the *last* mite. 1 Kgs. 17:12-13 If he only has *two* coats and obeys the voice of love within, he will *cheerfully* give the *better* one to his needy brother if requested to do so. Phil. 2:3; Luke 3:11. Reader, have you this degree of love, or have you restrained it so continuously, until now you can see a brother or sister in need, and feel no inward yearning to relieve their want? You may often excuse yourself by saying, "My money is in the bank on interest and to draw it out, would affect the interest." O, thou brass-mounted hypocrite! "Thou wolf in the garb of the pious lamb! Thou first born son of Apollyon! Thou heir of death and endless woe!"

Sixth, he who is in possession of this love is not slow and reluctant in forgiving an offense, but his whole soul yearns to forgive every man who has ever injured him. He is not only willing to go *half way* to bring about a reconciliation, but is willing to go *all* the way, and if needs be, bear the *greater* part of the blame. Matt. 5:9; Matt. 5:25, Matt. 5:41-42.

Seventh. He who is filled with this love, is so *tender*, *considerate* and *sympathetic* toward all mankind, that he is sorely grieved and thrown into great perplexity on hearing of the misfortune or downfall of his greatest enemy. 2 Sam. 1:17; Rom. 12:15.

Eighth. A man filled with this love is so patient and tender-hearted, that he cannot *tease*, *boar*, nor *dun* a fellow creature (who is in poor circumstances) to pay a bill. He will find a greater struggle to restrain himself from forgiving and canceling the debt. O, brother, sister, this is the love that makes all of the hosts of heaven one family! Are you in possession of it, or do you want it? "Nothing is sweeter than love, nothing is stronger, nothing is higher, nothing broader, nothing more pleasant, nothing better either in heaven or earth. Love watches, and slumbering does not sleep; if weary, it wearies not; if fearful, it is not dismayed; but as a living flame and glowing torch it burns upward, and safely keeps its onward course."

## CHAPTER XXVII.

### HEAVEN.

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“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” 2 Cor. 5:1.

I want to talk to my hearers this afternoon about Heaven; the place we have been hearing, reading and talking about from life’s morning. When we were children how attentive we sat at father’s feet and listened to him talk of Heaven and its beauties.

This is one of the subjects that should be preached in every special meeting, for two reasons: First, it will produce a desire in the hearts of the unsaved to serve God when nothing else will. It is said of the early day preachers, “They preached about Hell until you could smell the brim stone, and on the other hand, they preached about heaven until you could smell its ambrosial fruit.” The next reason it should be preached at special meetings is, it stimulates and greatly encourages the children of God.

Now, for a few moments let us notice a few interesting features about Heaven. First, it is the goal of the Christian race. The “Narrow Way” spoken of by Jesus is the

Christian race track, leading from earth to Heaven, from woe to bliss. Can we see with faith's eye this afternoon, the multitudes of God's children (all over the land) pressing their way with tireless vigor through poverty, reproach, misunderstandings, slander, midnight grief and a thousand other impediments, toward the Heavenly goal? Stephen, looking up through a shower of stone, saw the great goal and Jesus standing at the right hand side to welcome his emancipated spirit home. Paul, while on his way to Nero's chopping block, looked clear by the chopping block, and on through the "valley of the shadow of death," and saw the heavenly goal and a crown of life awaiting him at the throne. O, hallelujah! Alfred Cookman, when nearing the goal, shouted: "I am sweeping through the gates of the New Jerusalem washed in the blood of the Lamb."

Second, it is the eternal home of the saints. We are all quite familiar with the various kinds of homes upon earth, viz.: The Old People's Home, The Soldiers' Home: The Orphans' Home, but Heaven is the eternal home of the children of God. They will never again be annoyed by rent, and tax collectors, nor gas bills, water and grocery bills. All will be over.

"And with all the pure and blest,  
Thou shalt have eternal rest."

Third, Heaven is the place where we will meet all our saved friends and loved ones, never to part again. O, blessed thought! Who is it that has not stood by the

bedside of a dying loved one and held their trembling hand and looked into their pallid face, while they waded Jordan's chilly stream? O, how well we remember those stammering, parting words: "Meet me in Heaven." They have been absent for many, many years, but they have not forgotten us, but are waiting to rejoin us over the river. "O, what a meeting and a greeting when our loved ones we shall see, waving palms of victory!"

Fourth, it is a city untouched by the effects of sin. In this world there is scarcely a being to be found who is perfectly free from all disease. But in heaven they have no need for physicians, drugs and hospitals, for eternal health unfadingly blooms on every brow. In this world there is not a home that has not, or will not be visited by some phase of sorrow and disappointment. But there disappointment is unknown and sorrows never come. Again, in this life many of God's dear children are made to continually drink of the cup of misunderstanding and wear the badge of scorn, but over there all reproach is vanished away and slander forever dropped from every name.

Fifth, Heaven is a place where beauty is perfect. If earth, with her blooming flowers, evergreen trees, musing brooklets, grassy meads, singing birds, blooming youth and enchanting music, is only a faint glimmer of what is in Heaven, what must it be up there? Think of the unfading flowers, the evergreen trees pendent with golden fruit, the buxom air, tremulous with Heavenly



melody, the streams of bliss and the sublime strains of music that hold every ear a captive to its sound. Think of the Father's face, brighter than a million suns. Think of the blood washed billions, clothed in white robes, and wearing starry crowns, interwoven with amaranths and gold! Think of the throngs of holy angels, clothed in golden down, with streamers thrown luxuriantly out in all the wantonness of winged wealth, while their pinions are tremulous with starry light, and their faces glowing with holy joy.

Sixth, Heaven is the place where the full weight of glory rests upon the soul. Remember, the greatest blessing you have ever received is only the "earnest" of what awaits you in Heaven. If God's blessing upon earth was so powerful that it threw Daniel and John prostrate upon their faces, and blessed Moses to death, what will it be when we stand before the great white throne and listen to the songs of the Heavenly choir, and to the enchanting voice of the Son of God, which is more melodious than an instrument of a thousand strings? O, hallelujah to the Lamb!

Seventh, Heaven is the capital of God's vast universe. The great center point of wealth. If men here are captivated by the wealth and grandeur of New York, London and Paris, which, when compared to Heaven, is like a miner's arch, what must it be in Heaven? Think of those jasper walls clear as crystal, and gates of translucent pearl! Think of a city of pure gold like unto clear

glass. Think of the shining pyramids and towers, from diamond quarries hewn! Think of the sunbright mansions of workmanship divine. Think of the starry crowns bestudded with gems, brighter than a thousand suns. Think of the robes of fine linen, tinted with rainbow hue, and bathed in amber light. O, wondrous place!

May the Lord bless us all and help us to gain the port of bliss. Amen!