

LIFE'S BEAUTIFUL WAY HEAVENWARD

WALTER E. ISENHOUR



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Life's Beautiful Way Heavenward



By Rev. Walter E. Isenhour.

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DEDICATION.

To my dear Mother, whose tender love has gone with me through life and whose loving watch care has been over me, whose hand has ever been reached forth to help, whose good advice has helped to bring me thus far on life's journey, whose lovingkindness and tender mercies still are mine, and to whom I owe affection next to that of Jesus for all her goodness, this book is very heartily and tenderly dedicated by

THE AUTHOR.

INTRODUCTION.

For more than four years I have been writing for *The Union Republican*, published at Winston-Salem, N. C., in which I have a department called The Quiet Corner. It is read and known by thousands of people throughout North Carolina and other states. From week to week as the Corner has appeared with its articles and sermons I have clipped them from the paper and kept them in reserve, or a part of them at least, with the hope that some day they might appear in book form. So the contents of this volume are made up of a number of the best and choicest of these selections, which are the author's own production, and which we hope will be read by thousands who perhaps have never read The Quiet Corner. Also, we trust that many of our Quiet Corner readers will purchase one of these books and read again each article and sermon, and keep them in your homes for your family, even for years to come.

We hope this book will lead many to Christ, and in "Life's Beautiful Way Heavenward." Especially are we desirous that the young people may be greatly influenced by it to live lives of godliness, uprightness, righteousness and purity, and thus conserve their moral and spiritual forces. We see such a great need of this among the youths of today, and if we can only help them live for God, lead them outward and upward in the realm of life, causing them

to see the beauty there is in a life spent in the right, influencing them to use their talents and opportunities for God, we shall feel that the book has not been published in vain.

Dear reader, we want you to help us put the book into the homes of the people. Get one for yourself and tell your friends and neighbors about it and have them get a copy. You may be doing a great deed for some life and for God. The book might help to mold and form the character and life of the very person you speak to about it for heaven.

With the sincere hope and desire that souls may be won, Christians built up in the "most holy faith" and God glorified, we send forth "Life's Beautiful Way Heavenward" on its mission in the world. And may the Spirit of God attend it.

Yours in His service,

REV. WALTER E. ISENHOUR.

Gastonia, N. C.

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A SKETCH OF THE AUTHOR'S LIFE.

WRITTEN BY HIMSELF.

I was born in Watauga county, western North Carolina, Feb. 18, 1889. My birthplace was the old home of my grandfather, Abner Smith, who was accidentally shot in the Civil War and died at Goldsboro, N. C., shortly after he was wounded. He died long before I was born, my mother then being only a small child.

The building in which I was born was an old-fashioned log house, which was made of hewn logs and weather-boarded, as well as I remember, with a porch, two or three rooms downstairs, with an upstairs room or two, which made it in those days when it was built, one of the most up-to-date buildings in the whole country. There were other good out-buildings, which made it then a most excellent home.

Shortly after my birth my father moved from there to a new home which he had made near the foot of what is known as Rich Mountain, where I grew up and remained until I was about 23 years old, or more. Here it was that I was reared among the beautiful hills and mountains, forests and valleys, where the birds sang sweetly and the beautiful, crystal streams murmured by; where the flowers bloomed and the meadows were green; where the

fields of wheat and corn waved in the summer breeze, and all nature was grand to behold. In early life, when but a mere boy, I became a great lover of nature and often roamed over the hills, through the valleys, in the forest, beside the crystal streams of water, gathering honeysuckles, flowers, etc., and watched the birds as they flitted from tree to tree, and listened to their warbling songs which I loved so well. Sometimes I would scale the highest mountain peaks, which are several thousand feet above sea level, and take a view of the country for miles around. I could see so far that the distant hills and mountain ranges seemed covered with a blue smoke, yet it made it beautiful to gaze upon. It is said by the poet or someone that "distance lends enchantments to the scene."

Perhaps because I have ascended these mountains and enjoyed it so well, is one reason why I love the song, "Higher Ground." Then it was the mountains of nature that I loved, and now it is the spiritual mountains that my heart delights in. The poet was speaking of spiritual mountains when he said:

"I want to scale the utmost height,
And catch a gleam of glory bright,
But still I'll pray till heaven I've found,
'Lord, lead me on to higher ground.'"

This is the desire of my life today.

It used to be my one aspiration to make a poet, and I would compose poems on the mountain scenery, the hills, the valleys, the woodland, and the

birds and flowers, etc., part of which have been published in different papers, with some that still remain unpublished, but I have no desire to see them in print, as I feel that they are not of sufficient merit to have a place in the literary world. The first poem I ever composed was entitled "The Dear Old Hills of Watauga," and appeared in a magazine entitled the "Twentieth Century Review," which has since then suspended publication. It pleased me better to see that poem in print than if someone had given me \$100 in money, as much as I needed it. It was a boyish whim that was peculiar to me to see my productions published. I suppose it has been that way with lots of writers. But after one gets older his desire is rather to produce something of merit before it appears before the public, rather than have his name to a poor production just to be heard of through the papers as an author. (I may be stepping on someone's toes just now, but you'll understand better some day when you are more experienced in writing, why I say this. Eh!)

There were five of us children in family, four sisters and myself. I am the oldest, and having no brother to help me, it naturally fell to my lot to have a hard time, as my parents were and are poor. I used to think I would like to have a brother to help me. But my sisters were not lazy and they joined in and helped to do the part of a brother to a very great extent. We had only a small farm, and my father was a very hard working man, and did

not fail to teach it to us by putting the thing to the test. I used to work so very hard and get so tired that I could not rest at night. I had to do a man's work when I was only a boy, and not being strong enough to stand it, as I was rather of a delicate nature anyhow, perhaps it accounts to some extent for my physical weakness today. But, thank God! and praise His holy name! He has seen best for some reason to let me live thus far, despite all the hardships and sickness of my life, and today I must give Him all the glory and feel to "Crown Him Lord Of All." I can say with the Psalmist: "Bless the Lord, O my soul: and all that is within me bless His holy name!"

A few times in life I came near dying. At about fifteen years of age, or perhaps a little over, I began to lose my health more than ever, which has never been fully recovered. At one time I think I almost had tuberculosis, but began to treat myself against the disease and overcame it entirely, and today I have strong lungs, but a very weak heart and a bad stomach trouble. Yet I am trusting Jesus to help me to get stronger if it be His holy will.

I remember I was once so sick that my mother (God bless her, for she is dear to me) sat by my bedside all night and rubbed my hands and held them in hers, and fanned me and administered to my needs. And through God's help and mother's kind and faithful and untiring efforts, I soon recovered. Different times has she anxiously cared for me, day

and night, when it seemed that life was hanging in the balance. Reader, if you have a good mother, don't ever, EVER mistreat her. My mother still lives, thank God, and should we live a thousand years yet on earth, I'll never forsake her nor mistreat her. Also father is living and sisters are living, and our hearts are all filled with love for each other. Well, glory, and amen forever!

Now I must tell you something of my school days. When I first started to school I was quite small, and had no one to go with me, and I felt very lonely and would go from home crying. I did not want to go, but my father and mother would have me go, and today I'm glad they did. It seemed to me then that they were too cruel, but they were only looking at my future life when I would need an education to help me through the world, as they were not educated themselves and realized the need.

We lived only a short distance from the school-house where I spent most of my school days, and where I got most of my education. Soon I became attached to the students and liked school very much, and did not want to stay at home for anything. In school I always had a host of friends, which has been an important characteristic of my life. I was obedient to my teacher's rules and hardly ever had any trouble. One "thrashing" was all that I ever had during all my school life. I was a close student and usually had my lessons well, but sometimes I failed, as I was rather slow to learn. When school

would close it made me feel sad to part with my playmates and classmates. But I returned to the farm and soon after settling down to work would become satisfied with the change.

My opportunity in life for getting a thorough education has been rather poor. I had to work hard, and today I only have what you might call a common school education, having never attended but two or three terms of school outside the free school. I'm sorry that I do not have a better education, and sometimes feel that I have accomplished such a little in life, but I've tried hard to rise; and when again I view the hardships and disadvantages and poverty and discouragements, with all the sickness, through which I have come, I think perhaps I haven't anything to complain of, but much to rejoice over and be thankful for. Praise God!

So then as you read the Quiet Corner from week to week, with its articles and sermons, you are not reading after a great theologian or college professor, but a common country boy who loves you and Jesus Christ our Savior, and desires to do you good. It has been my desire even from childhood to live and do something that I may be a blessing to my country. I have studied hard, not only in school, but at home and abroad, and read many good books, and tried to cling close to Jesus and the cross of duty that I might be able to benefit the lives of others. If I fail I hope it will not be because I have not honestly tried.

Now I have told you something of my boyhood days and school life, but the best is yet to tell. One beautiful Sabbath morning in the Methodist Church at Silverstone, near my home, I was happily converted to Jesus Christ my Savior. Sometime before my conversion, while in school at Mast Seminary, I read a book entitled "Russel Morton," which sent deep conviction to my heart. I saw myself a great sinner and began to pray and cry and groan for relief. The burden I carried was heavy, and I would get alone and pray and agonize to be saved. No one knew anything of the burden I carried, until finally one day I told my mother about it. But on the Sabbath day of which I have just mentioned I knelt at the altar and repented and prayed through to victory. I felt the heavy load of sin was removed from my life, and oh! how happy I was to realize that I was "a new creature in Christ," "born again," "saved through Jesus' blood." That has been several years ago when in my eighteenth year and I still love Jesus my Redeemer, and praise Him for saving me. And today I can say in the language of the sweet song:

"Oh, happy day that fixed my choice
On Thee, my Savior and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad!"

After my conversion I did not join any church for a year or two, and became alarmed to find myself drifting back into sin. Then I renewed my rela-

tionship with God and united with Pleasant Grove Missionary Baptist Church where I remained a member until 1912, when I joined the M. E. Church, where I still hold my membership. But I am not prejudiced toward other denominations, having helped in their revivals different times. I have many friends in the Baptist Church, the M. E. Church, South, the Quaker Church, the Holiness Church, etc., and preachers of the different denominations who have become acquainted with me love me. Thank God!

In November, 1912, I joined the Blue Ridge—Atlantic Conference, and was sent to the Boone circuit in Watauga county. This was my first circuit to travel. I had six churches in charge that year, some of which were a long distance apart. I traveled the circuit afoot all the year and made fifteen hundred miles or more over the rugged mountains and hills, and served the people faithfully. We had a goodly number of conversions and quite a number of additions to the churches, and closed the year in victory for the Master.

At our annual conference at Walkertown, in November of 1913, I was assigned to the Ararat charge in Surry county, which I served two years, and until my health gave way so I had to give up the work. That was in 1915, and I have not yet recovered sufficiently to take up the work. It was hard to stop when it looked so much like I should be at my best for the Master, and when I was in the bloom of man-

hood. However, I'm making the best of it I can, and hope and trust and pray that the way may open up for me to enter the field of service again. But I'm not idle. I'm trying to be engaged so that my life will count for Jesus. Through the Quiet Corner I'm trying to lead souls to Jesus and help to hold up Christians. I also sell books, and out of the little money I can earn I give for the support of the ministry and the great cause of missions. Oh, if only I had millions to give that the gospel of Jesus Christ might be spread more and more over the dark heathen lands where millions are living and dying in the darkness of heathenism, not even knowing there is a real God who created all things, and who sent Jesus, His "only begotten Son," to die for all the world! Oh reader! how can you spend your money, or God's money, so lavishly and many times foolishly and not do your part toward getting the world saved? Will your money be worth anything to you when you have to stand in the presence of God to receive your just reward for all you have done here on earth? No, it will be like the rich man's, it won't profit you anything, won't even buy you a drop of water to cool your tongue.

I was thinking the other day if I could only earn enough money to support one missionary in the foreign field how glad I would be. I'd feel then I had a part in the salvation of precious souls in the heathen world.

Well, I must close. Reader, I hope you have en-

joyed this little sketch of my life, and that perhaps in some way it will help you onward and upward, until we meet at the Golden Gate of glory. Remember me in your prayers when it goes well with you at the throne of grace, and I shall continue praying for you.

With all good wishes, and a heart full of love for you, I still remain,

Yours in Jesus,

REV. WALTER E. ISENHOUR.

Gastonia, N. C.

(Since writing the above I have entered the ministry again.)

CHAPTER I.

SEEK YE FIRST THE KINGDOM OF GOD.

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Matthew 6:33.

Dear reader, there is a great lesson in this scriptural quotation, all the more so because it was given us by the greatest Teacher that ever taught a lesson, that ever trod the globe, that ever uttered a word, that ever preached a sermon, that ever laid an example, that ever gave a command or sounded forth an admonition. It is of Jesus our blessed Savior, and is such that all the world would do well and be eternally blest to listen to, to heed, to accept. No one could possibly make a mistake in learning so beautiful, so wonderful, so needful, so glorious a lesson and put it into practice. It is the first step we should take in life when we reach that place or period when we are accountable for ourselves to God. It is the best step anyone has ever taken, the best thing anyone has ever done, and the wisest and most honorable. We read in the grand, good old Book: “The fear of the Lord is the beginning of wisdom.”

We want to go back in this sixth chapter of St. Matthew and read a few verses in order to get a clear understanding of what the Master is teaching us in the text. We will begin with the twenty-fifth

verse and read to the close of the chapter, in which the text is included.

“Therefore I (Jesus) say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Now, reader, we have made quite a lengthy quotation in order to set before you clearly the lesson

which we hope to impress upon your mind. We see that Christ is here holding up before us the important truth that first of all we should seek after the things of God,—salvation, redemption, righteousness and godliness,—before we seek after the things of this world. Or rather if we seek first the kingdom of God, and His righteousness, all these things shall be given or added unto us. Jesus knew the desires and inclinations of the people, that they were more anxious about food and raiment and the necessities of this life than they were spiritual things, or the necessities of the soul and the life that is to be. They were then and are still today doing the wrong thing by making the first thing secondary and taking the secondary thing and making it first, by first preparing for this life and this world and maybe afterwards preparing for the next world or for eternity. It is not for us to worry over this life, what we shall eat, what we shall be clothed with, or how we shall make money and grow rich, or how we shall attain great and commendable positions to attract the attention of the world and to receive the praise of men. While it is good to do things, or even strive to do things, that are worth while, that are honorable and glorious and that bless the world; yet however, the first and best thing to do is to seek God. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” We should feel content to have our daily needs supplied and never worry and fret ourselves over the

needs of the morrow or the distant future. Paul tells us: "Having food and raiment, be therewith content."

Jesus teaches us a very beautiful lesson by illustrating it with the fowls of the air. He says: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Then He asks the question: "Are ye not MUCH better than they?" Jesus wants us to trust Him for our needs, and believe that He will supply them. If He feeds the fowls of the air that do not sow nor reap nor gather into barns, will He not much more care for us, for we are much better than they? If not even a sparrow falls to the ground without our Father's notice, of course He sees our every need, and if we are abiding under the shadow of His wings; if we have first sought "the kingdom of God and his righteousness, all these things shall be added unto us." He will supply our needs of both soul and body if we have consecrated our lives unto Him and trust Him fully. The child of God doesn't need to be over-anxious for the future, for he can trust God, day by day, for his daily bread. He can say: "Father in heaven, give us this day our daily bread," and so He supplieth his every need. He trusts God one day at a time for his daily needs and knows of a surety that God will provide them. He doesn't take thought and worry over the morrow, or as the old adage says, he doesn't cross the bridge before he gets to it, but he lets the

morrow "take thought for the things of itself." If he lives well the life of today, keeps clean his mind and pure his heart; if he fights successfully the battle of today and triumphs over every foe and every temptation he knows he shall do well. The Master tells him: "Sufficient unto the day is the evil thereof."

Talk about one thing being more needful than another, it is to first obtain salvation, to "seek first the kingdom of God, and his righteousness." We are then preparing to live,—live forever,—and not until then. The man who prepares only for this world and this life is not preparing to live; he is preparing to die. Only those who prepare, get ready, to meet God in peace are prepared to live. God receives such into His everlasting kingdom above and into eternal life. The Rich Man that we read of in the Bible prepared to live here. He had so much to live on, so much of this world's possessions and goods and treasures that he resolved to pull down his barns and build greater ones, as his old barns would not hold them. Then he said: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But about this time God stepped in and said to him: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

But we read of a very poor man who was a beg-

gar and who was "full of sores," and laid at a certain rich man's gate, "desiring to be fed with the crumbs which fell from the rich man's table." This was that godly man, Lazarus, who had sought the kingdom of God, who had rich grace and Divine love in his heart, who was abounding richly in heavenly things, but who was dying for the lack of care and attention, and who needed bread to keep him alive. "And it came to pass, that the beggar died"—(poor man, it touches my heart to think of it)—"and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

The rich man prepared for this world; Lazarus prepared for heaven. The rich man died and went to an awful Hell; Lazarus died and went to that sweet home above where there is no more poverty, no more want, no more woe, no more death. Lazarus did his suffering here, had his hard time in this life, and was a Christian, and when he died Jesus received him into His holy and lovely presence. The rich man had his good time here, faring sump-

tuously every day, living in luxury and ease; but he was not a Christian, did not seek the "kingdom of God, and his righteousness," and hence when this life was ended he went to Hell to torture forever. Oh, beloved, don't make the mistake of the rich man! "Seek ye first the kingdom of God, and his righteousness." I had rather be a Lazarus and go to heaven than a rich man and go to hell.

Early in life, seek Jesus. While you are young, seek Jesus. While you have the greater part of life before you, seek Jesus. While you are blooming into youthfulness, early manhood and womanhood, seek Jesus. While you have a future of usefulness before you, seek Jesus. While you are strong and healthful and capable of accomplishing things for the betterment of the world and the uplift of those around you, seek Jesus. Before your life is darkened and besmattered by sin, and wrecked and ruined by immorality and revelry and dissipation; before a stain comes upon your name and character, and your influence is crippled and maybe killed as to doing good toward your fellowman, seek Jesus. Before you lead someone astray into the forbidden and destructive ways of evil, seek Jesus. Before you become entangled with the things and evils of this world, seek Jesus. Before your power and God-given blessings and precious talents are squandered and destroyed, and before you have to regret a sad, misspent life, weeping over the ashes of destroyed beauty and usefulness, seek Jesus. Before you lose the gem and

pearl of your innocence and purity, seek Jesus. Before you become carnally minded and have your mind filled with evil, corruptible, poisonous, life-wrecking, soul-destroying thoughts, seek Jesus. Before the beautiful and golden and priceless opportunities of life are past and gone forever, and the sunshine of life is sinking behind a horizon of neglectfulness, seek Jesus. Before you cause some soul to be lost forever in hell, seek Jesus. Before you form evil and wicked habits that blast the lives of so many people today, seek Jesus. While you may form such habits that will be a benediction to you and those around you, that will enable you to grow into strength and force of character and do many good and valuable and beautiful things as you pass through life, seek Jesus. Before it is too late; before all is lost and hope has fled away forever, and you have made the fatal plunge into outer darkness where there is "weeping and gnashing of teeth," seek Jesus. While you have the privilege of seeking God and His righteousness and living a beautiful and sublime life so that you can some bright day pass through the Golden Gate into the heavenly city to be with Jesus, and while you have the chance to help somebody else get there, too, seek Jesus,—SEEK JESUS. "Seek ye first the kingdom of God, and his righteousness."

To seek first the kingdom of God is ours to do. A young life first moulded and shaped and formed like that of Jesus Christ is the most lovely, the most

to be desired, the most beneficial, most successful life possible. To act and to live in accordance to the Divine command is building to our moral and spiritual man, it builds the natural and physical man. It contributes to both the inner and outward man, making him strong and capable of doing things in life worth while, and becoming master of himself and every evil situation into which he may chance to be placed.

To fail to obey God means that we are paving the way to wrecked and ruined manhood, to defeat, to sorrow and heartache, and to hell itself. To fail to obey God means that we are sapping our own pleasure and happiness, destroying our own peace, missing the mark of our own high calling, and closing the gates of heaven against ourselves. Not only this, but to fail to obey God means that we are leading others in the same way of destruction, thus blighting and cursing their lives. Oh, how awful! How wrong to be disobedient to the right and live in rebellion to our Master! How wrong to revel in the corruptness of sin rather than delight in goodness and hunger and thirst after righteousness! Failing to do God's will, and failing to live the life that measures up to our opportunities, in part at least; and failing to please Him is an evil, the greatness of which God alone knows and fully understands. It is too great for human comprehension, and ought to be too great for us to indulge in.

So, dear reader, after all has been said that can

be, it is for us to obey God and do His will; for we might add page after page and unless we accept Christ as our Savior and "seek the kingdom of God, and his righteousness," it will all be a failure. Then will you accept Him? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13-14. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," so says the text.

Lord Jesus, help us to obey Thee, to do Thy will, to live the Christ life, that we may share Thy glory! Help us, we pray Thee, and Thine shall be the glory forever. Amen.

CHAPTER II.

REPENTANCE.

We speak so much of repentance that we sometimes, doubtless, come to think of it very lightly, or as being of little importance. Some, no doubt, may think of it as a kind of appendage—something attached to life that is really unnecessary. But, however this may be, repentance is not something merely attached to life just to have it there, nor is it placed upon us only as a requirement which is of no real benefit. Repentance is *an absolute necessity*, as indispensable to spiritual life as food is to natural life. It is of the most vital importance,—of eternal importance. Why? Because it is the way of life; the way from death which sin brought about, into the way of life which Christ established.

Repentance is a requirement of God, not man. It is the only way men are saved from sin. Christ came into the world preaching repentance, saying, "Repent: for the kingdom of heaven is at hand." And again He says in words that are as lasting as the hills of eternity, "Except ye repent, ye shall all likewise perish." This means that all classes of mankind everywhere must repent, even from the highest down to the very lowest. None are exempt who know good from evil. The moral man and the self-righteous must repent, for their morali-

ty and self-righteousness are only as "filthy rags" in the sight of God. Men do not get to heaven on mere morality and self-righteousness but through repentance and the second birth, and faith in the Lord Jesus Christ.

"Ye must be born again." We were born into a natural life, this life, and we must be born into a spiritual life. Paul says: "There is a natural life, and there is a spiritual life." And this requirement of Jesus, "Ye must be born again," is coupled with repentance. For through repentance we are born into the kingdom of God. If we cut out this essential all is a failure. Rites and ceremonies won't take its place. They can't. And men today are doing this very thing. They are clinging to the non-essentials and rejecting the essentials. Just as well try to live with your heart out as to try to get to heaven without repentance and the second birth. One is as reasonable as the other. Why did Jesus say, "Except ye repent, ye shall all likewise perish," and "Ye must be born again," if it was not necessary? Do you think His words are of no meaning? Do you think He was speaking just to be speaking? No. Only through Jesus Christ and His requirements can we reach heaven. "He that climbeth up some other way, the same is a thief and a robber."

All men must repent. The drunkard and the profane man must repent. The liar, and the man who cheats and defrauds his neighbor must repent. The dishonest man must repent. The man who

abuses his family must repent. The man who commits adultery must repent. The man who causes strife and discord among his neighbors must repent. The man who desecrates the Sabbath day must repent. The man who oppresses the poor must repent. In short, men must repent of any and all sins, little and great, that they have ever committed, whether in thought, word or deed, or they shall "all likewise perish."

But what is repentance? Is it just turning about in life, and quitting the evil and doing the good? Is this all there is to it? No; it is all this and much more. Just to merely quit your sins and go to doing the right is not repentance, and yet people will tell you that is all there is to it. That is not even the beginning. It is only reformation; there's no repentance about it. There is a vast difference between repentance and reformation. Repentance is being sorry for your past sins, getting forgiveness of them, and then doing right in the future. Reformation is quitting your sins and doing the right, but it is not getting forgiveness of the past. The biggest devil in the world can reform, but yet he is a devil because he has not repented of his past life and sins. His heart is still smutty with the sins of the past of his life, even though he may be doing better now. He has not been to the Fountain of Life for cleansing. The blood of Jesus Christ, which "cleanseth us from all sins," has not been applied. He has "not seen him, neither known him," hence is

not a saved and redeemed man, not a Christian. Repentance precedes reformation. First repent, then reform. The two taken together make a man Christlike and give to him the mind which is in Christ.

Have I yet made clear to you what repentance is? It is godly sorrow for sin. Listen to what Paul says about it: "Godly sorrow worketh repentance to salvation not to be repented of." Deep sorrow of the heart because of sin, and a willingness to forsake sin and asking God for mercy and pardon is repentance. When David had sinned he said in sorrowful and penitent words, "Have mercy upon me, O God Wash me thoroughly (not thoroughly) from mine iniquity and cleanse me from my sin. . . . Create in me a clean heart, O God; and renew a right spirit within me."

I believe repentance is getting down upon our knees, and becoming very humble in the sight of God, and beseeching Him from the very depth of the soul in all sincerity for mercy, pardon and forgiveness of sin. Then I believe He in some way says to the sin-sick soul: "Thy sins are forgiven thee; go and sin no more." Then are we "born again," and can go out into the world, "a burning and a shining light" for God, with clean hands and a pure heart. Too many people have nothing but a "confess Christ" religion, and that is all there is to it. They confess Him, but they don't possess Him. That is the reason we see so many weaklings who call them-

selves Christians. They don't know anything about Christ only what they have heard. They are strangers to Him. Many may have the "form of godliness," but not the "power thereof." Anybody can confess Christ, whether they possess Him or not. But to both possess Him (possess comes first) and then confess Him makes us a Christian.

If the church members and so-called Christians all had a heart full of the real love and grace of Jesus, with a baptism of the Holy Ghost, there would not be half so much luke-warmness and backsliding among us. The Holy Ghost keeps us. We don't have to keep ourselves; we only have to watch and pray. But so many so-called backsliders are not backsliders. They stand just where they have always stood—in sin. They have never repented nor been "born again," have no knowledge of God and His saving power, hence are not backsliders. They have never been anywhere to slide back to. A man must first climb up before he can fall. Therefore we appeal to all mankind to repent, get a full supply of salvation, with holiness, and we will be on the upward march from earth to heaven.

Repentance is honorable and glorious. It is the way of the earth that is traveling heavenward, after we have become accountable for ourselves to God. There is nothing in repentance to be ashamed of. It is of God. He fixed it for our way of escape from the curse of a broken law and the penalty that was to follow. It is the way all good, great, noble, and

true men and women are going. It is the gateway through which even the angels of heaven passed. It is the entrance that leads us into the marvelous light and liberty of our Lord Jesus Christ. It is the way that leads from darkness into the sunlight, from the smaller life into the larger, better and more wonderful. It is the way we come to be followers of Christ and become Christlike. It is the way we are crowned "with honor and glory, a little lower than the angels," and by which we expect one day to stand with them, forever glorified on the shores of "sweet deliverance." It is the way to please our heavenly Father and have Him as our Shield and Guide, and make Him our "Friend that sticketh closer than a brother." It is then we can say,—

"What a Friend we have in Jesus,
All our sins and griefs to bear."

Young man, young girl, one and all, **REPENT**. Enter into the higher and nobler life. Enter into the only life; for the way of sin is death, not life. Do the will of our Master, **REPENT**. It's not His will that you perish. It's not His will that any perish, "but that all come to repentance." Life and heaven will then be yours, and you can be like Jesus, for some day we shall see Him as He is and be glorified with Him. My last word is **REPENT**, and "Prepare to meet thy God."

CHAPTER III.

WHAT ONE SINNER CAN DO.

“One sinner destroyeth much good.”—Eccl. 9:18.

Perhaps there are few texts in the Bible that assert a fact that are more easily seen and realized than this,—“One sinner destroyeth much good.” We do not have to wait until we find ourselves in another world to see the truth of this Scripture, while we may understand it more fully in the world to come. But right here in this world, in our midst, before our eyes, as plain as daylight, we see the harm the sinner does by the “much good” he destroys.

The man that deals out strong drink to his fellowman destroys much good, more than anyone can tell, for God alone knows how far-reaching his influence goes. He curses and wrecks and ruins one youth, or half a dozen, or dozens, and maybe hundreds, and they ruin others, and these “others” ruin still others; and so on and on the awful work goes and may not stop until the world itself is no more. The evil this liquor dealer does lives after him. Long after he dies and perhaps is in hell (he’s there if he hasn’t honestly repented) his work goes on, that is his influence still lives in the lives of others. He doesn’t know how many souls he has sent to the pit, nor how many he will still send by his sinful and wicked career. Perhaps hundreds of years after he

is in eternity someone will be a drunkard because of the good this man destroyed while in the world by dealing in liquor. God says: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." Hab. 2:15.

When God says "Woe" a man had better stop, for it means danger ahead. And therefore the liquor dealer and the drunkard had better come to a halt, turn about, repent, get right with God, or hell will open her mouth and swallow them up. "No drunkard shall enter the kingdom of heaven." The man addicted to this evil habit destroys his own manhood, talent, morality, ability, makes a wreck of his own life, and his evil influence wrecks the lives of others, thus enlarging hell, and destroying "much good." Friend, reader, whoever you are, do you realize how much injury you are doing the world by your sinful life along this line? I tell you, I'd stop for heaven's sake and see how much good I could do instead of harm.

The man that takes God's name in vain destroys much good; for God tells us: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7. This is an awful sin, so great it sends a man's soul to destruction, and many are guilty of it in the sight of Almighty God. This is one of the most common sins of the day, one of the most uncalled-for, and corrupts humanity everywhere. One man who curses and swears will cause some-

one else to take up the same habit, and he will influence someone else, and so it goes on from one to another destroying good along the way. When you use the name of God in vain, curse, swear, use profane language, there may be some little boy, some noble youth close by, whose life you are then destroying, as he, too, learns of you this evil and thus his very life and soul are destroyed. Oh, just think of the sin you are committing and the good you are and may be destroying in so living and doing! Think of the trouble, heartache, sorrow, misery, you are bringing upon the world! Think of the many mothers whose hearts you are breaking, the many tears you are bringing to their eyes, the many hairs you are causing to turn gray, the graves you are helping to fill and the many precious, immortal souls, whom the blessed Savior died for, you are destroying! Think how you are serving Jesus, how you are treading the blood under foot, and counting it an unholy thing! God help you to consider this matter and turn to Jesus now, while you have the opportunity!

The man who lies destroys much good. He helps to make other liars. And one of the most black-hearted sinners of the world is a liar. All liars shall have their part in the lake that burns with fire and brimstone. No liar can enter the kingdom of God. We are told: "Lie not one to another." Ananias and Sapphira were struck dead for lying. Lying is an awful sin. No man will ever amount to much who is a liar. He can't as long as he is a liar, for this

one sin stands between him and God, Christ and salvation, Life eternal and heaven. Peter once lied, denying that he had been a follower of the Master. But when the cock crew he remembered what Jesus had said, and then he went out and "wept bitterly," repented in heart agony, and afterwards became a true follower of Jesus. Peter was one of the most powerful preachers the world ever knew. Under a single sermon that Peter preached on the day of Pentecost, about three thousand souls were saved. Wonderful! But mind you, Peter was now a man of the truth. He had repented, and now he preached the truth and it brought forth an abundant harvest. So the liar must speak the truth and live the truth before He will ever see heaven.

The dishonest man destroys much good. Dishonesty is hellishness. The devil, through dishonesty, deceit and a lie, caused Eve to take and eat the forbidden fruit, and then brought all this misery and death to the world. Why, then, be like the devil? Did you not know that "honesty is the best policy?" Did you not know that a man who is dishonest with himself, with God, with his fellowman, is a terrible wretch, and of course destroys "much good," as the text says? "Provide things honest in the sight of all men." Rom. 12:7. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

The card-player and gambler destroy much

good. This is one of the worst evils of the day. Just as sure as a boy begins to play cards he begins to degrade. And in a little while he ends in the prison cell or perhaps the electric chair. God pity the man who says there is no harm in card-playing. If there isn't, why do so many of the card-players "go to the bad?" Don't tell me there is no harm in it. The devil told Eve there was no harm in partaking of the forbidden fruit, but we see what it did for humanity. So, my friend, you will see what it ends at some day. Many people have been murderers because they began card-playing. Now they have it going under a new name, "Rook." Just call it "Crook," for it is as crooked as old Split Foot wants it to be. You know when one thing gets its "rep" down too much he changes its name. So beware of the devil's new names. Shun them, or they will send your soul to hell as sure as the sun shines.

Stealing destroys much good. "Thou shalt not steal." And there are more rogues than most of us are aware of, too. But it is not the man who steals your property that is the rogue every time. No, not by any means. The man or person who would rob you of your good name is the meanest rogue on earth. I had rather a man would steal all I have than steal my name and character. For "a good name is rather to be chosen than great riches."

The man who is an infidel destroys much good, or the man who argues it. Really when the test comes there are few infidels, yet a man can talk infidelity

and he leads men astray, for so many love to do evil anyhow, and if they can rather quiet their conscience by believing there is no God, and that the Bible is false, and that there is no hell to shun and no heaven to attain, they are open to all kinds of meanness, crime, hellishness. Bob Ingersoll destroyed much good, and is destroying much good, as his influence lives on today. If every man is to be rewarded according to his works, and Christ says they are, won't such men find an awful place of punishment? They won't get their full reward until the world ends and the Judgment Day is past, I believe. Tom Payne destroyed much good, and oh, what a horrible death he died! It is said that it seemed like the room in which he died was full of demons. Oh, friend, don't follow in the way of such men! Don't read their literature. There is too much that is good and pure and wholesome to read, to consume your time with than such reading. It will darken and blacken your life, causing you to destroy much good, and at last land you in the "bottomless pit."

Jesse James, Frank James, and the Younger brothers destroyed much good, and today people are reading their lives no doubt and trying to do as they did. Yes, there are robbers, many of them I do not doubt, because of the influence of those wicked men. They destroyed "much good."

Desecrating the Sabbath day destroys much good. "Remember the Sabbath day to keep it holy." Oh, how people do profane this sacred day! We see

them visiting, going to birthday dinners, out pleasure riding in their automobiles, on their bicycles, going here and there, talking all kinds of worldlines, doing all kinds of evils, working, playing, rather than going to the Church of God to worship and serve Him and keep this sacred day holy. God pity the world! What is going to be the final end of it all?

The man or boy who is a pistol-carrier destroys much good, because there is sin, evil, corruption, in his heart, or he would not be found with a deadly weapon on his person in this civilized land. He gets into trouble, fires a shot, kills a man, sends a soul to hell and soon finds himself a life-long prisoner, or takes a seat in the electric chair. No man, or young man, is what he ought to be who thus violates the law of our country in this respect or any other, perhaps. No boy can be good and true and honest who is a pistol-carrier. Beware of the fellow. You can't trust him. He will lead your boys astray and get them into trouble. Sin is in his heart.

The adulterous person destroys much good. And there are many hearts that are black with this sin. "Thou shalt not commit adultery." This sin is as smutty as hell itself. Oh, how much good is being destroyed in this respect—how many lives are being blighted, how many intellects and talents are being squandered! Jesus said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." † Matt. 5:28. No

man or adulterous person can enter the kingdom of God until he has the blood of Jesus applied to his soul, until he deeply repents of his sins.

The man who is a lover of money destroys much good; for he will, many times, do lots of sinful things to make money. Even if he makes his money by honest labor and loves the money he is not right before God. Money is his god. The Bible tells us: "The love of money is the root of all evil." 1 Tim. 6:10. Oh, just think of the many crimes committed for money, on the account of money! When used right money is a great blessing, but when loved and used wrong it is a great curse.

The man who oppresses the poor destroys much good. The man who robs his neighbor, or cheats the widow out of her living, destroys good and builds up evil.

The man whose mind is filled with evil thoughts, destroys much good. For "as a man thinketh in his heart so is he." The evil, carnal, worldly mind is the devil's patch where he raises all kinds of evils. We must have the mind of Christ in order to conserve the things that God gives us, and not waste them in evil.

The man who uses his tongue too much, speaks evil, gives loose reign to it, undoubtedly does a very harmful work. He corrupts not only his own life, but also corrupts the lives of others. "Speak evil of no man," is the Divine injunction.

The tattler, talebearer, who spreads evil reports,

destroys much good. The man who destroys peace and causes strife and discord and wrangling and quarreling and fighting destroys much good.

The man who fails to train his children right destroys much good, as they go out and curse and corrupt the world. And God tells us: "Bring up your children in the nurture and admonition of the Lord." The man who fails to do so is a destroyer of good, more than he is aware of.

The proud, haughty, overbearing person destroys good. "God resisteth the proud." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." But cursed is the man that does. "Pride goeth before destruction, and an haughty spirit before a fall." No proud person is honorable and noble, as he is a destroyer of God. "He that exalteth himself shall be abased," brought low.

These are only a few of the ways and evils in which sinners destroy good. Oh, sinner, just think how you are corrupting the world by your sinful life and turn and seek Jesus and go to doing the right that shall bless and cheer and brighten the world! As the sinner on the one hand destroys good, the Christian on the other does good. "His works do follow him" and he shall receive a blessed reward. Where he does a good deed, lives a devoted and holy life, he doesn't know how much good he is doing, but he knows that he is helping to make heaven fuller of

saints and expects some day to receive "a crown of life."

Reader, always remember that "one sinner destroyeth much good," and then avoid a sinful life for Jesus' sake.

CHAPTER IV.

THE WORTH OF A SOUL.

“For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” Matt.16:26.

This is one of the greatest and most solemn questions, perhaps, there is in the whole Bible and it was asked by the Master Himself. It appeals to us all. It is for the careful and thoughtful consideration of everyone, collectively and individually. We should, one and all, apply it to our own case and say: “What will it profit me, if I gain the whole world, and lose my own soul?” Yes, dear friends, what would our profit be? Just think of it for a while, honestly and sincerely.

Knowing that life is only as a vapor that passes away in a short time, and that wealth is an annoyance, and a worry to the mind and body, and that it, too, is very short lived; and knowing that eternity is boundless and limitless, and stands just ahead, and that we must meet and endure it, what would we be profited if we were to gain the whole world and lose our soul? Alas! if we lose our soul, we have lost all. If we miss heaven we have missed all that is worth while. If we reach hell we shall have gained all that is horrible, miserable, woeful, painful, dreadful, despicable and remorseful. Then does

it not behoove us to look after our eternal welfare more than everything else in all the world?

It is the duty of every sinner to give this great subject much and earnest and careful thought. The sinner stands in a dangerous and very critical place, unprepared to die and meet the judgment of a just God to which he is hastening, and to which he is drawing nearer and nearer each day of his life. The sinner is not fit for heaven, and yet is hastening on to the vast domains of eternity as fast as it is possible to go. Therefore every sinner should give this subject thorough consideration, for it is the most solemn in all the world. We are all hastening along down the stream of time to the great ocean of Eternity, and if we are prepared we do not fear to launch out, but if unprepared we should have an awful dread. Oh, sinner, "prepare to meet thy God!" The destiny of the sinner, as we all know, is sealed for hell if he dies in his sins, unredeemed by the blood of Jesus, while the Christian goes to take up his blessed abode in the realms of everlasting bliss and happiness. Then, since the tide of time is carrying us on to eternity's shore, we should make sure that we are not going to be carried onto the breakers and shoals of destruction. The Life Boat, Jesus Christ, is ready to carry us into the haven of safety, the refuge of peace, if only we will take Him as our Pilot and our Savior. Then why not get in the Life Boat and make sure that we are safe and secure, in that He is our refuge and fortress, strong

and mighty? No one can afford to neglect such a golden opportunity—never.

The soul of man is the most precious and priceless thing in all the world. It is more precious than the finest of gold and more rare and valuable than diamonds and the costliest of gems. All the wealth of the whole world, with its millions and multiplied millions, trillions and multiplied trillions, is not equal in value to one precious soul—even one. The soul is worth everything else. The soul is priceless. Then if a man loses his immortal soul he has lost that which can never be restored—no, never! He has to suffer an irreparable loss. Oh, that men and women would turn to the Lord Jesus Christ and live! Oh, that there could be a great and wonderful ingathering of souls into the fold and kingdom of God! O Lord, grant that there may be a great move made toward the cross of Mount Calvary and the bleeding Christ that hung and died there to redeem the world! May the world behold this risen Savior and accept Him on the terms of salvation!

The soul of man, as we understand, is to exist forever. There is no non-existence of the soul. It must inhabit some place forever—eternally. Someone has said that we must keep ourselves company forever. How true this is. Then there is no death of the soul. It cannot die. It cannot pass into oblivion. It cannot die as the body does. It *lives*, LIVES, LIVES, and must live, though it be in heaven or hell. Sometimes at death the soul is terribly alive as

to its destiny. Then if it lives forever, how careful we should be to do God's will that we may live with Him in heaven above.

It is well known to us that heaven was prepared for the righteous and hell was prepared for the devil and his angels, and the sinner who doesn't repent of his sins goes there. Now of course no one wants to go to hell; no, not one. Even the vilest sinner has a faint hope and idea of getting to heaven, and doesn't mean to be lost. He aims to change his life sometime, if not until the last hour of life. He does not intend to go to hell. He aims to repent and live better some day out in the future. But the sad and solemn fact is that he delays his salvation too long. I do not say that a sinner cannot be saved at the last hour of life,—be plucked as a bran from the eternal burning,—but the truth is that this is a rare case. This seldom ever happens. So, now, while you are in the bloom of life, while you have health and strength and the best use of your mind and body, is the time to make preparation for eternity, and not tomorrow, or next week, or next month, or next year, or at the last expiring moments of life when the body is writhing and agonizing in the pangs of death and the soul is to take its eternal flight. The Bible tells us: "Now is the day of salvation." "Today, if ye hear his voice, harden not your heart."

We cannot urge it too much and too impressively and too forcefully upon the sinner to accept Jesus

now. How important is the present moment—now! How everyone should act upon it and utilize it! Ah, I wish that all could realize the importance of the present moment! It is all that we have—no more. We do not have promised us another moment, hour, month or year. No; no more time. But we do have promised us an endless eternity.

This life is short and fleeting. At most it is a few short years. And life here is blended, more or less, with oppression, sorrow, cares, woes, pains, toils, sighs, vexations and anxieties. Then knowing this, and expressing it, why do not all strive to reach a place “in the sweet by and by” where all this will never again be known? But instead of striving for a better and happier and more glorious place than this world, many are making their way to a place that is a thousand times worse, no doubt. Oh, careless, heedless, thoughtless people, what do you mean? I appeal to you in Jesus’ name, stop in your wild and sinful career and turn to God and be saved and be ready to meet Him when your days on earth are ended! Think of your salvation, day after day. Think of your soul, *your soul*, YOUR SOUL. What are you going to be profited if it is lost?

“What is a man profited, if he shall gain the whole world, and lose his own soul?” Now we know that it is a practical impossibility for a man to gain the whole world. This language, spoken by Christ, is to show the great worth of the human soul. Even if it were possible for a man to gain the whole world

and then lose his soul, what would it be worth to him? Would it purchase for him peace and happiness in the world to come? No, not in the least. It would not even buy for him one drop of water to cool his tongue. It would, I have no doubt, only add to his torment and torture, misery and agony.

All the mighty hoards of silver and gold, rubies and diamonds and precious stones, and the great and inestimable wealth of the entire world will profit no one anything after this life is ended. He cannot take anything with him of this world's goods. We brought nothing into this world and it is true we will take nothing out. The poorest person in the world will be just as rich as the millionaire in heaven if they both get there. And the wealthiest man in the known world will fare as badly as the poorest man in hell if they get there together. Then we see that neither poverty or wealth will profit us anything in eternity. Only a life of goodness and Christian purity and integrity will profit us when this life is finished. Only a life of righteousness and holiness will inherit heaven. So it is absolutely necessary to prepare to meet God if we would share His richest blessings. If we have our hearts right in the sight of God this is all that will carry us through. God will examine the heart of each to see if we are fit subjects for the glory world.

We are living in an age of worldly-mindedness. Men are longing, working, toiling, striving, hungering and thirsting after the wealth of this world and

not that of another. They are reaching out after and grasping the perishable things of earth and neglecting their souls and spiritual things. It seems to me that the people of today long and aspire for wealth more than anything else. They are laying up treasures upon earth, thus doing just the opposite to what Christ told us to do. Men are selling, as it were, their souls for the riches and treasures of the world. They are hazarding and even sacrificing everlasting peace and happiness for their own self-gratifications and sinful lusts. They are choosing present pleasure instead of eternal happiness.

There are people today who are spending all their time and energy and thought for the accumulation of earthly means and riches and thinking little or nothing of the Great Beyond and the life that is to be. How do you suppose they are going to fare in the next world? What will be their destiny? These questions are very easily answered, for we all know what will be the final end of those who are worldly-minded, who lay up treasures here and fail to lay up treasures in heaven. "To be carnally minded is death."

"What shall a man give in exchange for his soul?" He must give up his sins. He must give up worldly-mindedness, vice, wickedness, all bad and sinful habits and come to the Lord Jesus Christ and repent of his sins and be "born again." He must give up this world and its sinful pleasures. He must give God his heart, life, talent and all. He must con-

dedicate his all to the Lord Jesus Christ. Then will he be saved and will inherit all things glorious. Oh, sinner, come to Jesus! Come to Jesus now! Think of your soul and where it is going to spend eternity. Think of your soul and its salvation. Oh, your soul—how precious it is! It's beyond all price, and Jesus is trying to make you realize this fact. Think, my soul, my SOUL, oh MY SOUL! How I should attend to it without delay!

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Lord, bless this message to the good of the reader for Jesus' sake. May Thy Holy Spirit accompany it and may someone or more be brought by it to the foot of the cross where the blood of Thy Son can wash his sins away, so that he may travel in the way of the righteous and at last end his journey at the Beautiful Gate to hear Thy welcome voice, “Well done.” Amen, and amen!

CHAPTER V.

COME TO JESUS.

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18.

This passage of Scripture is one of the most beautiful in the Bible. It is enough, it seems to me, to attract the vilest sinner in the world and cause him to come to God. There is in this text a wonderful picture of the sublime,—sublime in that it affords or promises remission of sin to all who will come to the Lord and “reason” with Him. Even “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” The vilest sinner, the deepest dyed sinner, may come and be cleansed, as well as those who are not so sinful. None are excluded, all may come. The apostle Paul said: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” Christ said He “came not to call the righteous, but sinners to repentance.” He loves the sinner, and longs and yearns to save him from his sins.

Jesus said Himself: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And to make His invitation sure His promise is: "Him that cometh to me, I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Mark this, "ALL UNRIGHTEOUSNESS." Glory for ever!

No invitation can be more inviting than that which the Lord gives. All who come to Him are welcome. He wants them to come. There is no deceit about what He says. He appeals in the sweetest, tenderest words,—“Come unto me. . . . and I will give you rest.” “Come now, and let us reason together. . . . though your sins be as scarlet, they SHALL be as white as snow; though they be red like crimson, they SHALL be as wool,”—clean and white. Blessed promise! wonderful promise! glorious promise! All there is for you to do, dear sinner, in order to have this promise fulfilled, is to come to the Lord Jesus Christ, and “reason” with Him, —repent of your sins.

Scarlet and crimson in the paintings of nature are very beautiful indeed, but never are the scarlet and crimson sins and guilt of humanity beautiful. Nay, rather it is ugly and distasteful. We can never make sin to shine beautifully. Sin makes all who practice it have an unsightly appearance. It discomfits, disables, defeats man in many ways and in-

stances. You may ask the sinner why his countenance wears a sad expression, and if he speaks the truth he will tell you it is on the account of sin. You may ask him what is the cause of his many heart-aches and sighs, and his reply will simply be, or should be, "Sin, *sin*, SIN." Sin has robbed him of health, strength, vitality, morals and Christian peace and happiness. Sin has detracted many days from his life, and those that remain it has made miserable and full of sorrow. Then, why do people persist in sin? Why do they not turn from it and live,—live eternally,—and enjoy life to its fullest extent?

"Whosoever will, let him take the water of life freely," says God. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then there is no need for anyone to stay away from God because his sins are great and black and smutty. Bring all your stains, your sins, to the soul-cleansing Fountain that washes white as snow and be made pure and clean. God wants you to come; He asks you to come. The blood of the Lamb that was slain on Calvary's cross is sufficient to do for you all that should be done,—to purge your mind, your heart and soul and make them pure. "The blood of Jesus Christ, His Son, cleanseth us from ALL sin." We cannot doubt God's word. He has declared that the deepest dyed sinner can be made white as snow if he will only come and "reason,"—talk, converse, commune,—with the Lord. Oh, come! come! sinner, come!

Don't delay; for "how shall we escape if we neglect SO GREAT SALVATION?"

The promise is to all in the world who will come. It is to every boy and girl, man and woman, regardless of name, character, reputation, position, circumstances and such like. One and all may come. If vice and wickedness have a terrible hold upon your life you can be set free by coming to God. You don't have to wait to get better before you approach the altar of repentance, before you bow at the feet of Christ. But come, saying, as did Charlotte Elliott,—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God! I come! I come!"

Do you not want to step out into the marvelous light and liberty of the Lord Jesus Christ? Do you not want to be liberated from the prison cells of sin? Satan has you bound down in fetters and chains. His awful clutches are upon you, and your condition is pitiable. It's a sad and pathetic scene to behold the wretched and undone condition of those who have given themselves over to the devil. But Jesus will set you free if you will only let Him. That is His business; that is why He came into the world and died. He says: "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be FREE IN-DEED." Glory to His precious name!

Sinner, don't you want to be a Christian? There is beauty in Christianity that is indescribable. There are blessings that are untold. No tongue can tell it all, so wonderful it is. There sits, as it were, glory enthroned upon the Christian's brow. For where God is, is beauty, charm and glory. Where God is, is sublimity. Where God is, is happiness.

The meanest man or woman, boy or girl, can become the best if they will let God have His way with them. The ugliest and most uncomely life of sin can become the handsomest and prettiest, in that Jehovah has done the work. All the rules and orders, precepts and regulations given by man may be observed, but it is nothing in comparison to following God's ways. Man's rules and orders fade and dwarf into insignificance beside the plans, rules and precepts of the Divine. God stands supreme in all the universe, and to obey Him we receive strength and power as no other can give. When we have imparted to us a portion of Infinite grace and love we become new creatures. When our hearts are cleansed from all sin we shine in a heavenly hue,—a dazzling splendor. To be redeemed from sin is the greatest, grandest, noblest, most blessed and glorious thing in all the world. It seems to me that people are blinded to this one great truth. They get only a faint and dim idea of it, failing to see it in its fullest measure. Why is it? Why do we not see more people testifying to this marvelous truth? Simply because they stay away from God, and for

that reason cannot get even a dim and faint foresight into His glory. Oh, that we had more true, humble, penitent seekers after God and truth, and more staunch believers! Oh, that we could see God's glory verified more and more by our people and the whole world! Oh, for a "gigantic faith," as someone has called it, among our churches, in the hearts of Christians!

People today are seeking after refinement; but too many are searching for it outside the kingdom of God, not realizing that the greatest, richest refinement is that which comes from God. No other is worthy to be compared with it. For what other agency, however refining and moralizing it may be, can produce such a great and wonderful effect, in that it can make the greatest and most miserable wretch in the world a saint? Does it not take supernatural means to do this? Then God alone can do it. Have we not seen the most demoralized and depraved almost in the world made the cleanest and purest, and to shine the brightest? Have they not shone in a light and radiance that is wonderful to behold? And could we doubt their change of heart and life, and the working of a Divine power upon them? No; not in the least. We know that something marvelous and unspeakably glorious had been wrought in their lives, and we rejoiced and gloried with them. It strengthened us even in our faith in God, and made us love Him more and feel more desirous to do His will at all cost. We felt like praising Him for His

mercy, His mysterious workings, His wonderful power of redemption, and His immortal love for poor and wretched humanity. We knew that He had verified His promise to us which says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The redemption of the human soul, I sincerely believe, is the greatest work of God. I believe it excels the glory of all His handiwork in nature because it has cost Him so much,—His only begotten Son, Jesus Christ. Sometimes, no doubt, we look at the wonderful handiwork of our Creator and wonder what can be greater and more glorious. We stand almost awestricken as we look upon the charming scenes that surround us. We behold the lofty and majestic mountains, with their crags and peaks that seem to touch the sky, and which jut into the crimson and golden clouds and hide themselves away in grandeur indescribable, and wonder what could be greater and grander. We view the green fields and flower-bedecked lawns, the vine-clad hills and the waving trees, and wonder what could be more wonderful than all this. We see the golden-tinted woodland with its shades of scarlet and crimson and auburn, and wonder what could excel this. We gaze upon the sunrise and sunset glories, and wonder what could be more wonderful than all this. Then we gaze into the ethereal dome of the heavens, with their myriads of constellations and planets, and

think surely this is the greatest work of God. But it isn't. Your redemption, your salvation, is greater. It is the greatest of all. Then why not accept salvation, since it is so glorious? Accept it now. Come to God today. Come and "reason" with the Lord, as He bids you. Let Him save your soul. Let Him redeem you ere it is too late. "Today, if ye hear his voice, harden not your heart."

Dear sinner, your sins are as scarlet and crimson. Sin has and is cursing you, and you have fallen low beneath its crushing load. It may be that it is robbing you of your health and strength, sapping your vitality, taking your very life's blood, enfeebling your physical force in general, weakening your mind and damning your soul. It is robbing you of enjoyment, peace, happiness and contentment. It may be that sin has taken your sweet sleep away from you and is causing you restless nights and uneasiness and distress from day to day. It may have cast a pall of gloom over your life and congealed every pleasure. (Sin will do this). It may be that your sun (spiritual sun) is darkened and your days are being shortened. If such is the case, even in part if not in all, just **COME AND "REASON" WITH THE LORD.** Come repenting, and your soul shall be made as white as snow. Glorious thought! Think of being as beautiful and clean and white as snow! What is more honorable and more to be desired? What is more glorious? The Psalmist said: "Wash me, and I shall be **WHITER** than snow." Not

only as white as snow, but whiter. Praise God for such wonderful cleansing power! It's for you, sinner friend.

If your soul is colored with all kinds of sins,—black smutty sins,—as the song says: "Come to Jesus with it all." If your heart and lips are tainted with falsehood, come on and "reason" with the Lord concerning it. If your tongue has spoken and is speaking profane language, come on and "reason" with the Lord. If you have taken God's holy name in vain; if you have cursed and sworn bitterly, come just the same. If your heart is corrupted with adultery, do not hesitate to come. If you are harboring malice in your heart, do not stay away from God any longer. This is sending your soul to hell. Let Him remove it, forgive and pardon you, and save you with an everlasting salvation. If your heart is polluted with lust and covetousness, drunkenness and debauchery, come and let God help you to overcome it all. If you are affected with evil speech and have a detestable, odious nature, come and "reason" with the blessed Lord Jesus. Bring all your sins and guilt to Him, though they be as "scarlet and crimson." He will make them as white as snow and wool. His promises are sure. They never fail. He always fulfills them. Jesus said: "Heaven and earth shall pass away, but my words SHALL not pass away." There is no deception on God's part. He's Goodness, Love and Truth combined. He does not, He cannot lie. Rather "let God be TRUE, but

every man a liar." He is Truth itself. With Him there "is no variableness, neither shadow of turning." Then, won't you come and try Him? Come and prove Him. Oh, come, sinner, come to God! In Jesus' name come. Hearken to His great appeals! Listen to His blessed words and accept the glory He has in store for you: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

CHAPTER VI.

THE WATER OF LIFE.

Over in Revelation, the last chapter and the latter part of the seventeenth verse we read: "Whosoever will, let him take the water of life freely." This is an invitation from God, and it's to all the world, reaching or including all nations, all kinds and classes of people, with none excluded. The word "whosoever," which is made up or composed of three words, "who," and "so," and "ever," has a very broad meaning, and we find it in the Bible quite a number of times. Christ Himself used the word different times and for different reasons. It is used when something that is far-reaching is to be expressed, something that is broad and expansive is to be taken in, something that will reach all mankind that come under the particular term in which it is used. Saint John tells us that "God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life." Now this includes everyone that believes in Jesus Christ, and takes Him as their Savior, the world over, whether there be many or few. "Whosoever" here takes in all who believe, and no others. "Whosoever" in the first Scripture that I quoted takes in all who will "take the water of life freely." Those who won't are not included. It

is left to the choice and the will of the person, as we are all free moral agents in this world, and can take or reject if we are willing to risk the consequences hereafter. We are not compelled to believe on Jesus Christ, neither are we compelled to take the water of life, but we had better or else we are going to be *compelled* to go to hell. We are free to act here, but we'll not be free to act in eternity. If we do not come when God invites us, we'll be sure to go when He says go.

“Whosoever will, let him take the water of life freely.” “For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Glory to God! D. L. Moody once said that he was so glad that “whosoever” is in the Bible. He said if the Bible had said that “God so loved the world that He gave his only begotten Son, that if D. L. Moody believed in him he should not perish, but have everlasting life,” he would not have known whether that meant him or not, as there might have lived a man by that name before him, or there might live a man by that name after him. It would be uncertain, he said, whether it meant him. But since the Bible said “whosoever” he knew he was included, and there was no uncertainty about it.

So when God says: “Whosoever will, let him take the water of life freely,” He means you and me, one and all. The invitation is extended to both the low and the high, the rich and the poor. The only thing

to do is to come and partake. The Fountain is ebbing over with the water of life,—living water, free water. “Let him that is a thirst come. And *who-soever* will, let him take the water of life freely.” There’s no price to be paid. Nothing to do but to give up sin, repent, plunge into the soul-cleansing tide, and accept the water of life.

The thing to do, dear reader, is to take the water of life as God offers it to you. Come. Use your will power. Whosoever stays away, whosoever **WILL** not take this living water, whosoever wills to thirst, famish, suffer, perish, die, can do so. Christ offers the remedy, “the water of life freely,” but if we won’t accept it we must suffer the consequences. It’s not His fault, He is not to blame, if any man perish. Men perish because of the choice they make.

Oh, isn’t it good of our heavenly Father to give us salvation free? If we had it to buy, no doubt but what many of us would fail, as we are poor and would be unable to purchase. But God has so fixed it that it is for all, “without money and without price.” The very poorest have as good a chance and as much right to the water of life as those who have great riches. Amen and amen! Praise His dear name forever! Hallelujah!

Over in the fifty-fifth chapter of Isaiah, we read: “Ho, everyone that thirsteth and him that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread?

And your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

“Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God: for he will abundantly pardon.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall

go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Glory to our Father!

The Lord makes the way of salvation and life everlasting so plain that "wayfaring men, though fools, shall not err therein." He takes the plain, simple things that we can see and feel and know and understand to illustrate the plan and way of salvation and eternal life. Here He calls it "the water of life," and says we may take it freely. Now we all know what water is. We know it when we see it, and we know it when we drink it. Water is a necessity to life, and without which we could not live, and without which everything would wither and parch and die. The grass and the flowers and the trees and herbs of all kinds would parch, and men and fowls and animals of all kinds would die if there were no water on the earth. Water is life-preserving, refreshing and strengthening and revivifying. We know what it is to drink at the fountain and slake our thirst. When we are dry nothing is more pleasant and delightful and needful than a drink of pure, cold, crystal water. So it is with the thirsty soul that is thirsting after God, salvation, and righteousness. As natural water preserves and sustains nat-

ural life, so spiritual water, which Jesus calls "the water of life," sustains spiritual life.

But many people today are dying spiritually, dying of spiritual thirst, dying for the lack and want of the water of life, and won't take it. It is like a man sitting down by a stream or a well or a spring of beautiful, healthful water and refusing to partake of it. He's dying with thirst, the water is right by his side as free as the air he breathes, nothing to do but to reach down and dip up all he needs and drink and live. But he won't do it, and consequently he dies. There's no one to blame but himself. Just so it is with the man who is dying for the water of life. It is for him, right at his side, free, "without money and without price," and Jesus says to him: "Whosoever will, let him take the water of life freely." But he won't take it, and the result is he dies. Hence he is to blame and not God or somebody else. He can't come up to the Bar of Justice and say to God: "You are to blame for not saving me, for not giving me the water of life, for not redeeming me when I was in yonder world." Neither can he blame his fellowman. He alone is to blame and must suffer the consequences.

Now, dear reader, are you a Christian? Haven't you drunk the water of life yet? If not, you are acting very unwisely. You are like the man that sits by a stream or well or spring of water and dies with thirst just because he won't reach out and dip up and drink. The water, the remedy, is for you, but

you must accept it. Jesus gives it to all who will come and receive it. And it is indeed living water and lasts forever.

“Ho! everyone that thirsts, draw nigh,
(’Tis God invites the fallen race)
Mercy and free salvation buy,
Buy milk, and wine, and göspel grace.

“Come to the living waters,—come
Sinners, obey your Master’s voice;
Return ye weary wanderers, home,
And in redeeming love rejoice.

“See—from the Rock a fountain rise!
For you,—in living streams it rolls;
Money ye need not bring, nor price,
Ye laboring, burdened, sin-sick souls.

“Nothing ye in exchange shall give;
Leave all ye have, and are, behind;
Freely the gift of God receive
Pardon and peace in Jesus find.”

Again I say to you with the poet,—

“Let not conscience make you linger,
Nor fitness madly dream;
The only fitness He requireth
Is to feel your need of Him.”

Again,—

“Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn
The vilest sinner may return.”

Jesus once had a conversation with a Samaritan woman at Jacob's well who came to draw water. After a little conversation Jesus said to the woman: “Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Jesus was speaking of this same water of life which we have been talking about, and which He offers to all who will take it. He is so anxious that we drink and live that He has even invited us in the last chapter of His sacred Book, and almost in His last words. Oh, it's such a blessed invitation! And how sweet it is to accept it and drink of the water of life and never more grow thirsty,—thirsty in the soul! In us it is a well of water “springing up into everlasting life.” Hosanna to God in the highest!

I remember hearing a good man tell this little story which came under his own observation. Once a little boy was sick with fever. As the fever burned he became very dry and thirsty. He called for water continually, and one drink after another was given him. But one day, with a bright, beautiful

look on his face he told them that he would never need any more water. He said he had been drinking of the water of life which Jesus gives. Evidently he had, as he lived for some days and never drank any more water. Jesus had satisfied his morbid thirst by giving him the water of life, and he never thirsted any more. Then God called him home to glory where no thirst ever comes, where the river of life flows beautifully and sweetly forever. "Bless the Lord, O my soul!" "Whosoever will, let him take the water of life freely."

CHAPTER VII.

USE YOUR OPPORTUNITIES.

We lose too many opportunities of doing good in life. It is only the opportunity that is used that blesses us and our fellowman. No opportunity that is wasted or is let to pass by unavailed of is a blessing to anyone. Instead of bringing a blessing and a source of joy and happiness it rather gives bitterness, for we are made to feel regretful,—regretful that we did not utilize it, for we see and realize that it was golden and priceless. Now that it has flown and is gone forever, never to be recalled, we are aware of how great a loss we sustain in having failed to accept it. No doubt we would all be better men and women, more powerful, more influential, more Christlike and with a far greater ability to accomplish in various ways had we only used rightly and advantageously every good opportunity we have had in life. Our force of character would have been greater, and we would have been a brighter light in the world for God, and more benefit to one another. We would be scaling the mountain peaks of usefulness and beneficence, with success crowning our lives and making famous our careers had we only used well our opportunities.

We waste and lose too many opportunities. We do not seem to know and understand their worth,

and what a mistake we make in letting them pass empty away. The stream would never turn the mill if we did not make the mill and arrange it to pull the wheels and grind our bread. The water would flow on and we would lose a great source of power and usefulness if we did not harness this mighty monster of strength to do our work. Hence it is with every opportunity of life. God gives us opportunity after opportunity, privilege after privilege, and it is for us to accept them and succeed or reject them and fail, not only in this life but in the life to come. For it is ours to accept the opportunity God has given us of obtaining salvation and eternal life.

All have opportunities in life, while some have greater than others, it is true, as circumstances and surroundings are more favorable for them. And again, some are more worthy of good opportunities than others and are more competent to use them so as to get good and great results. But I believe the reason most men who succeed so well in life, whose names are famous, whose deeds are a living blessing to the world, whose influence lives after them, and whom the world prides itself in rising up and calling blessed, and to whom Jesus will say at the Golden Gate: "Well done," is because they have used their opportunities and the talents that were given them to a good advantage.

We succeed, we accomplish in life, we wrought, we rise, according to how well we use our opportunities, both in the affairs of this world and in spiritual

things. Men get an education and build themselves up into honorable, trustworthy positions because they use their opportunity of obtaining it even if that opportunity is very small and they must work their way up through difficulty and hardships, toil and incessant efforts, shadows and gloom and discouragements. For they know that things can be made to yield to their determinations. Even difficulties themselves can be made to yield to the patient and persevering man's touch and turned into a channel of helpfulness. Men who have succeeded well know that if they had been less determined and more compromising with difficulties and hindrances they would have failed in reaching that for which they aspired.

From the smallest opportunity, if rightly and properly used, will grow the greatest of results,—results that are wonderful and almost astonishing. But even, however, if we do not get out of opportunity more than doing little deeds of service and kindness and Christlikeness for others, speaking some sweet, pleasant, encouraging word from time to time, lending a hand of helpfulness to the needy and offcast, lifting up the down-trodden and fallen, winning a soul for the Master and living near the cross of Christ our Savior, we do exceedingly well. If out of opportunity we accomplish little, and do no great things to attract the attention of the world, yet live a sweet, gentle, pure, lovely, Christlike life, bearing in our bodies “the marks of the Lord Jesus,”

like Paul the apostle, and following "in His steps" our lives will in no wise be spent in vain. Christ will honor and bless them to His own glory and reward us according in His blissful realms above.

Use your opportunities. Don't waste them, for this within itself is an evil. Try to make the best of what is afforded you. Take courage, look about and see how highly you are favored. We have very little, except in our own lives, to complain of, but *very much* to be thankful for. Look at those who are in so much worse circumstances than you are, and then maybe you will be more thankful, more appreciative, of your own blessings and opportunities. Mothers, your opportunities may be small as you think, being limited mostly to your own household and family, yet they are not so small after all. If you train well your children you are doing great and noble things. You may be rearing a son or daughter that will be a bright light to the world in the afterwards, and will be a source of pleasure to you in your declining years of life and upon whose arms you can lean for succor. You may be rearing the most useful boys or girls the world has ever known. You may be rearing a son who will bear the news of a crucified Savior to a perishing world, and who will bear His cross, however heavy it may be, most faithfully, heroically and uncomplainingly, thus winning multitudes to Jesus Christ as he tells to the world the sweet old story "of Jesus and His love." You may be rearing a son who will be a leader of men, or a daughter that will

stand in the foremost ranks of the world, leading upward to noble womanhood and purity and living an exemplary life to beautify the world. You may be rearing a daughter that will relieve suffering humanity, lift up the fallen, "rescue the perishing and care for the dying." She may be the best girl and the most useful in the community, and will shine for Jesus wherever she goes. So don't despair. Use well the opportunities God gives you and some happy day He will say to you: "Enter into the joy of thy Lord."

Young man, young girl, use your opportunities. You cannot even tell yourself what you may accomplish in life. Great things are awaiting you if only you will avail yourselves of the means and opportunities that will enable you to attain them. Don't waste your time; don't waste your chance in life, for you cannot live your life over again. It is for you to make the best of your life while you may. "Shine just where you are," and do not delay in looking for a better place and a better time. Work your way up. Be desirous to live a profitable life and to do things worth while. But, above all, use every opportunity you have of advancing in righteousness and Christ-likeness, and of serving and laboring for Jesus your Lord. Have great aspirations to reach life's best. Hunger and thirst after the things that will build you up and establish you in noble manhood and womanhood and "the most holy faith." Don't be content with being nothing. Let such be beneath you.

Use the opportunities and means that God gives you and see how much you can make of them. Men who have been far less privileged than you are, no doubt, have risen from obscurity to usefulness and renown. Begin with your present opportunities and do not wait for better ones to come. Help to make your own opportunities and see how well it works. Where there seems to be little chance and small opportunities, sometimes we can change them about by work and good common sense and make of them great opportunities which result in wonderful accomplishments.

If you have wasted many opportunities in life, do not let this stand as a barrier between you and duty, God and usefulness. You can't recall the past nor undo it, therefore it is for you to make the best of the future. Go forward, and as Longfellow says, "Cast no lingering look behind." And along the way let us heed what the Apostle said: "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." Gal. 6:10.

Following is a beautiful little poem which I have selected that is very timely and appropriate and which, I believe, the reader will enjoy, and should derive from it courage and benefit,—

"OPPORTUNITY."

(Walter Malone)

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

"Wail not for previous chances passed away,
Weep not for golden ages on the wane:
Each night I burn the records of the day:
At sunrise every soul is born again.

"Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with the dead,
But never bind a moment yet to come.

"Though deep in mire, wring not your hands and
weep;
I lend my arms to all who say "I can;"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

"Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

"Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell;
Each night a star to guide thy feet to heaven."

CHAPTER VIII.

“SHINE JUST WHERE YOU ARE.”

Some months ago I saw a little scrap of paper lying on the ground and picked it up. It was a beautiful little poem entitled, “Shine Just Where You Are.” The poem appealed to me, and I saved it because it contains a good lesson. And in order that others may be permitted to read it, I print it. It reads as follows:

“Don’t waste your time in longing
For bright, impossible things;
Don’t sit supinely yearning
For the swiftness of wings;

“Don’t spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

“There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.

“You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.”

—JOHN HAY.

I realize that too many people today are wasting their time in longing "for bright, impossible things," as the poet has expressed it, and therefore are failing to shine just where they are. It is true that we can't all be the sun, but we can be a "rush light," or a tiny little star twinkling in the world in righteousness and holiness,—shining for Jesus.

We can be a little candle and lead somebody along the dark pathway of life, and guide them over dangerous places. The poet says:

"There is need of the tiniest candle,
As well as the garish sun."

And so if we can't be the "garish sun," we can be the tiny candle. There is a great need at present of more lights on "candle sticks" that they may give "light unto all that are in the house." Too many, I fear, have their lights "under a bushel," where they are worthless. The world needs these little lights as well as the great, powerful and "garish sun." We can and should "brighten some bit of darkness by shining just where we are." We need to make the little corners and spheres in which we stay brighter and brighter. There is need of brightening the humble little circle in which we move. Somebody is in the deep darkness of sin, woe and despair, and we should light and brighten the pathway that leads to the cross. We need to point out to them "the Lamb of God which taketh away the sin of the world." How glorious it is to do so! No mission is

greater and more sublime. And if by our little lights—little deeds of love, kindness and good influence—we lead them to Jesus and uplift them in life we do well.

Christ Jesus said in His beautiful sermon on the mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Hence it is our indispensable duty, as Christian people, to "so shine" that others may be made to glorify God by our lives,—the influence that we wield. We can "so shine" as we pass along that others will be influenced to follow us and to "ascend into the hill of the Lord" with "clean hands and a pure heart." Let me here emphasize the little word "so," which Jesus used. "Let your light SO shine." Let it shine SO brightly; let it shine SO beautifully, charmingly and dazzlingly "just where you are," if it be in your home, your church, your school, on the farm, in your office, along the highway, in the shops, in public or in private;—"Let your light SO shine" anywhere and everywhere that others may be benefited thereby, and made to glorify our heavenly Father.

Yes, "there is need of the tiniest candle," and are you willing to be that candle? Are you willing to take the humblest place, and the darkest and most obscure, and as a little light shine and gleam there? These dark and obscure places need lighting, and must be, if the world is to be brought to Christ. Those who are in these places of sin and gloom have

precious souls, and it is up to you and me to win them to Christ—to shine along the dark ways of evil. Perhaps the great, “garish sun” cannot shine in these places. Its beams may not penetrate there, but a very tiny little candle can be placed in there and light the darkness like the little lights which they carry in the coal mines in the heart of the hills and mountains where the sun that lights the world can’t shine. Then are you willing to carry this little light? Jesus wants you to. Because you can’t be a great light or carry one, (I mean a great influence) and do great deeds to attract the attention of the world, are you going to fail to shine altogether? Because you do not have five talents, are you going to hide the one which God has given you? Would it not be better to add to it another? God has given to us according to our “several ability,” and if He has not given us the power to be a great light we must be a little one. We must shine as a little ray. And our little ray will have its effect. Some precious soul will be saved thereby. Someone will be rescued who is perishing and this is worth more than the riches of the whole world. Then won’t you be content to be this little light and send your bright beams out into the dark world and uplift mankind? You will be a blessing, shining quietly and effectively. Just a little ray, shining and gleaming, brings cheer and comfort, love and life. Drooping hearts and despondent lives will be revived, and sunshine will take the place of shadows and gloom.

“Shine just where you are,” is a good policy. Don’t wait until you are somewhere else. There is much need of your light, “just where you are.” If you wait until you are able to fill some great position in life you may never shine, for you may never fill that position, although I like to see people aspire for great things. If you wait until you are on the hill top or mountain summit you may never shine. *But shine now.* There is need of your light in the deep, dark valley as well as on the lofty hill top or mountain summit. Of course your light will not be seen as far when in the valley as it would be on the hill top or mountain, *but there must be a light along the valley.* Men can’t reach the hill top without first going out of the valley. And the way must be lighted. Then will you be that light? Are you waiting to be a Talmage or a Moody before you shine? Then perhaps you will never shine, as you may never be able to shine like that. But you must fill your own position or sphere, though it may be a very humble one. You must be yourself,—be your own light, by the grace of Jesus. It is not good policy or good common sense to fail to do our duty because we can’t do as much as somebody else. It is not the best to covet the place of others, or envy them; and because we can’t be as they, the “garish sun,” perhaps, “spurn to be a rushlight.” Yet, men are doing this, no doubt. But God wants us to be a little candle if we can’t be the sun. He honors and blesses the little lights that are shining for Him as much as He does

the great ones. We are His, even if little and weak. And He is "touched with the feeling of our infirmities," says the Bible. Sometimes He takes the "weak things of the world to confound the things which are mighty." So if we would be noble, and blessed of our Father who is Love, we must shine for Him. "A burning and a shining light" for Jesus,—how good! To "shine just where you are,"—to be a little "rush-light" for God,—how wonderful!

I remember reading this little story. There was once a man on a ship who was very sick. He was unable to be up, and so he had to lie upon a cot. One night someone fell overboard into the water and was drowning. It was dark outside and the perishing man could not be seen. Just then the sick man was thinking how he might help to rescue the drowning man. There was a little light in his room, and the thought came to seize the light and hold it up to a port hole in the ship. And so when he held the light up it gleamed forth upon the waters. Just then they were enabled to see the perishing man and he was saved at the last moment. Thus by the sick man holding a light he saved a life. You see he was willing and desirous to shine just where he was. Although unable to do anything but hold a light, which was a little deed, yet he did a great and noble deed. So the great and vital lesson we need to learn is to shine just where we are.

To quote the words of the poet again:

“Don't spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

“You may never be called to brighten
The darkened region afar;
So fill, for the day, your mission
By shining just where you are.”

CHAPTER IX.

SOUL-WINNIG.

Soul-winning is the most needful, most important, most blessed work, doubtless, in the world. Nothing equals it, nothing measures up to it. Solomon said: "He that winneth souls is wise." Prov. 11:30. And over in Daniel, the 12th chapter and the 3rd verse we read: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Oh, just think of turning men from sin and wickedness and crime and shame to righteousness and goodness and honor and glory! Think of turning them from serving Satan to serving and worshipping the Lord Jesus Christ! Think of turning them from the darkness and blackness of evil to the brightness, loveliness and blessedness of Christianity! Think of helping to change and transform their ungodly lives into the likeness of the beautiful and sublime life of our Lord and Master! Think of so changing their heart and nature and life and disposition that their character is moulded and formed so wonderfully that it not only blesses and beautifies the world in which we live, but God even thinks it worth while to transplant them into His everlasting kingdom above, where, no doubt, their presence adds

to its glory and their joy adds to its pleasure and happiness! Just think of turning men from the way of death, ruin and destruction to the way of life and peace forever! How blessed! No wonder Solomon said: "He that winneth souls is wise." No wonder that the soul-winner "shall shine as the brightness of the firmament; and as the stars for ever and ever."

The need of soul-winning is most urgent. On every side there are precious souls that are perishing. The darkness of sin has encompassed them about, and in this darkness they are groping their way on and on to ruin and eternal woe. They are lost, and oh, how sad! They are lost forever unless you and I, by the help and for the sake of Jesus who died that they might live, go out and find them and bring them to the cross and to the feet of Jesus where they can be washed and cleansed and purified and adopted into the fold and family of God our Father. How needful it is that we "rescue the perishing!" I wish that every Christian would heed the earnest appeal of that sweet hymn,—

"RESCUE THE PERISHING."

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save.

CHORUS.

“Rescue the perishing,
 Care for the dying;
 Jesus is merciful, Jesus will save.

“Though they are slighting Him,
 Still He is waiting,
 Waiting the penitent child to receive;
 Plead with them earnestly,
 Plead with them gently;
 He will forgive if they only believe.

“Down in the human heart,
 Feelings lie buried that grace can restore:
 Crushed by the tempter,
 Touched by a loving heart,
 Wakened by kindness,
 Chords that were broken will vibrate once more.

“Rescue the perishing,
 Duty demands it;
 Strength for your labor the Lord will provide:
 Back to the narrow way
 Patiently win them;

Tell the poor wand'rer a Savior has come.”

We want to notice for a little while some of the ways by which we may win souls for Jesus and thus become soul-winners indeed and in truth. First, it is absolutely necessary that we be true, noble, upright, pure-hearted Christians, living a deep and thorough spiritual and prayer-life, thus walking in the path that Jesus trod. We must know Him and

have His holy presence in our souls, His law written in our hearts and His power bequeathed to our very being and influence, with our hearts full of love Divine, His sunshine in our faces and shining and sparkling all about us, then we are equipped for the work of our Master as a real soul-winner.

When we are hidden with Christ in God we are so endued with soul-winning power that we do not even have to utter a word sometimes to draw someone to Jesus. Christ in our life draws them. Once a good woman, filled with the Holy Ghost, walked to a man in church and only laid her hand on his shoulder and it so struck conviction to his heart that he went to the altar to find Jesus. Her life, her influence, her godliness and righteousness was so powerful that it drew him to Jesus. It was attractive. She was fulfilling the command of Jesus which says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." For every good life,—every life that is very near in likeness to that of Jesus,—attracts sinners to the meek and lowly Savior who takes away the sins of the world. A good, gentle, sweet, kind, holy life is so beautiful that others, seeing it, are attracted into a Christian life. And such a life is a soul-winning life. Hence the most important factor in soul-winning is a noble, Christlike life. Without this we are a failure, and an effort will prove to be in vain; but with it we are successful in the work for Jesus.

Another wonderful and effective means by which we grow rich and fruitful in the soul-winning work is prayer,—deep, rich, earnest, soul-sprung prayer. It is known only to God how many souls have been won by effective, fervent prayer. The Bible tells us: “The effectual, fervent prayer of a righteous man availeth much.” Jesus said: “Ask, and ye shall receive.” Ask that the Father will convict and convert the sinner. Remain at His feet in soul-agony, in deep prayer, in prayer that reaches high heaven until Jesus becomes real and you get an answer to your prayer, making known the fact that the work will be done, that the soul of the sinner will be saved. “What things soever ye desire when ye pray BELIEVE that ye receive them, and ye shall have them.” “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” “If ye shall ask anything in my name I will do it.” These are unfailing promises quoted from God’s eternal Word and they are for every follower and lover of the lowly Nazarene. This is enough to make our faith take wings and “mount up,” mount to the sky and the throne of Him who sitteth upon it forever, who hears the cries of every saint and rewards them bountifully.

If you would have a soul saved, linger long and pray much at the feet of Jesus, believing that your prayer will be answered. Pray until you hear from

God. Pray until the sweet assurance comes that the object of your prayer is brought into the fold of our Redeemer and one gentle Shepherd. Jesus will hear you and reward your desire, and make you a great soul-winner. So if you would bring things to pass, lead men to the cross and help them to glory, be a great pray-er, an honest pray-er, a sincere pray-er, a pray-er that goes down beneath the surface of things and finds the rich treasures that deep spirituality contains.

Another way by which we may win souls is by speaking to them about their salvation, telling them of the "old, old story of Jesus and His love," and persuading them to repent and give their hearts to God. A word sometimes is all we need to lead someone to Christ. For "A word fitly spoken is like apples of gold in pictures of silver." A little encouragement, a little warning, a little persuasion quite often "saves a soul from death."

"Plead with them earnestly,

Plead with them gently;

He will forgive if they only believe."

"A word spoken in due season, how good it is," so says the old Book. Numbers have been won to Christ in this way. If your father or mother, brother or sister, or your children, or your friends and neighbors are unsaved, speak to them about their souls. Let them know you are interested. Lead them into the "way eternal," the beautiful way of life and peace and joy forever. Perhaps only a

few words, intermingled with your ardent prayers, will suffice. But if by many words and much persuasion you can lead them to Jesus it is work and effort well spent and never lost. It pleases God, and God rewards it. "Therefore knowing the terror of the Lord we persuade men."

The author was once carrying a burden of sin and a heavy and broken heart, when a good man, whom he had learned to love, honor and reverence as a child of the heavenly King, approached him and said: "Walter, I have been aiming to speak to you for sometime about your soul. Are you a Christian?" "No," I replied, "but I want to be." We had a sweet conversation together on this important matter. He encouraged me to give my heart to God. Soon I went upon my knees in repentance, and after a hard struggle, prayed through, wept through, agonized through to victory,—a saved boy. When I met him again it was with pleasure that I told him of my conversion. I had been saved, and partially because he spoke to me and encouraged me to accept Christ as my Savior. It was time well spent and words well spoken. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

Again, souls may be won by weeping over them. The Christian's tears shed over the sinner are often very effective in leading him to "the Lamb of God which taketh away the sin of the world." It breaks

up his hard, stony heart quite often as nothing else can do.

Singing in the spirit of the Lord bears fruit likewise in "bringing in the sheaves," and if He would use you, dear reader, in any of the ways I have mentioned, be submissive to His will and yours will be a life not spent in vain, and heaven will be awaiting you as a rich and eternal reward. Whatever you can do, whatever means you can use and plans you can form to win a soul for Jesus, never hesitate to do. "Whatsoever thy hand findeth to do, do it with thy might," always remembering that "He that winneth souls is wise."

CHAPTER X.

WORKING FOR THE MASTER.

One beautiful and lovely day in Autumn, not long after I had entered the ministry, I visited a sick lady. It was then, and is still, my custom to sing a song, read a chapter from the Bible, and have prayer with the sick. Therefore, after having talked for some time, I proceeded with my devotional exercises, feeling that I was doing the Master's service, and realizing a certain degree of happiness in so doing. After the minutes of devotion were passed, and a hearty "good bye" was said, I took my departure, feeling that my visit had not been in vain, and believing that I had carried a ray of sunshine at least into the home to cheer and gladden the sick, in the name and for the sake of the Master.

Some few days had gone by when I was to pass that way again. However, during the interval I had learned or heard some very unpleasant things connected with the life of the sick lady's husband. I was told that he was not a Christian and did not have much respect for Christians, and perhaps would not appreciate a visit from me to his home again. At the time of my first visit he was away; and this time, knowing that he had returned, and believing it highly improbable that my presence would be undesirable by him, judging from what I had heard, not

that I thought he had aught against me, as we had met some few times and he showed courtesy toward me, I paused to think and decide what course to pursue. I tried to believe and persuade myself it would be best to pass on. And to please myself this certainly would have been my choice. But something seemed to impress it upon me to visit the home again. The more I tried to believe that passing on would be best, the stronger the impression was made upon me to stop. It was a moment when something must be done.

I knew that the Bible says that "Pure religion, and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And Christ said: "I was sick, and ye visited me." He goes on to explain it, saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again He says: "I was sick, and in prison, and ye visited me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Therefore I resolved to visit the sick lady again, and lifted my heart to God in earnest prayer, asking Him to go with me. Then putting the cross of Christ in front, and hiding, as it were, behind the cross I made my way to the door. Jesus was with me; He was in my soul; He stayed with me all the

time. For He has said that He will never leave us nor forsake us. Praise His name forever!

Meekly and gently I approached and greeted the husband, who was then in the house, with a cheerful and pleasant "Good morning." In response he spoke kindly and invited me into his home. After some inquiry as to the welfare of the family and the sick wife, I began a conversation with the husband. We talked very pleasantly together for a while, he treating me with all the kindness and courtesy necessary to make me feel welcome and pleasant in his presence and his home. After passing several delightful minutes in conversation I asked permission to sing a song and have prayer, which he very readily and willingly granted.

Soon I started the old, but sweet song, "Pass Me Not."

"Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

CHORUS.

"Savior, Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by."

I sang the song through. Jesus was with me. I sang in the Spirit. Not only was I singing, I was praying. The song itself was my prayer. Soon I

looked at Mr. ——, and the tears were flowing from his eyes and running down his cheeks. I thought, Praise God, the victory is won! the victory is won! Jesus has triumphed!

I finished the song in a rejoicing spirit and a triumph of heavenly glory, after which I read and prayed. I prayed for the sick lady and her daughter who was also unwell. Then I turned my prayer in behalf of the husband and father, who I thought only a short time before was a wretched and almost heartless sinner. My prayer reached heaven. Jesus listened, heard and answered. The man cried and sobbed, and I have no right to doubt but that he prayed. After prayer he told me he was once a Christian, but had grown cold and drifted backward into the world again. He said he desired to become a Christian again, and I believe he meant it. He, like David, wanted God to restore unto him the joy of His salvation. As I bade the family farewell, I asked him to meet me in heaven, which, I believe he promised to do.

Oh, it was a glorious day! I was working for the Master. When I left the home it seemed that everything was so beautiful, and I was so happy. The charming tints of Autumn,—red, crimson, and gold,—were fairer than ever before. The hills and mountains seemed to have put on a grandeur and picturesqueness that was more charming than it was only a short while ago. The streamlets, as they went trickling and crooking by, seemed to be rejoic-

ing and praising the Lord. The sky seemed bluer and prettier, and the sun shone brighter. The wild flowers were lovelier and more fragrant, and the birds sang sweeter. It was a delightful season in my life, my soul. I had been working for the Master, and He was giving me "joy unspeakable and full of glory." Praise His holy name! Old Satan tried to cheat me out of a blessing by persuading me to postpone my visit and fail to do what the Master said. But when the Holy Spirit said "go," I was obedient. Hence He gave a blessing both to the home and to me, and one that I shall never forget. This little incident is pleasant to my memory, and has given me strength and courage to press on the "upward way" in life. It was a trial that made me a stronger and better Christian, and more desirous to work for the Master and sustain His cause in the world. I want to be a hero for Him every day, and rally around His blood stained, though honorable and glorious banner.

Sometimes the work of the Master lies in difficult fields and rugged places. Sometimes in order to follow Him we have to go to the desert with Him to seek for and to find the lost and wandering sheep, that is "sick and helpless, and ready to die." Sometimes we have to pass through the Red Sea, or journey through the wilderness, or travel under a dark and lurid cloud. Sometimes we have to make great sacrifices and do hard work. Yet, amid it all, the Master blesses us, and still watches over and cares

for us. "The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him."

Sometimes, in order to do the Master's work, we have to leave the dear old home, and father and mother, and sister, loved ones and friends, and go out into the cold and sinful world to win the lost, or bring them to the Master. Christ Jesus said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." Therefore we have much to give up many times before we can go where He wants us to go, do what He wants us to do, and be what He wants us to be. However, He always gives us more in return than we have to sacrifice or give up. Abraham was ready to sacrifice his own beloved son Isaac on the altar if it pleased God and were His will, therefore Abraham had his son restored and received other blessings. He was willing to do the Master's will, even if it cost him the life of his son. God was with Abraham, blessed him abundantly, and his seed after him, because he did the Master's will and work.

Sometimes, in order to follow the Master, we must walk "through the valley of the shadow of death." But even then we "fear no evil," because the blessed Christ is with us, and His presence is so

comforting. We can, if necessary, afford to die for Him because He died for us, and has a place prepared for us in heaven when our earthly career is ended. For all the trials, temptations, persecutions, sorrow, pains, sufferings, crisis and ordeals through which we must pass ere the Golden Gate is reached, he says: "My grace is sufficient for thee." Glory to His name forever! Again He says: (and glorious is the promise!) "Lo, I am with you alway, even unto the end of the world."

Then let us say with the poet, "Where He leads me I will follow; I'll go with Him all the way." And looking up into His loving face let us say, smilingly, "Thy will be done," and meekly and courageously set forth to follow Him "All the rugged way" to Calvary and to glory. Amen!

CHAPTER XI.

THE BLESSEDNESS OF WEEPING.

Weeping over one's sins and mistakes and shortcomings is most blessed. It mellows the heart and fits the soul for better and grander things, in that it shows a godly sorrow which "worketh repentance to salvation." I believe that penitential tears which show that the inmost soul is stirred with sorrow, move the great compassionate heart of God who is love, and that He in pity looks upon the mournful penitent, and then cleanses his heart from sin and grants him pardon, saying: "Go and sin no more." When David had sinned I have no doubt but that he wept bitterly when he said: "Create in me a clean heart, O God, and renew a right spirit within me!" Although he had done very wrong indeed, yet it moved the loving heart of God. He looked in pity and mercy upon him, seeing his deep and thorough penitence, and no doubt whispered peace to his troubled soul.

Weeping reveals tender heartedness which is a blessed characteristic, for the Lord wants a tender hearted people. Doubtless very few manifestations of sorrow so arouse one's pity and sympathy, and stirs the human heart, as weeping. Quite often it touches the most hardhearted as nothing else can do. No doubt but that weeping over the sinner has caus-

ed many to be saved, thus making them noble men and women, and better citizens to live with, and has enabled them to reach heaven. Then is it not most blessed?

I shall never forget a scene I once witnessed in a revival meeting. A dear old man was there who was very hardhearted, sinful and impenitent; and when the altar call was given a good woman fell at his knees with the tears streaming from her face and began praying for him. Perhaps he had never before in life been so moved, for he cried and trembled, and before the meeting closed gave his heart to God and was gloriously saved. Oh, it was a wonderful sight to see him saved and made so happy, and all because a noble Christian's heart was overflowing with love and anxiety and sorrow for him! Those tears and prayers were more than his strong and stubborn heart could resist, hence he yielded to the Holy Spirit and was redeemed by the blood of Jesus. Glory to God forever!

Tears that are shed for a good purpose are not lost. They never escape the all-seeing eye of God. He beholds them and sends a reward in some way or other. If in no other way the Holy Comforter sends sweet peace to cheer and gladden the heart and dry the tears and make the eyes sparkle with a heavenly lustre, and the countenance shine with a splendor that is celestial. After the storm clouds pass away always comes the beautiful sunshine glittering and gleaming upon the earth, and things look brighter

and fresher and lovelier than before. Thus it is with the weeping soul, when the clouds and storms pass away heavenly sunlight floods every chamber of the heart and we are made so happy that we forget that a storm and cloud have been on, that we have been weeping. But the tears we have spilled are more precious in the sight of God than jewels and diamonds.

Some think that it is weakness to weep. But not so. If it were Christ would be weak, for we remember He wept over Jerusalem because of its wickedness, saying: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, AND YE WOULD NOT." Again, we remember that He wept at the grave of Lazarus. His loving and sympathetic heart was so touched when He saw Mary and Martha weeping over their beloved brother, and who also was a warm friend of Jesus, that "Jesus wept." Oh, the sympathy He manifested—how great! Here He set an example that shall last forever. He entered into their sorrow so much that He even wept with them. And so it is for us to so sympathize with the sorrowing that we can weep with them. This is Scriptural: "Rejoice with them that do rejoice, and weep with them that weep."

Yet, people of today will almost, and perhaps do, scorn the idea of weeping, when it is nothing less

than Christlike. Whatever Jesus did we should not be ashamed to do. The examples that Jesus set we should not be ashamed to follow and take pattern after. If we can be like Him, even if the world does not approve of it, we should feel happy and be constrained to rejoice with exceeding great joy. The most unpopular thing many times in the sight of man is the most blessed in the sight of God. Whatever Jesus did we should not feel loath, but very happy, to do. Where He leads we should be willing to follow. I had rather be like my Master if all the world is against me than to be like the world with its eulogies and high applauses in my behalf, and yet be displeasing to Christ my Lord and my Redeemer.

There is no dishonor in weeping. Rather it is honorable and glorious, else Jesus would have done a dishonorable thing. Great and powerful men have wept and no dishonor was attached to it. Rather it showed the nobility and might of their great hearts,—how Christlike they were. Those who have been the most powerful and influential men and women in the world were men and women of great, loving, sympathetic, tender hearts, and many times with weeping eyes. Those who have been most beneficial to the world and who have adorned the world by their ideal lives have wept their way to the cross, and afterwards wept as they labored for the Lord Jesus Christ in His harvest fields over the lost sinner. The Psalmist tells us: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come

again with rejoicing, bringing his sheaves with him."

The most powerful soul-winners that I have ever seen were those who go out and weep over the sinner, bringing him to Jesus. I know a good sister who, when she goes out among sinners, goes weeping, and she hardly ever fails to bring somebody to the altar and to the "Lamb of God which taketh away the sin of the world." We scarcely ever see a personal worker who is more successful than she. Her's is a beautiful life in Christ, and like Him she weeps over the sinner. How much her tears are worth, only Jesus Himself knows, but undoubtedly they are beyond any price.

The most powerful sermon I ever heard was partially preached with tears flowing from the preacher's eyes. In that large congregation stout-hearted men wept like children. His tears helped him to preach louder, stronger, more effective and beneficial sermons than words. God give us tears, more tears, that we may shed them over a sin-cursed world!

The prophet Jeremiah said: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jeremiah was a weeping man. He wept for an honorable cause, and no doubt in so doing advanced that cause beyond what he would have done if he had been without tears, had been dry eyed. There is a power in tears,—a great-

er power than there is in words very often. And if our secret power lies in our tears, why not spill them for Jesus' sake, and for His glory? A Christian's tears, intermingled with his prayers and his words, will work wonders in winning souls for the blessed Christ, and building up His kingdom among men.

CHAPTER XII.

A PURE HEART.

Dear Reader, I want to talk for a little while about the most important thing in the world, and that is a pure heart. We remember that our blessed Lord, in His wonderful sermon on the mount said: "Blessed are the pure in heart: for they shall see God." He didn't say that any but the pure in heart would ever see God. Therefore we have good grounds to believe that a pure heart is the most important and should be the most desirable of all things. We should long and hunger for it and never feel ourselves satisfied until we are in possession of it. Realizing the fact that nothing but purity of heart will stand the test of judgment and enable us to press through the pearly portals of glory, why should we not spend our lives here seeking for the things that will make us pure in heart and holy?

There is much said in the Bible about the heart. The wisest man of all ages, Solomon, viewing the heart of man, as it were, uttered or wrote these wonderful words: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. So we see that it is for us to keep our heart with "diligence"—keep it carefully, guard it closely that nothing unclean and impure be allowed to spring up, take root and grow. For whatever we regard in the

heart—in other words, whatever we are at heart—is what we are in life. If goodness and purity is there we are good and pure; if evil and wickedness is there we are evil and wicked. And day after day we should, by the grace and help of Jesus Christ, examine our heart to see that nothing is allowed to spring up and grow that is wrong, that displeases our heavenly Father and would hinder us from having free and full access to His throne of grace. We should keep our heart cleansed. We should look into the secret chambers and see that they are clean and pure and healthy with the love of God and filled with righteousness.

We should always remember that God is looking at our heart. He searches out every part, every principle, every thought of the heart and knows us by what He finds there. When God wants to know just what a man is He looks at the heart to see and tell, and there He always finds our real and true selves, our lives. The Bible tells us that “man looketh on the outward appearance, but the Lord looketh on the heart.” If the Lord finds the heart pure, the man is all right; but if He finds the heart all evil and impure, the man is all wrong.

A man may clothe himself in the most beautiful and costly apparel and appear to the world to be very handsome and noble and grand, yet if he has a wicked heart he appears to God as a vile wretch who will be condemned at the great Judgment Day unless he has his heart cleansed and made right while liv-

ing. And again, a man may be clothed very poorly and shabby, may be very ragged and make a very unsightly appearance before the world, yet if his heart is clean and pure and right in the sight of God he stands ready for heaven and immortal glory, and passes in before the man of gay and fine apparel. God looks on the heart, rewards a man according to what He finds in his heart and as his works have been and pays little or perhaps no attention to the outward appearance.

So the heart should be pure above all things. There is nothing else of such vital importance. We should worship and serve God out of a pure heart frequently, day by day. No iniquity must be harbored there. It poisons and embitters life, causing it to dwarf and stint and die. The Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." We can't get audience with God if iniquity is regarded or cherished in the heart. Then give me a pure heart above all things else, for with it I can stand a noble and worthy pilgrim at the Golden Gate ready to be received into the heavenly host about the throne of God.

Give us pure hearts, O God, pure hearts!

CHAPTER XIII.

A BEAUTIFUL LIFE.

There is nothing so beautiful as a beautiful life. It is fairer than the lily of the valley, and more graceful than the sweetest rose that ever grew. It is the only beauty that never fades as the years and ages of time pass on. It is more glorious than any other beauty, and more to be desired than silver and gold, "yea than much fine gold." Even after life is past and man goes to his "long home" the beauty and value of that life lives on. It never dies. It influences and enriches the lives of generations unborn, and helps to enshrine about them a halo of glory, until men call them blessed.

But what is this beautiful life? What goes to compose or make it? Well, many noble traits and characteristics. But first and foremost, Jesus must be in the life before it is a paragon of beauty and excellency, then the various other traits of character flow in to make it grand and august.

In the first place, then, one must be a real Christian to be beautiful. He must be Christlike. Jesus must rule and reign supreme in his heart, mind, life, spirit. No life is like the Christian life in both beauty and excellency and beneficence.

A beautiful life is an honest life—honest with one's self, his fellowman and his God. No life is

beautiful if it is dishonest. A beautiful life is an humble life like that of Jesus. God gives grace to the humble. A beautiful life is a meek life. Jesus said: "Blessed are the meek: for they shall inherit the earth." A beautiful life is a truthful life—a life in which no falsehood is allowed. A beautiful life is a kind life. The kind person always wins his way in the world and into the hearts of his fellowmen and never fails to have a host of friends who love him. Paul said: "Be ye kind one to another." A beautiful life is a merciful life. Jesus said in his sermon on the Mount: "Blessed are the merciful; for they shall obtain mercy." "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Well, praise the Lord! Let us see how many more beautiful things we see in a beautiful life. An unselfish life is a beautiful life. Selfishness is never beautiful. A beautiful life is a liberal life, an open-hearted life. The Bible tells us that "it is more blessed to give than to receive." A beautiful life is a mannerly life. A beautiful life is a watchful life. Jesus said: "What I say unto you I say unto all, WATCH." Watch your deeds, actions, manners, conduct. A beautiful life is a careful, cautious life, seeing that we do not stray in forbidden paths, that we do not touch and handle the thing that is unclean, that we guard our tongue so that we may not speak any evil words and keep all our passions un-

der subjection and live in accordance to the will of Christ our Lord. A beautiful life is a beneficial life, a helpful life. We are to help each other bear our burdens and carry our crosses. A beautiful life is a life that bears the cross of the Lord Jesus patiently and uncomplainingly. A beautiful life is a very prayerful life—praying evermore and without ceasing. Praying deep, earnest, spiritual prayers. A beautiful life is a consecrated life,—consecrated wholly, soul and body, time and talent, influence and intellect, possession and all to Jesus. Laying everything down in order to follow Him, giving up all to be His child. A beautiful life is a simple life, nothing assumed for a show, no put on, no unnecessary and unnatural habits, no society manners and worldly fashion. To be natural, perfectly natural, one's self, is most becoming. A beautiful life is a life of love,—love for God and man. A beautiful life is a patient life, being not weary in well doing and bearing everything patiently, and calmly and with self-possession, rejoicing in persecutions and being "exceedingly glad." A beautiful life is a persevering life, always continuing in the right and never giving over to wrong, even if there is much against us. A beautiful life is a solid, firm, unwavering life. A beautiful life is a righteous life. Jesus said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Nothing is more beautiful. A beautiful life is a pure life. The Bible tells us: "Keep thyself pure." And Jesus said, "Blessed are

the pure in heart, for they shall see God." A beautiful life is a holy life. God says: "Be ye holy, for I am holy."

Glory to God! A beautiful life is a sinless life with a soul that is as white as snow. Oh, dear reader, let us live it for Jesus' sake. **LET US LIVE IT.**

Blessed Jesus, help us, enable us, to live this beautiful life forever until we are glorified in Thy heavenly kingdom where we will shine not only beautifully, but marvelously.

CHAPTER XIV.

“THE LIFE THAT COUNTS.”

It should be the aim of everyone to live a life that counts. A desire to reach the highest and best in life ought to be the choice we make. To aim for less is within itself an evil. We can only measure up to the fullest and best of life by aiming, working and striving to that end; and God requires it of us. No man will ever be complete in manliness, manhood, honesty, righteousness and Christianity who does not labor and make himself so. We cannot fold our arms and drift into a life that counts for something worth while. We must work ourselves into such a life, by the help and grace of God.

The man who does not try to make of himself a real man will never make one. God will never make a man of him if he does not want to be nor tries to be one. Someone has said: “God helps those who help themselves.” This is true. But God will not do for us the things we can do for ourselves. The lazy do-nothing man is the worthless amount-to-nothing man. If we depend on God making real and great men of us while we do nothing toward helping Him to accomplish it we will die still depending, and our expectations blasted, and defeat marking our career and resting-place. Hence the object is to work and live as though our success depends

upon us alone, and God will do His part if we, in the meantime, lean on His "everlasting arms," and always keep near Him and keep His cross in view. If we will do our part, God will always do His. If we work in harmony with Him, He will enable us to live such a life that we will bless the world, and leave a blessing behind that will live after us.

Today the call is for a higher life, (not a self-exalted one). Opportunities are great and are blooming all about us, and it is for us to avail ourselves of them and "mount up." This is no time for our staying in the vale of darkness when the light is for us to travel in that will lead us triumphantly out. The time for enlightenment is here, and the time for ignorance is passing. Thank God! He doesn't want us to remain ignoramuses. That day has passed, and the excuse for it has passed. Educational advantages are great, and we have but to utilize them. The excuses of primitive days, with their many errors, which our forefathers had, and which were not without a foundation, are no more. And with this new era comes new responsibilities; and to live a life that counts amid all the present openings and the possibilities of life means much.

Really, what is the life that counts? Is it gaining wealth, education and fame that counts so much after all, and that makes life worth while? No; it is the life that is of benefit to others. It is the life that shines anywhere and everywhere. It is the life that dispels gloom and brings in sunshine. It is the

life that is filled with love and helps to fill others, too. It is the life that gives off goodness and inspiration to others, as well as it receives such. It is the life that is putting something into the treasury of knowledge as well as taking it out. It is the life that gives more than it receives. It is the life that is not willing to feast off the good, rich and valuable things of the world without giving something in return. It is the life that wants to leave the world better than it found it, and strives to that end. It is the life that wants to give more peace, happiness and pleasure than sorrow; more love than hatred; more good than evil; and scatter more sunshine along the way than gloom. It is the life that is sweet and sunny, and is being spent every day for the blessed Lord Jesus Christ. It is the life that is being spent for the cause that is honorable and glorious, and for heaven, and that is helping others to live for heaven. It is the life of golden deeds and helpfulness,—this, and many other things go to make up “the life that counts.”

It is a glorious and blessed thing to live a life of goodness,—one that is not a failure. Such a life should be begun very early, even from the cradle, by the good examples of parents. Some writer has said:

“Grandly begin! though thou have time
For but one deed; be that sublime.
Not failure, but low aim, is crime.”

We cannot begin a good life, one that counts for

something worth while, too early. The sooner, the better. There is no use of drifting out into the sin-polluted world and into forbidden channels before we begin a life that is honorable and beneficial. I am not in sympathy with the idea of first going wild and sowing evil seed before we sow to the Spirit. But the best and wisest plan is to begin right early in life and continue on "in paths of righteousness." Then we will make men and women of honor, and God will get glory out of our lives.

We should not be contented with merely existing. To be content with being nothing is a sin. It is not the will of God. It is too low for us, and we should deem it beneath our life. We should rise higher and improve the talents God has blessed us with. We should say, "My aim is to live a life that counts; and if I fail, I will fail honestly, endeavoring to live such a life." There is no dishonor in an honest failure. The poet says, "Not failure, but low aim is crime." So I had rather fail trying to accomplish than fail by simply doing nothing.

Following is a beautiful little poem which I clipped from one of our church papers that has a good lesson for us if we will heed it:—

"THE LIFE THAT COUNTS."

"The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night;
This is the life that counts.

“The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
That is the life that counts.

“The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

“The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

“The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
That is the life that counts.”

CHAPTER XV.

CHRISTIAN STEADFASTNESS.

What we need today is steadfast Christians,—Christians who are unwavering. No wonder the world is in such a sinful condition when so many people who claim to be Christians are nothing less than traitors to the cause of God. The church is to blame for so much wickedness. When it comes to the sad and awful fact that her members, many of them, have sold out to sin and are representing the cause of Satan more than the cause of God, do you tell me she is blameless? If every church member would be sound and solid from bottom to top in every respect for the Lord Jesus Christ the cause would not suffer violence half like it is, and sinners would be flocking into the kingdom. “The old ship of Zion” would move into the port of glory, laden with a cargo of immortal souls, and our Father in heaven would be glorified more in the meantime. Every church member ought to make sure that they are not a hindrance to the cause, but instead they ought to be a help and a benefit to it; and unless they are they are falling far short of duty. But if there are those who belong to the church of God, or rather have their names on the church records, and are doing the cause which they are supposed to uphold and sustain an injury and an injustice, they

should have manhood and womanhood enough to step aside and get out of the way if they don't aim and don't mean to live and do better. This slack, loose, indifferent, wavering religion, (I'll not call it Christianity) I have no use for it. It is not fit for this world nor for the world to come. Christianity that doesn't make better men and women is not Christianity. There is no Christlikeness in it. It is not of God; for to be of Him means to be good, upright, pure and holy. God would have a people who are firm and unwavering,—who are “building on the Rock of Ages.” Paul tells us, “Let us hold fast the profession of our faith without wavering.” Life is too short and precious, and eternity is too long for us to be wavering,—going from good to evil and partaking of the sins we are environed with. It is for us to abstain from all evil, and even the appearance of it. The farther we can get from sin, the better it is for us and the better it should suit us. The nearer we can get to God and goodness and right, the better we should be satisfied, knowing that it is this which pleases Him.

The person who can't go through the world with his head up, but is sneaking around with a hung-down head and a down-cast look because he is indulging in the sins of the world, is not fit to belong to the church of the living God. He is only a hindrance to the cause and to the progress of the church. He is a stumbling-block over which the world is stumbling and blundering into hell. Oh,

think of it! The person who does not live above wilful sin or transgression, but is doing what he knows is sinful and mean, and what displeases God, can't afford to call himself a Christian. This is just opposite Christianity. He is merely a smutty sinner.

The Bible tells us: "He that committeth sin is of the devil." It doesn't say whether he belongs to the church or not. In fact, it makes no difference. Sin is sin. A sinner is a sinner, whether he be a church member or not. And if he is a church member and a sinner, he is the worst of sinners. Oh, church of God, arise, shine! Men and women, don't have your lives darkened, smutted and blurred with evil, but keep clean, both inwardly and outwardly. Be what you claim to be.

My advice to all is *be firm for God and unwavering. Don't yield to temptation*, "for yielding is sin," as someone has truly said. **BE DETERMINED TO STAND FOR TRUTH AND RIGHT. BE A BRAVE AND BOLD HERO, AND NOT A WAVERING, SUBMITTING, TIMID COWARD.** Don't be a "so-called" Christian, but a Christian real and genuine,—one that is worthy the name,—or claim to be nothing but a sinner. Don't try to fool the world by lying. You can't lie your way to heaven, but you can lie your way to hell. There are so-called Christians in hell. They could not fool God. And I imagine a so-called Christian's hell is mighty deep and hot, and my advice to you is not to go there. But live for Jesus, follow Him, and you will go to a much

better, brighter and more pleasant place, namely heaven.

It is good to be solid and firm enough for God to answer "no" when we are tempted to do the wrong. I like to see people who have backbone and "grit and grace" enough to give a positive "no" when someone asks or entices them to do the wrong. "If sinners entice thee, consent thou not," is Bible. Don't be afraid of insulting somebody by absolutely refusing to partake of his sins and evils when he entices you. Remember he is not your friend or he wouldn't want to get you into trouble. If he gets mad at you, let him get mad. It won't hurt you. This shows that he is not your friend or he wouldn't get mad. However, if you refuse to yield to his temptations, the probability is he will think more of you and honor you more than if you yielded. Nearly everybody respects and admires those who take a bold and firm stand for the right. Then never be a coward. There is no honor in cowardice. The cowardly Christian is never a good example of Christianity, and never rises high. But the Christian who is strong and unwavering in his steadfastness is the one who represents the cause of Christ well, and who He will call home to glory some bright day.

CHAPTER XVI.

“THE LORD IS MY SHEPHERD.”

It means much to say with the Psalmist: “The Lord is my Shepherd.” If He indeed is our Shepherd,—if we have made Him so,—we are the most wonderfully blest people in the world. Nothing can be better. We stand higher than kings and princes and the nobles of earth if they know not God, or have not made Him their Shepherd. We have a Leader who will never fail us; a “Wayshower,” as He has been called, who never loses the way, even if it leads through dark, dreary and lonely places, or “beside the still waters” and through the “green pastures.”

Christ never fails. He is the Shepherd who neither sleeps nor slumbers, but is ever watchful and mindful of His flock. Every minute, hour, and day He watches them as they journey on life’s way. His all-seeing eye is ever upon them, noticing their steps and journeyings, lest they stray into forbidden paths, fall into snares, thus endangering their lives. He leads, He guides, He shields, He protects, He guards, He counsels, He commands and He calls. His sheep know His voice and follow Him. Praise His name! He is the truest, best and wisest Shepherd in all the world. None can equal Him. None love their flock as He does, nor value them so high-

ly, nor sacrifice so much for them. He even died for us, hence the great love of our Shepherd that makes Him God the Father. To use Christ's own beautiful words: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Reader, that is you and me. Praise His holy name! "The Lord is my Shepherd, no want shall come nigh, In pastures of verdure He makes me to lie, Beside restful waters He leads me in peace, My soul to new life He restores by His grace."

No wonder the Psalmist could say: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Psalm 23.

It is true that "goodness and mercy" follow the true and faithful children of God all their life. Everything that is good they receive or will receive. The Lord opens to them His treasure-house of good-

ness and pours out blessings to them that are so rich and great that they are unable to contain them all. He is the Shepherd who knows how to bless, how to give for the best, how to take care of His flock. With His "rod"—His power—He stands the enemy off and clears the way for us to follow on. And upon His strong arm and His tender bosom the weaklings and lambs find rest, so to speak, and refuge. The Psalmist says of Him: "He is my refuge and my fortress; my God; in him will I trust."

It is so blessed, so peaceful, so delightful, so restful, to trust in God and have Him as our Shepherd! No hunger, no famishing of the soul; no want, no dread, no fear, comes to us. We feel and realize in our inmost life and soul that all is well, nothing wrong. We are fully and implicitly trusting in Him and He is able to supply and strong to deliver. His "rod" and His "staff" comfort us. We do not suffer a remorse of conscience nor have a burdened soul as we follow Him, day by day. At night we can lie down and sleep sweetly and rise in the morning refreshed, because there is nothing to molest us, nor make restless our nights. "He giveth his beloved sleep." We feel that all is well, knowing that we have a bright and clear conscience in the sight of God. The way becomes more beautiful and pleasant as we journey on. The days are more balmy and happy, the breezes (breezes of love and grace) are more refreshing, the flowers are sweeter and more fragrant, and the sun shines more cheering and

brighter. For, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

A good woman and mother was passing out of this world, and while lingering on the shores or the brink of time to catch a few more mortal breaths ere the "silver cord be loosed, or the golden bowl be broken,"—just waiting for Jesus to come, or send His angels to bear her home to glory,—she said: "The Lord is my Shepherd; I shall not want," etc., until she had repeated the whole of this sweet and sunny little Psalm, which expressed her feelings, no doubt, better than anything she could say in her own words. We believe she fell "safe in the arms of Jesus," her Shepherd, whom she had loved and served, and today is basking in the sunlight of God's glory.

Once, it is told, there was a little boy who was dying, and during his sickness someone tried to get him to accept and acknowledge the Lord as his Shepherd. But he wouldn't, (he wanted to first be sure that God had saved him, which was right) until just before the end came he opened his heart to Christ and took Him as his Savior and Shepherd. Then he could say truly and honestly: "The Lord is my Shepherd." Especially did the little fellow delight to emphasize the word "my," making Jesus a personal Savior and Shepherd. He would say: "The—Lord—is—MY—Shepherd." When he was silent in death they noticed that he had pressed one finger

against the end of another, as he did while living, to lay emphasis on the word "MY." "MY" Shepherd."

Oh, praise the name of Immanuel,—“God with us!” He is our Shepherd—your Shepherd and my Shepherd. How wonderfully sublime and blessed! Some bright day, when life's weary race is run, we shall look upon His face,—behold Him as He is in glory,—and say with all the redeemed and glorified in heaven, as we have said on earth: “The Lord is MY Shepherd,”—my Shepherd forever. Glory! Glory! All glory to God!

CHAPTER XVII.

WHAT HAVE YOU GIVEN GOD?

This is a question I want you to answer for yourself. Make it personal and say: "What have I given God?" Have you given Him anything? Have you done anything for His cause, and to help toward making the world better? Really, have you? Do you enjoy the health God gives you, and eat the food He provides, wear His raiment, breathe His air, drink His water, enjoy His sunshine and rain, use His time and the means He has placed within your reach, and never give Him anything in return? If so, you are doing radically wrong, for which you are responsible and shall have to give an account of and receive a reward for in eternity, unless you repent and do better. Or do you give such a little mite in order to excuse yourself that it is almost shameful? This is often the case. The wealthy man's penny or nickel or dime hides its puny little self beneath the poor man's quarter or dollar. Why? Because the poor man loves God and His cause and makes a sacrifice to help carry it on, while the wealthy man loves his money, loves his wealth, loves the world, and the love of God is not in him. Hence his little pittance for the cause of God, for which Jesus died, and which stands above everything on earth.

So many people say they give the "widow's

mite." But they don't do it. No sir, not by any means. What was her mite? It was all that she had, which was two mites. Jesus said: "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12:14). People out of their abundance say they give the widow's mite, but they don't. They may give in value as much or more than she gave, but they don't give all they have, as she did. So many don't give half, no, not the hundredth part of what they could and should for God's cause, and yet they try to excuse themselves and ease their conscience thereby. They give their promise to God and spend their nickels and dimes for tobacco, candy, chewing gum, soda pop, ice cream, shows, theaters, pleasure rides, and spend their dollars for fine clothes, jewelry, eatables, etc., and spend their hundreds of dollars for fine automobiles, pianos, and home furnishings, and for fine houses and rich farms—but give their pitiful little pennies to God, and sometimes maybe to ease a guilty conscience that is lashing them they give a few dollars to the church or the preacher, or the orphanage, or the poor and suffering widows, and for foreign missions, that the gospel may be preached to the heathen. And many well-to-do folks don't even give God anything. They lay up their treasures here, have a big time on earth, with no treasures in heaven, and the Rich Man's hell awaiting them hereafter. The poor man gives liberally of his means, makes a sac-

rifice of time, lays aside his work and serves and worships God and lays up his treasures in heaven, as Jesus has said we should. (Matt. 6:19-20). Today it is the poor people principally that are carrying on God's work. We find them to be more liberal, and out of their poverty, giving more than the wealthy, in most instances, notwithstanding we find some men whom God has blessed with plenty giving back to Him His part.

Now then, what is God's part? At least one-tenth of all we make belongs to God. When we give Him one-tenth, we only give Him His part, and out of the remaining nine-tenths it is good for a man to give. It won't do him any harm, and I believe God will bless him for it. This is the confidence I have in God, for He is able to bless abundantly, and even above what we ask or think. After all, every blessing, whether small or great, comes from Him. We have nothing in the way of a blessing only what He gives. The devil never blesses a man with anything in this world nor in the next, and yet men go on and serve the devil and spend God's means for him rather than serve God. They do the enemy's will, who only curses them, rather than God's will who blesses them, and who is also their best Friend. The song says:

"There's not a friend like the lowly Jesus,
No, not one, no not one."

But men suffer for their wrong doing. They reap what they sow, both in this world and the next.

The Bible is plain on it. When men live for and spend their time, talent, labor and means for the devil he rewards them. Be assured of this. And it is always a reward of sorrow and suffering, and in the end death, just that which no one wants. "The wages of sin is death." (Rom. 6:23).

We stated that at least the tenth belongs to God. For proof of this turn to Malachi 3:8-12. Especially notice the tenth verse. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Now this is a command coupled with a promise. Have you tried it? Have you heeded the command? When you do your part God will do His. He will bless you real good, temporally and spiritually. Try it and see. He says: "Prove me now," and that is done by heeding the command just given: "Bring ye all the tithes into the storehouse," which is the tenth of all your earnings given over to God. Now it is for you to obey and be blessed, or refuse and lose a blessing. I believe the reason so many people don't enjoy religion and God's best is because they don't give Him His part. They keep it for their own use, hence are lean in soul and poor in the things of this world too. Some folks are so stingy God can't bless them, and especially in their souls. They want everything and give nothing in return. Some folks are too selfish

and stingy to get to heaven. They use God's means for their own comfort here, for their fleshly desires, and waste and "gobble" them up and never divide and give God His part, hence no blessing for their soul awaits without repentance and a different course in life is pursued.

Let us read some Scripture that may help us more on this subject. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38). "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35). "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: (because he has to) for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:6-8). "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." (Prov. 28:27). "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

(1 John 3:17). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24).

Reader, what have you done for God? Have you repented of your sins and given Him your life? Are you giving Him His part of the means you have? Are you rendering Him any service? Are you dividing your time with Him, taking time to worship Him, time to pray to Him, time to go to church and help in the revivals to win souls, time to do good and help the poor? I ask, are you? If so, I'm sure you are enjoying God's blessings. Life to you is much happier than it would be if you were only living in sin and serving Satan. Does not God open to you the windows of heaven and pour you out a blessing, and you feel happy in the meantime? But if you don't take time to go to church and worship Him "in spirit and in truth," and don't give to support His cause, and neglect the means of grace, I'm sure you don't enjoy Christianity. I've never seen anyone yet in this state of life who does. No, they can't. No one who is negligent and refuses to do His will, and make a sacrifice in order to do so, can enjoy religion and God's best. He won't give it to them.

If a man only goes to church when he has no work to do, and only prays when he can't find something else to employ his time with, and only gives when he doesn't need it, I doubt very much if God blesses such and honors it. God wants us to sacri-

fice for Him, and when we do so He blesses us for it. He sacrificed His Son for us on Calvary, and surely we can sacrifice something for Him. Even the greatest sacrifice for Him that we can make is so little in comparison to His. Yet so many people who even call themselves Christians won't quit their work for two hours to attend a day service at their own church for one week in a year. They say they haven't time. Haven't time to serve God, haven't time to win a precious soul for Jesus and from destruction, haven't time to do good. Well, well! do you suppose God is pleased with that? Who gives you your time anyhow? Why, of course God does, and if you don't use part of it for Him you can't be doing right, and you know it. You are going to have to take time to die and go into judgment, and it makes no difference how busy you are.

And I notice those who are so busy they don't take time to worship and serve God don't have any more than those who do, and not half as much satisfaction. They have a hard time and murmur and complain, and don't seem to be happy like those who sacrifice their time and means to worship and serve God. Please take notice to this, will you? When we do right and serve God, making a sacrifice of time, work and means to do so, God will bless us for it, both in temporal things and spiritual things. We are never going to lose anything by following Jesus and sacrificing for Him. He will give us in this life plenty, with peace and happiness, and in the world

to come eternal life. This is the confidence I have in Him. But it appears that many, many people have no confidence or faith in God. It seems like they think if they lose a few hours of work to worship and serve God in, and divide their means for His sake, that they will starve to death. But I would rather think they would come nearer starving if they don't. The Psalmist said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psa. 37:25). Well, praise His name! He won't forsake us, but will supply all our need "according to his riches in glory by Christ Jesus." (Phil. 4:19).

Some folks won't even honor and keep sacred the Sabbath day on account of work. They go and do just what God says they shall not do, thinking if they don't their work will suffer. My, my! isn't God able to take care of your work? Don't you have any faith in Him? But you'll lose more, sooner or later, by working and violating the commandments of God. Mark this down if you please. We don't have to do anything God says not to, and we had better not. It always pays to do right and obey God. One never loses anything to do His will. I believe one will prosper more in this world, and of course will be much happier, to honor the Sabbath day and keep it holy, regardless of work, pleasure, etc., and it leads to heaven at last, or helps to lead us there.

What have you done, and what are you doing, for God? O may you honor and support His great and

worthy cause above everything! You'll not lose anything by sacrificing unto Him. He will repay you graciously and abundantly. We don't work for God for nothing, but He pays us more than we earn and deserve. Bless His name forever. We have such a good God, such a kind, loving, merciful God, to serve, who blesses us with all that we have worth while. Why not obey Him? Why not give Him His part of your earnings, and His part of your time, and consecrate your life completely unto Him? It is much better for us in this life and the life to come to do so. When we comply with His requirements and keep His commands He opens to us the windows of heaven and pours us out blessings that are rich, sweet, enjoyable, until there is not room enough to receive them.

“'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise
Just to know thus saith the Lord.”

CHAPTER XVIII.

LOVE DIVINE.

“God is love.” 1 John 4:16. “For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.

I am so glad these two passages of Scripture are in the Bible. Praise the name of God! Without them the Bible would be incomplete and much of its value would be lost. They are the very essence of the sacred Book. I love them. I cherish them.

“God is love.” Was ever a sweeter sentence recorded? Was ever a greater declaration made? Has ever a pen written words that are more wonderful and blessed? Has any orator, as he soared higher and higher in oratory, speaking beautiful words and sentences that stirred the hearts of humanity, ever spoken a more sublime sentence? No, he couldn't. It's so sweet, grand, soul-cheering, and eloquently beautiful. “God is love.” How it should inspire us! How it should encourage us! How it should cheer us! How much meaning there is in these three little words of one syllable each! They are so simple that a child can grasp them. And yet there is such a deep meaning in them that they engage the attention of scholars and sages. They should thrill and vibrate the very soul of man.

“God is love.” Was ever a grander sermon

preached in so many words? Was ever so much said in so few words? But the reason they are so powerful is because they mean so much. They are solid with truth. And pure truth mounts high, mounts to the very dome of the skies, and towers to the top of high heaven itself, and spreads everywhere. Jesus is Truth itself, hence is everywhere. He is Love also. He loved poor, wretched, sinful humanity so much that He died for all. He still loves them. That is His name—Love. His love is so profound that it reaches all classes and all kinds of people in all standings and circumstances of life. Divine love condescends to the lowest and rises to the highest. Blessed Truth,—“GOD IS LOVE!”

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John 3:16-18. Hence men are condemned because they do not believe in the name of the blessed Son of God.

God loves the world. He wants the world saved. That is just why He sent “His only begotten Son.” Jesus Christ, to bleed, suffer and die. It is not His will that any should perish, “but that all should come to repentance.” He wants to give life, everlasting

life, to every one. Hence He says: "Whosoever will, let him take the water of life FREELY." God loves the sinner and is calling him,—“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11:28-30.

Oh, why not hear and heed the voice of Jesus? Who can afford to resist, knowing that He wants to bless us, and never do us any harm? He wants to remove the sin and evil that is in the human heart and give us a pure, clean heart instead. He wants us to have a contrite heart like that of Himself. He wants to heap blessings upon us and make us happy along life's pathway, and carry us to heaven when our earthly pilgrimage is ended. He wants us to “rejoice and be exceeding glad” forever.

Oh, the love of God, how great it is! It is far superior to any human love. No father or mother ever loves their children like God loves them. Although they may love them dearly, yet they can't love them like God does and like He loves us all. Then you say if God loves us so He will not punish us, nor allow us to go to hell. Ah, but don't be deceived! Because the parent loves his child is no reason he should not punish it when it is rude and disobedient. Jesus said Himself in words that shall never die: “Except ye repent, ye shall all likewise perish.” And the Apostle Paul says: “How shall

we escape if we neglect so great salvation?" Even though God loves us dearly, yet if we do those things that are wrong, and live in disobedience to Him, and never repent of our sins, can we expect anything but misery, woe, pain and suffering in return? "For whatsoever a man soweth, that shall he also reap." Therefore if we live and sow in disobedience to God we shall reap woe in eternity, and a great deal of it in this world, too. Woe means sorrow. And we see people all around us reaping it today, in this world, in this life. But if we live and sow to the Spirit—Divine Love—we "shall of the Spirit reap life everlasting," and the unspeakable joy and bliss and glory of heaven.

I love Jesus because He first loved me. My desire is to serve Him very faithfully all my life. My love for Him is so little in comparison with His love for me, though I love Him with all my heart I believe. Every day of my life I want to show my love for Him by living and doing the things that are right, and that please Him. We must not only say we love Him, but we must love Him in deed and in truth. The way we live is the genuine proof of our love for God. Jesus said: "If ye love me, ye will keep my commandments." So the real test of our love for Him is to keep His commandments, and to glory in His cross. And like Paul I want to say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

During the Civil War a man was called to the army who had a family that greatly needed him at home, and doubtless would have suffered without him. In the same country there lived a boy who, knowing the circumstances of the man and his family, volunteered to go in his place if they would accept him. He was accepted and went to the army and into battle. While fighting he fell on the battlefield, and soon died and was buried. Afterwards there was seen a man at his grave. He had traveled a long distance to pay a last tribute of respect to the good and noble boy. On his grave he wrote these words: "He died for me."

O, sinner, Jesus died for you. He took your place and suffered the awful death of the cross that you might live. Think of it, HE DIED FOR YOU! Oh what wonderful love! What wonderful love! Come to Him and give Him your heart, your life, your time, your talent, your all! He died for you that you might live and be happy, and overcome death, hell and the grave, and that you might reach heaven when you are done with this world. He so loves us that He has gone to prepare a place in the skies where we can live with him forever, if only we will be good, holy and pure; and He, by His grace, will enable us to so live. He says: "My grace is sufficient for thee."

Following is a song which I wrote not long ago on the love of God:—

LOVE DIVINE.

(Tune: "Amazing Grace.")

Oh, love Divine! "how sweet the sound"
That saved my soul from sin;
When I was sinking, sinking down
Christ took me safely in.

CHORUS.

Oh, it was love beyond compare
The Savior had for me,
To leave those glory ports so fair
And die upon the tree!

Well do I know that "God is love"
Just as the Scriptures say;
For Jesus left His throne above
To take our sins away.

Oh, praise the name of Love Divine,
For by it I'm redeemed!
Its floods of grace, which now are mine,
Into my soul have streamed.

I ne'er shall cease to love my Lord,
Because He first loved me,
And sent His Son to die for us
Upon that rugged tree.

CHAPTER XIX.

“LEANING ON THE EVERLASTING ARMS.”

There come times, no doubt, in the lives of almost all people when they feel and realize the need of a higher power. They may have exhausted all the aid, strength and beneficence that humanity has given them, or possibly can give; they may have trusted in friends until that friendship could go no further; they may have been consoled and comforted by them until the utmost limit of human consolation and comfort was reached, and still there was something needed and something lacking that the human heart longs and yearns for; they may have leaned on the arm of flesh until this also failed, and still something was needed.

The arm of a tender and affectionate mother, even though good and helpful as far as it can reach, will fail. The arm of a strong and sympathetic father will fail. The arm of dear brother or sister, or a true friend will fail. They cannot, even if they try ever so hard, reach all our conditions and supply all our needs. This fondest love, greatest aid, tenderest sympathy and sweetest comfort will fail in that it does not go far enough to supply the needs which the human heart and life so often feel so deeply. The life, the soul, hungers after something that is not human, but Divine,—something that no friend on earth can give or bestow.

But, glory to God! he that leans "on the everlasting arms" will never lack anything. Jesus is a Friend that never fails. His power is so far beyond that of humanity that ours dwindles and fades into nothingness compared with His. His strong, omnipotent arm reaches all conditions of the world that trust Him.

Are we weak? He is strong, and to lean on His arm gives us that strength we cannot obtain elsewhere in all the world. Are we sorrowful? He is the great Comforter. Are we bereaved? He can fill the vacancy in our hearts, and will become a companion to us that will never leave us nor forsake us. Are we sin-sick and heavy laden? He is the Savior and Redeemer, a Friend of sinners, and will save all who sincerely call upon Him. Are we needy? He will supply our needs. Are we lonely and friendless in the world? He is a true Friend of all such people, and will stick "closer than a brother," and will condescend to the lowest, humblest, and most wretched conditions of humanity that He may lift them up and place them on an equal with the best people of the world, and give them a home in heaven.

"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

Oh, how sweet, how blessed, to lean "on the everlasting arms!" We then feel safe and secure.

He says to all those who fully trust Him: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. . . . He shall give his angels charge over thee." Praise His holy name! We can go on our way rejoicing, even if storms rage about us, and trials and persecutions are to undergo, and the forces of evil howl about; for when we trust Him and have Him as our "shield and buckler" we know that all is well. We feel safe, for we realize that beneath and round about us are the "everlasting arms." Then can we say with the poet:

"What a fellowship, what a joy divine
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

"Oh how sweet to walk in this pilgrim way,
Leaning on the everlasting arms;
O how bright the path grows from day to day,
Leaning on the everlasting arms.

"What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms."

How sweet it is to be a Christian, and to lean "on the everlasting arms!" Nothing is more wonderful; nothing is more sublime. This is the way that leads to the home of the soul. This is the way to be

lovable and Christlike. This is the way to live a beautiful life and to shine evermore. This is the way to walk in the path of the just, which "is as a shining light that shineth more and more unto the perfect day." This is the way to see beautiful things all around you, and to enjoy the blessings of God. This is the way to live a profitable and authentic life, and to be a blessing to the world. This is the way to be happy as we journey on life's pathway until we stand at last at the Golden Gate of glory.

To lean "on the everlasting arms" is blessed to live by. It makes sweet flowers bloom along the way; makes melody in the soul; turns darkness to light and sorrow to rejoicing. The reason so many people are miserable is because they don't lean "on the everlasting arms," nor serve God. They really have nothing to make them happy. They are trying to carry life's burdens alone, hence they are despondent and miserable. The burden is too heavy for the arm of flesh, but not for the arm of the Almighty.

Not only will "the everlasting arms" do to lean on while living, but they will do when dying. Yes, they seem best and most secure in the departing hour. If the valley of death is deep His arm reaches to the very bottom, and leads through the darkness and struggles safely. I believe I have seen this proven.

I shall never forget a visit I once made to see a dying man, or rather a living man, for he was alive in God, though passing from this world. He was a

member of a church I am pastor of. Only a short time before this he professed faith in the Lord Jesus Christ, and his faith never failed. He was true to the blessed Christ whose blood saved him from a wretched life of sin and an awful hereafter. He was dying. I talked to him about his spiritual welfare, and found that he was still trusting in Jesus. Just before he passed on he said Jesus was standing at the door, and "God's will be done." After prayer with him I sang the sweet old song, "Leaning on the Everlasting Arms." He joined with me, even though his breath was short, his strength exhausted, and his voice shattered. Yet he sang. It seemed to me that we were both carried almost to the Golden Gate itself. He was, while dying, "leaning on the everlasting arms," and could well say:

"What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms."

He passed on. "The everlasting arms" carried him home. And some day I expect to be borne by the same "everlasting arms" to that place of eternal peace and joy, and behold his face again. Oh, praise the Lord! To all who are "leaning on the everlasting arms," "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

When the toil of life is ended,
And our race on earth is run,
May the arms of Jesus bear us
Home to heaven, one by one.

Then amid that heavenly glory,
With the bright angelic throng,
We will sing the sweet "old story"
In a new triumphant song.

'Twill be sweet to be with Jesus,
And behold His loving face,
Look upon the arms that brought us
To our blissful resting place.

Father, help me trust Thee ever,
Lean upon Thy mighty arm;
Keep me near the cross of Jesus,
Far from danger, sin and harm.

CHAPTER XX.

FRIENDSHIP.

When I speak of Friendship it appeals to me as something close akin to heaven. In fact, heaven is a place of untarnished friendship, where only those whose hearts are friendly toward each other, and where only eternal Friendship reigns, associate together. No enmity, no strife, no hatred, no unfriendly associations, no unkind, unlovely, unfriendly relationships are known up there. If heaven were not a place of purest, sweetest, loveliest, holiest friendship it would not be heaven. Would it not resemble the dark abode which we detest, called hell, in that it would have in its sacred inclosure the nature that torments and terrifies and horrifies like the world of cursed spirits?

Friendship is heavenly. It is a part of the element that makes heaven so joyful, lovely, sweet, happy, pleasant, and everlastingly glorious. *True friendship on earth gives us a part of heaven on earth.* It endears, enriches, brightens and sweetens life, till heaven seems not far away, and the angels seem to hover near.

God and heaven and friendship coexist, that is they exist together. Christianity and friendship also coexist. In fact, so closely are they related that you can't separate the one from the other without de-

stroying both. No friendship, no Christianity; no Christianity, no real, genuine, permanent friendship. That is, it is more or less fickle. It takes God to give us friendship that is unwavering and solid, or rather it takes God in our souls to make us friends that are true, friends that won't prove false, friends that no earthly woe can separate, friends that lock hands and hearts forever.

It is more desirable to have friends, and be in friendship with everyone, than to have riches. Friendship is riches in the heart—riches in our own heart and riches in the hearts of others. It is more than golden treasure. It gives peace and joy and delight where the treasures of earth would only annoy and worry. Dollars cannot buy friendship, but it may be had for nothing. Only we are to show ourselves friendly in order to have friends.

Perhaps there is nothing that will so bind and hold a home together as friendship and love which should be united. Education won't do it. Refinement won't do it. Attractions of various kinds won't do it. But friendship binds hearts together when it springs from love. Give us friendship in our homes, our churches, our communities, our states and we shall have a united people—a people striving to promote each other's peace and advance each other's happiness, who labor for the welfare of one another for time and eternity. War will cease and a holy warfare for our God and His common, yet great cause, will be strongly waged. A banner of "Peace

on earth, good will to men," will float over these hills and valleys and a blessed quietness will settle deeply into the hearts of men.

“So shall a friendship fill each heart
With a perfume sweet as roses are,
That even though we be apart,
We'll scent the fragrance from afar.”

—GEO. MCCOY.

“The very best thing in good talk, and the thing that helps most, is friendship. How it discloses the barriers that divide us, and loosens all constraint, and diffuses itself like some fine old cordial through all the veins of life—this feeling that we understand and trust each other, and wish each other heartily well! Everything into which it comes is really good. It transforms letter-writing from a task into a pleasure; it makes music a thousand times more sweet. The people who play and sing, not *at us*, but *to us*—how delightful it is to listen to them! Yes, there is a talk-ability that can express itself even without words. There is an exchange of thought and feeling which is happy alike in speech and in silence. It is quietness pervaded with friendship.”—*Van Dyke*.

Tested friendship is that which stands true and unshaken in time of trials, need, sorrow, distress, trouble, battles, victories or failures. The old saying that “A friend in need is a friend indeed” is true as gospel. It is easy to be a friend, or to show friendship, when there is no particular need, no cause to

draw the heart out in real sympathy, or to demand one to put forth energy and zeal and labor to prove that friendship. *He who is not your friend in trial and test is not really your friend out of test.* The friendship that only glides with you on the smooth waters of life, but shrinks to stem the tide and climb the wave and brave the storm of life with you *is not friendship.* A friendship that won't cross the valley, through the dark and lurid cloud, and stick to you up the rugged steeps of life, but only goes as far as the sunshine reaches and the flowers grow and the road is smooth and pleasant, is *only a shadow of friendship.* *One's friendship consists not alone in words, but in deed and living proofs. One's friendship is no greater than actual test proves it to be.*

“‘A friend in need,’ my neighbor said to me—
‘A friend indeed is what I mean to be;
In time of trouble I will come to you
And in the hour of need you’ll find me true.’
“I thought a bit, and took him by the hand;
‘My friend,’ said I, ‘you do understand
The inner meaning of the simple rhyme—
A friend is what the heart needs all the time.’”

—HENRY VAN DYKE.

Friendship helps us in the problems of life. It goes down with us and grapples with difficulties that we sometimes are forced to meet and endure and overcome. It doesn't forsake us when the battle is on. It lends a hand when a hand is needed. It re-

joices with us when success and victory crown our efforts and life, and rejoices when the sunshine is ours in which to walk. It sympathizes with us in time of sorrow and taketh part of our trouble and shares it with us and helps us to bear the cross onward. It shares our afflictions, our infirmities, our woes. It doesn't forsake us if we lose our reputation, if our name is cast out as evil, if we are persecuted, if we are despised for the cause that is just, if we wear the crown of thorns and are spit upon. It doesn't forsake us if we lose our fortune and are turned out beggars in the world. It doesn't forsake us if we fall by the wayside and are trampled beneath the multitudes who scorn us as they pass us by. It doesn't leave us when character is at stake or has been overshadowed, and the world scoffs at our very name. No, it only reaches out and lifts us up, and binds up and pours in "oil and wine," and says: "I'm still your friend, and will help you."

Friendship is Christlike. Its object is to do good and bless the needy, and lift up the fallen. It looks for objects of pity, objects of charity. It does not say to its brother in destitute circumstances: "Depart in peace, be ye warmed and filled," but it goes to work to supply the need. It rejoices in doing something to bless and cheer and gladden and brighten some life. It delights to take away the thorns and briars and thistles and leave only beautiful, fragrant roses of blessing behind. It rejoices to sooth the aches and pains the world has caused. It

delights to bind up the wounds and bruises of life rather than make them. Friendship does all this.

“I sat thinking last night of *friendship*,
 That quality so rare in man ;
 That word oft used, more often abused
 By mankind through a whole life's span.
 I dreamed of an ideal *friendship*,
 Of a life growing sweet and calm,
 When a man served friends, not selfish ends ;
 And the lamp and I smoked on.

“I pictured my friend as I'd have him,
 For whom I would lay down my life ;
 A steadfast friend on whom to depend
 Through life's battle of storm and strife
 The friendship of which I was dreaming
 Comes seldom, or soon is gone ;
 'Tis a greater rarity than Christian charity,
 So the lamp and I smoked on.

“Lamp and Pipe, shall we stop our smoking,
 And give up the search in despair ;
 Or still look through the leaves of Life's book,
 Till we find such a friend somewhere ?
 Shall we ever find one, I wonder ?
 A friend so sturdy and strong ?
 Yes, we may some day, we can dream away,
 So the lamp and I smoked on.”

—Author Unknown.

“Ye are my friends if ye do whatsoever I com-

mand you." John 15:14. What does He command us? Many things, this especially included: "These things I command you, that you love one another." John 15:17. "This is my commandment, That ye love one another, as I have loved you." John 15:12. Hence the conclusion is that if we do not love one another we cannot be a disciple, a follower of Christ. If we are not friends to each other, if there is not unsullied friendship existing between us and prompting and inspiring us for each other's good, we are not a friend of God, and He cannot be our Friend to that extent. How important then is pure friendship! A continual friendliness, with good deeds, kindness, and words "fitly spoken" will make friends even of enemies. Try it, dear reader, and see. It may seem hard, but it will pay wonderful dividends in return. Jesus said:—"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first *be reconciled* to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

Sometimes friendship is broken. And a broken friendship is more serious in many instances than a broken limb. The broken limb may knit together and heal and become strong, but the broken friendship may never be restored. But what is worse, the broken friendship not only separates friends, but it places a barrier between them and the one great Friend, Jesus Christ, or the one that is in the fault at

least. The good old Book tells us: "If ye love not your brother (and sister too, of course) whom ye have seen, how can ye love God whom ye have not seen?" That is as much as to say if you do not love your brother you cannot love God. "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

Real friendship is close akin to love. It is its twin sister. "A friend loveth at all times." And whatever enhances Christian friendship is to be encouraged; but whatever may sever the chord of friendship or weaken it, is to be discovered, to be detested.

Broken vows and petty misunderstandings will sometimes sever a friendship. If such be the case with you, dear reader, and for all I know it may be, then for your own sake, for the sake of the one with whom your friendship is wrecked, and for heaven's sake, amend the broken link. It may, and doubtless does, mean your broken relation to God also, and heaven, and eternal peace and joy. It may mean your downward journey to destruction. Somebody is to blame. *See who it is. Is it not you?* Then you had better make things right. Just as sure as you are not willing to confess your sins and faults and forsake them, and be reconciled to your brother, even he may now be your enemy, you *cannot enter the kingdom of heaven*. God doesn't let enemies enter the sacred enclosure of heaven, else it would no longer be heaven.

Let us always understand the devil makes enemies of folks, not God. The devil breaks friendships, not God. And you cannot be God's disciple and heed the devil. Impossible! Why let trouble and petty faults and evils and misunderstandings and jealousies and envying and prejudice and such like stand between us and each other and God? Are we not foolish to do so? Does it not reveal a bad, a mean, a narrow, a little, selfish spirit rather than a great and Christlike spirit? *Great lives and great spirits rise above such and retain friendly relations, regardless of conditions and circumstances the devil may place in the way.* Oh, that real friendship may be ours forever! Life will then be happier, brighter, sweeter, and the sunshine of heaven and the smile of God's hearty approval will beam into our very souls.

CHAPTER XXI.

THE IMPORTANCE OF PRAYER.

Prayer is a vital necessity. Jesus said in the 18th chapter of St. Luke and the 1st verse: "Men ought always to pray, and not faint." How long ought men to pray? Always. Does that mean to stop part of the time and begin again? No. Listen what Paul said about it over in 1 Thess. 5:17: "Pray without ceasing." Reader, are you doing that? Are you praying every day? Are you praying many times a day, even as you go about your work? Have you learned to breathe a spirit of prayer? If not, you ought to, for it will make your soul fat, and make your heart happy.

It's impossible to live a Christian life without prayer. Of course we can drag along in a cold, lukewarm, half-hearted, dry, dead, miserable kind of way without prayer and claim to be Christians, but that doesn't make us Christians. We can claim to be one thing and then be another. But if we are warm, true-hearted, sweet-spirited, good-natured, God-loving, man-loving, Christ-serving, Christians we are very prayerful. We talk to Jesus about our needs, and bless His name! He hears us. We ask of Him and He gives to us, for He hears our prayers, our petitions. For Jesus said : "Ask and ye shall receive." "If ye ask anything in my name, I will do it."

That is the Christian; that is the close follower of Christ. We know Him and He knows us, and when He hears our voice, sees our needs, knows our desires, He answers and supplies them. "The effectual, fervent prayer of a righteous man availeth much."

But everything that sounds like prayer is really not prayer. The real, true, sincere, earnest, soul-sprung, heartfelt desire is prayer. The desire that goes out hungering and thirsting after God and righteousness approaches the throne and gets the blessing. But merely praying in a cold, half-hearted, formal way is not prayer. This is the reason so many prayers, or so-called prayers, are unfruitful, and do not return laden with a blessing from God.

The poet says:—

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

To be a real Christian we must be a real pray-er. We must not become weary in prayer. We must learn to stay much upon our knees, in the closets, away from the world and alone with God. We must learn to earnestly pray for what we need to make us good men and women, boys and girls. We must learn to pray and pray and pray until God answers.

Elijah prayed seven times that it might rain on the dry, perished earth before he ever saw any sign of rain, and the first encouragement he had was a lit-

tle cloud about the size of a man's hand that came in sight. After awhile it spread over the earth and there was abundance of rain. When Elijah prayed once and it didn't rain he didn't quit. When he prayed twice and it did not rain he didn't quit. When he prayed three, four, five, six times he didn't quit. No, he prayed until he heard from heaven, from God. He prayed seven times, or until the blessing came. He knew it would come, but it took much prayer, earnest prayer, soul-travail to bring it.

When Paul prayed for the thorn to be removed from his flesh he didn't stop with his first prayer. No, he didn't hear from God. He prayed three times, or until God answered and said: "My grace is sufficient for thee." He was praying for an answer, and he prayed till it came.

Oh, dear reader, the trouble with too many of us is that we don't pray enough. We are too easy to get wearied, tired, become discouraged because we don't get at once what we pray for or hear from God, then we give up and quit. The thing to do is to keep upon our knees and faces and pray and pray until we "pray clear through." Why, Jesus prayed in the garden of Gethsemane until His sweat became as drops of blood. Oh, if every Christian would pray heart-sprung prayers until they sweat through heart-agony and soul-travail, I tell you, things would come to pass. Things would be transformed. Sinners would be convicted and converted. Christians would be stronger and nobler, have brighter faces, be

sweeter, gentler, more patient, bold, wise, harmless. Homes would be happier, churches would be built up, nations would be at peace, heaven would be on earth.

We need to be patient and wait upon the Lord. For "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." If the devil can get us to give up and say, "It's no use to pray longer," we lose the blessing; we are defeated and he has won the victory. Then we are not what we ought to be and could be, and God fails to get glory out of our lives.

A patient and continual waiting upon the Lord makes us strong. It fits and equips us for battle, and when we meet the enemy we are prepared for him, and he falls before us and we march on shouting and singing and praising God.

A Christian can't live (spiritually) without prayer. It's impossible, for he has nothing to feed upon. The Holy, abiding Comforter won't dwell where He is not invited or even implored to come. He doesn't stay in a heart where prayer is lacking, where there is no prayer. And neither can we meet and compete with the conflicts of life without prayer and be successful. Prayer is our armor, our ammunition, and if we are without it we are already defeated, undone. The soul dries up, stifles, smothers to death without prayer. For,—

“Prayer is the Christian’s vital breath,
The Christian’s native air;
The watchword at the gate of death;
He enters heaven with prayer.”

Therefore, if the Christian loses his “vital breath” and gets out of his “native air” he dies. And if one has no vital breath nor native air he is already dead—I mean spiritually. So our great need of to-day is prayer; earnest prayer, soul-sprung, heartfelt prayer; long seasons of prayer and waiting upon the Lord. Then let us say with one of old: “Lord, teach us to pray.” Then let us pray and pray until all of life’s conflicts are over and heaven is won. O Lord, for Jesus’ sake grant it! Amen!

CHAPTER XXII.

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

This is what Jesus said in His marvelous sermon on the Mount. He was talking to His disciples who had come unto Him perhaps for instruction, away from the thronging and surging multitudes. And the lesson He taught them there and then shall forever have its place in the Holy Scriptures as one of vital importance. It was God the Divine, clothed in human flesh, speaking to men as He moved visibly among them, beholding their needs and supplying them “according to His riches in glory.”

Now to those who are following Him today as His devoted and loyal disciples the same blessings which He promised His followers then are for His followers today. His blessings were not limited to that day and to those people, but were for all time to come and for all people who would serve Him and do His will. So that includes the Christian of today, for which we should be so glad and thankful, and say with the poet from a sincere heart:

“To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.”

I'm glad for the promises of God. They are great and rich and sweet. The song says:

“Those promises were never known to fail,
 No power of darkness o'er them can prevail;
 They were builded sure and strong
 For the conflict with the wrong,
 And those promises were never known to fail.”

The one who is living for Jesus, loving, serving and obeying Him, has His promises fulfilled unto him continually. And with faith he can sing, as his soul overflows with joy:

“Standing on the promises that cannot fail,
 When the howling storms of doubt and fear assail;
 By the living Word of God I shall prevail,
 Standing on the promises of God.”

Let us go back to the text. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” We see by what Jesus says here that it is good to hunger and thirst after righteousness. Those who do so are “blessed.” That is, they are happy; and when our Lord makes us happy it is the best and greatest happiness in all the world, and lasts the longest. Bless His holy name. He knows how, and delights in making His children joyful. Perhaps the Psalmist was experiencing this happiness of soul when he said: “My cup runneth over.” That expresses the feelings of the Christian into whose heart and soul Jesus is pouring His richest and sweetest blessings. It makes him so happy

that his cup of joy runs over and he praises the Lord out of a pure heart.

However, before Jesus makes one happy there must be that hungering and thirsting after righteousness, that desire to have His blessings, that soul-sprung prayer for His goodness in the life, that willingness to be obedient to His will and commands. "Blessed are they which *do* hunger and thirst after righteousness." This is our part in the matter; this is for us to do. We always have a part to perform, and when we do what we are required to of Him then He does what He promises. We are only to receive His blessings on conditions, and when those conditions are fully met then God acts. The promise in this text is that those who hunger and thirst after righteousness "shall be filled." To use the exact words of Jesus: "For they *shall* be filled." This is God's part. The filling must be done by Him. No one else can do it.

I'm glad of this positive "*shall*." It's His promise to the soul who wants His righteousness, who is willing to count the cost and pay the price. He doesn't say they must be filled, they might be filled, they could be filled, thus leaving it in an uncertain state; but He says plainly: "They shall be filled." We spoke of His promises rather at length a few moments ago, coming to the conclusion that they are sure and certain, and "were never known to fail." Therefore those who desire the righteousness of God, who really hunger and thirst after it, should grasp

this promise. Lay hold of it by faith. Jesus Himself made the promise, and His part He will most assuredly fulfil.

The reason people are not filled more with the righteousness of God, and portray in their lives the very likeness of our Lord Jesus Christ, is because they do not hunger and thirst after it. To hunger and thirst after anything means to crave and desire it above all things else perhaps. And that is just the place we are to reach in our attitude toward God and His goodness and righteousness before we are filled. We know what it means to be hungry and thirsty. Only that which will satisfy our hunger and quench our thirst will suffice. Hence nothing but righteousness will satisfy the hungry soul. We are willing to search for food when we are hungry, or water when we are thirsty, until we find it if possible. We search diligently, because on it depends life. Therefore we are to search for the righteousness of God through prayer and supplication on our knees before Him, and by reading and obeying His Word. While the search for food and water might be in vain, as no doubt it has been with many who have perished for the lack of it, yet I believe that the honest, diligent search for the true righteousness of God to fill the hungry and thirsty soul is never in vain. No, bless the Lord. *"They shall be filled."* They shall not perish for the lack of food and water of eternal life. The abundance of what God has shall be divided with them, and they shall be happy

in their souls with their cups of salvation running over. They can then be bright lights to the world and sing and testify for God anywhere, and not be ashamed, nor afraid of men and devils. The love and righteousness of Jesus Christ cast out shame and fear. It makes one decisive under the most trying circumstances of life for God and His cause. To illustrate:

The daughter of an English nobleman fond of pleasure, was brought to know Jesus as her Savior. Her conversion was manifested in her life and ways. It tells itself. Her father, who was a thorough man of the world, was greatly displeased and sought in every way to lead her into the world, in the hope that she might give up her "foolish notions."

Temptations in worldly society, extravagance in dress and traveling in foreign countries were all tried to drag her down again to the level of the poor world. But her heart was fixed. Jesus was more to her than all that earth could give, and to Him she was resolved to cleave. Baffled and disappointed, her father resolved upon one last desperate effort, by which his end should be gained, or his daughter's earthly prospects ruined.

A large company of nobility were invited to the home. It was arranged that during the festivities the daughters of different noblemen should entertain the company by singing, accompanied with music on the piano-forte. She was chosen as one of the number. It was a moment of trial for the young believer.

If she complied and joined in singing the songs of the world, her testimony for Christ would be wrecked and her communion with God broken. If she refused, her father had threatened to expel her from his house. She would be publicly disgraced and lose her place in society. The gay company were gathered together, and one after another performed their part. At last the name of this young lady was announced, and the eyes of all were turned toward her. The crisis had come, and every one wondered how the scale would turn. She arose, and with a calm and dignified composure, took her seat at the instrument. Her father thought he had gained his point. After a few moments of silent player, then, with a voice of unearthly sweetness and solemnity, she sang:

“No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone ;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

“No matter which my thoughts employ,
A moment's misery or joy ;
But O, when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With friends or angels spend ?”

When the singing ceased the solemnity of eternity was upon that gay assembly. Then, without speaking, they dispersed; one after another slipping from the room. The father wept aloud; and when he was left alone with his daughter he asked her prayers for his soul's salvation; and her prayers were not in vain, for the proud man was humbled before God to confess himself a sinner, to accept by faith the Savior of the lost as his own, and to follow and live for Him. His life, his wealth and his talents were henceforth the Lord's. (Selected from a tract.)

Thus it pays to be true to the Lord Jesus Christ, and be filled with His righteousness. In such severe tests as this, one can then win the victory over the world and the devil, and feel a sweet, settled peace in the soul, and be so happy that the cup of joy and salvation will run over. Praise the Lord for evermore!

But people today are hungering and thirsting after the world. This is the great trouble. This is why no more are happy, not being filled with the fullness of God. They are hungering and thirsting after the dollar, after wealth, after houses and land, after positions, after education, after fine clothing, after styles and sinful fashions, after worldly pleasure and a big time, after things to gratify "the lust of the flesh, and the lust of the eyes, and the pride of life," and not after God and His righteousness. No wonder trouble and distress are abroad in the world.

No wonder there are mobs and uprisings, wars and disease, death and destruction. When men violate God's holy laws and do what He said they shall not do, and fail to do what He has said they shall do, it brings trouble, distress, heartaches. This holds true in the life of the individual as well as the life of a country and a nation, and even nations. You only have to look about you to realize the truthfulness of the statement. And many times the righteous have to suffer with the unrighteous here, for the wrongs they do and the consequent sufferings they bring upon the world; but thank God, there's coming a time "in the sweet bye and bye" when the righteous shall go shouting home to God and glory, and there be free from sorrows and sufferings, sins, injustice and the vexations and impositions of the devil, and be happy for evermore.

O dear reader, live for Jesus! Live for heaven. This world is not our home anyway, and doesn't afford any lasting joy and satisfaction. Then don't let its cares and worries, its sins and evils, its temptations and allurements and so-called pleasures stand between you and God. You can't afford to. Heaven is too sweet and happy to miss and hell is too awful to gain. What shall it profit you to gain the world and lose your soul? Think of it. There is too much at stake for us to live for the world and the devil. One sacrifices life everlasting, peace, joy, and a place in heaven with Jesus and the angelic hosts to do so—to live an evil life. I beseech you in Jesus' name,

“Set your affection (or mind) on things above, not on things on the earth.” (Col. 3:2.) Hunger and thirst after righteousness, be filled with the Spirit and the fullness of God, get His richest and sweetest blessings which He has in store for every saint, and be happy in your soul forever. Amen.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

CHAPTER XXIII.

THE CROSS OF CHRIST.

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—Galatians 6:14.

The above is the language of the great man of God, the apostle Paul. After he became a Christian, after he became a follower of Christ, he was such a devout and pious man that he gloried only in the cross of Christ. It was his desire, his passion, his aim, his one central point to which he worked and for which he lived, no doubt, to glory in nothing, “save in the cross of our Lord Jesus Christ.” He realized that if he measured up to the fullness of righteousness which Christ required of him, and which He also requires of us, that he must glory in nothing else. The view-point that he took of Christianity—what it takes to be Christlike, and what is required of us to measure up to the fullness of what the word “Christian” implies—is very timely and appropriate for every follower of Christ. Our aim, greatest aspiration and the burden of our prayers should be to glory in nothing except the cross of Jesus Christ; that is following Him at all cost, working for Him, living for Him, being His, out and out, and nothing else.

If we are to reach Christian perfection; if we are to be living types of Christlikeness; if we are to be led by Him; if He is to get glory out of our lives; if we are to be living witnesses for Him; if we are to let our "light so shine before men, that they may see our good works and glorify our Father which is in heaven;" if we are to be filled with the Holy Ghost; if we are to have the mind in us "which was also in Christ Jesus;" if we are to stand forever upon a solid and unshakable foundation; if we are to have "clean hands and a pure heart;" if we are to keep near and walk close to Christ in the "straight and narrow way;" if we are to be *all* that our Father would have us be and reach heaven in the final end, we, too, must say as did Paul in his forceful language and sublime choice: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Paul realized that it meant much and required lots of him to be a Christian and live a purely Christian life. He knew quite well that to love and glory in something else other than the cross of Christ would be displeasing to God, and would mean for him defeat. Very well was he aware of the fact that he could not get audience with God, and be a true representative of His cause which he esteemed so highly, if he gloried in other things. He knew that a life minus Christ, and to glory in a cause or a thing besides that of Christ, was not the ideal of

the perfect man, nor the corner stone upon which he should build for eternity. He knew that God had said: "Thou shalt have no other gods before me." He knew that God must be first and uppermost and supreme in his life. He realized that "If any man love the world, the love of the Father is not in him," for we are told: "Love not the world." Hence the cause of his appeal to God,—"*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" His sincere desire was to glory, take pleasure in, rejoice, have special delight, in nothing but the cross of Jesus Christ. The cross, and the cross only, was worthy of his glory. The cross was the radius around which everything should revolve. The cross supported the mangled and bleeding Sacrifice, the Lamb of God, which was and does and is to redeem the world. The end of a blessed career, the fruits of our honest labors, the climax of our hopes, and the height of our aspirations are centered in the cross. And with the poet we rejoice to say: "Oh, the cross has wondrous glory!"

The startling fact that people are glorying in many other things besides the cross of Christ cannot be questioned. Too many by far are glorying in everything else but the cross. They love the world, and "the things that are in the world," more than Christ and spiritual things. Hence they glory in other things which stand between them and the cross, hide its beauty, splendor and glory from them, and keep them from duty and aloof from God. They

have "other gods" before them which they are devoted to, and which is in direct disobedience to the God whom we call our Father in heaven.

Let us for a little while notice some of the many things that people are glorying in today beside "the cross of our Lord Jesus Christ." Many are glorying in the fashions and fads of the day that are corrupting and cursing the world. They are taking pattern after Paris, the city of fashions, and which is said to be the most wicked city in the world. Following Paris, not Christ. Accepting the example she sets, not the examples Christ set. Keeping "up-to-date," fashionable,—and glorying in it, whether God approves of it or not; and most assuredly the most of it is not approved by Him. We know that there are fashions that are a shame and disgrace to the human race which casts a shadow over our Creator, in whose glory we were created. God created us, no doubt, for the specific purpose that we glorify Him and bring honor to His name by being clean, pure and holy like He is; for He tells us: "Be ye holy, for I am holy." Therefore if we clothe ourselves and deport ourselves in any way that is shameful and sinful He fails to get the glory out of our lives that we owe Him, hence the evil of it. And these shameful and foolish fashions in which so many glory, spending their money, their time and their lives in order to keep up with, are a dishonor, both to themselves and God; and furthermore, they are trap-doors through which numbers are falling into hell. The

fashions that are indecent beget lust and adultery, thus wrecking and ruining unknown numbers. And they that love any kind of fashions, though they be nice and decent, better than they love God, and glory in them, are sinning.

Many of today are glorying in pride, which is one among the biggest hobbies old Satan has set up for people to ride to hell. He's a proud old fellow and likes to have proud followers. The Bible tells us: "God resisteth the proud, and giveth grace to the humble." Pride does not win its way into the kingdom of God and rise to His throne glorified. It can not pass. It must be left on the outside of the pearly gates, must be overcome, must be gotten rid of, must be eradicated from the heart and spirit. The only thing it is fit for is to send souls to a hell of torture and agony. Oh, that it may be overcome in our lives. "Why should the spirit of mortal be proud?" Why should we glorify in something that is carrying us down to the place of the dismal, the doomed and the damned, where the host of Satan are torturing? For we are assured that "Pride goeth before destruction, and an haughty spirit before a fall."

Another evil in which, perhaps, almost countless numbers of today are glorying in is money and money-making. The "Almighty Dollar," as it has been named, is their god. Their greatest aspirations are to make money. They strive for it; they labor, work and toil for it; they are slaves to it; they hunger for

it; they glory in it; they love it. What does the Bible say concerning this? Listen! "*The love of money is the root of all evil.*" I Tim. 6:10. No doubt this is the greatest evil of this twentieth century, this age of the world. The love of money leads to *so many* kinds of sins. People will do so many wrong things, corruptible things, hellish things, for money. Ah, think of loving a little cold, lifeless metal,—silver and gold,—in the form of money, more than Him who gave it all to us and to whom it all belongs! Even all the millions of earth won't pay even one man's way to heaven, nor buy one soul out of hell. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

We must pass on and speak briefly of a few more among the almost numberless things which employ the time, the talent, the labor, the thought, and engage the lives of so many, and in all of which they glory. Men are glorying in strong drinks and intoxicants, and other injurious drinks and drugs. Solomon tells us: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." "No drunkard shall enter the kingdom of heaven." Hence the drunkard's glory is vain, and his feet are planted fast on the Broad Way that leads to destruction and eternal perdition.

Old Satan has a great variety of evils which he places and displays before the people to allure them away from God and the cross of Christ. If he can't entice a man in one way he tries another. He ap-

peals to the eyes, to the ears, to the taste, to the feeling, to the passion, to the fancy in thousands of different ways, and quite often in a way the least expected, that he may take us by surprise and thus capture us. We have to live very close to Jesus if we are to escape Satan. We have to glory in nothing but the cross of Christ if we retain our integrity and godliness. We have to watch as well as pray. Jesus Himself has told us: "Men ought always to pray, and not to faint." "What I say unto you I say unto all, *Watch.*" We are to abstain not only from evil, but "from all appearance of evil." We are to be very careful as to what we glory in, lest we err and come short of the glory of God.

Following is a mere mention of a few more of the things in which people are glorying, as they follow Satan and not Christ. Some glory in card playing and gambling. Some glory in cheating and defrauding. Some glory in cursing and swearing, and indulging in all kinds of profanity. Some glory in gratifying their wicked lusts, passions and appetites. Some glory in adultery and fornication. Some glory in tattling and mischief-making. Some glory in the downfall of their fellowman. Some glory in pulling down others and ruining their character, name and influence. Some glory in the wealth and riches of the world, "heaping to themselves treasures, where moth and rust doth corrupt, and where thieves break through and steal." Some glory in telling falsehoods. Some glory in their beauty. Some

glory in their children. Some glory in their parents. Some glory in their friends and relatives. Some glory in their work and occupation. Some glory in their politics. Some glory in education, preferring it before they do the "kingdom of God and his righteousness." Some glory in the position they hold and the standing they are in. Some glory in fame and renown. And some glory "in the cross of our Lord Jesus Christ by whom the world is crucified (killed) unto them, and they unto the world." They work for Christ, live for Christ, suffer for Christ, and follow Christ. Some glory in one thing and some another. But *all* glory in something whether it be in the cross of Christ or the thousands of things of the world. We either glory in the cross or we glory in something else. There is no neutral ground. And anything besides the cross of Jesus Christ that we may glory in, preferring it before the cross, loving it better than the cross, cherishing it more than the cross, is wrong to that extent. No wonder Paul said,—and we should say with him: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Then what we need to do is to have the world crucified unto us and be crucified unto the world, and glory in nothing but the cross. How I wish that all could say in the language of the poet,—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

“When the woes of life o’ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

“When the sun of bliss is beaming
Light and love along the way,
From the cross the radiance streaming
Adds more luster to the day.

“Bane and blessing, pain and pleasure;
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all times abide.

“In the cross of Christ I glory,
Towering o’er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.”

CHAPTER XXIV.

HE WILL LEAD YOU THROUGH.

If misfortunes come upon you,
If your friends forsake in need,
Come to Christ, the Friend of sinners,
He will be your Friend indeed.
If your days are filled with sorrow,
And your heart is aching, too,
Lean upon the arm of Jesus,
And He'll lead you safely through.

In your trials and your battles,
In your toils and your tears,
From early morn till setting sun,
Through life's long and weary years,
Christ will never tire in watching,
Helping and in guarding you;
If you "follow where He leadeth,"
He will lead you safely through.

If you're weak and if you're weary
And life's sun is shining dim,
Lift your heart and soul to Jesus,
Put your trust alone in Him.
He will give you strength and courage,
Be a Comforter that's true;
If you'll only trust Him fully,
He will lead you safely through.

When temptations try your goodness,
Do not falter, do not fail;
Trust more fully in the Savior
And you surely will prevail.
To the cross of Christ draw closer,
Be a soldier brave and true,
Trust Him as your mighty Leader,
And He'll lead you safely through.

"Be not weary in well doing,"
Said the Master to us all,
For we'll surely get a blessing
If we do not fail and fall.
He will give us "grace and glory,"
Peace to make us happy, too;
If we'll only trust Him fully,
He will lead us safely through.

If you're offcast and forsaken,
And your joy is very small;
If despondency has settled
Down upon you like a pall,
Pray to Jesus long and earnest
'Till your spirit's sky is blue;
With the sunshine of His presence
He will lead you safely through.

As you fight life's battles, brother,
Striving to suppress the wrong,
Keep your spirit filled with courage
And your heart aglow with song.
Many scars you'll get, my brother,

As you battle with Christ's few,
But in all your sore afflictions,
He will lead you safely through.

In the cross of Christ, dear comrade,
Let your glory ever be;
Follow closely in His footsteps
Up the heights of Calvary.
And if you live for Him daily,
And His words abide in you,
When you reach death's solemn valley,
He will lead you safely through.

"Be thou faithful," Christian pilgrim,
Until earthly toils are o'er,
Plant your footsteps ever higher
Toward that happy golden shore.
Then the Golden Gate will open
For the faithful and the true,
And the Savior, decked in glory,
Will conduct you safely through.

Dear reader, are you "a soldier of the cross, a follower of the Lamb?" I trust that you are; but if not, my prayer is that you may be. If you are a soldier of Jesus Christ, I bid you Godspeed. Keep up the fight and warfare against wrong. You may, and no doubt will not, reach the Golden Gate without many scars and wounds and bruises. But when you come up there, a battle-scarred soldier, "bearing in your body the marks of the Lord Jesus," the Father will look upon you as a hero of His who won the vic-

tory, and say :“Well done, weary pilgrim, welcome home.”

In all things, dear friends, whether it be sickness and health, poverty or riches, trials and battles, crosses and burdens, success or misfortune, hope or despondency, hardships and persecutions, temptations and besetments, “ups and downs” in life,—

“If you’ll only trust in Jesus,

He will lead you safely through.”

Then “let us lay aside *every* weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith.” We should not cling to anything that would hinder us in life’s great race and in reaching the goal. Every little passion and whim; every evil pleasure we may engage in; every habit and saying; every desire of the heart; every aspiration that we may have which is not for righteousness and the glory of God; every temperament and inclination of life and trait of character which might be a weight,—everything, soul and body, life and spirit, must be given up to God, and we must “run with patience the race that is set before us.” We must say: My life is Thine, dear Lord. Take it and use it according as Thy providence sees best. I surrender all to Thee. I lay all on the altar, soul and body, time and talent. Now use it to Thy glory.

May God bless you, dear reader. Remember me in your prayers.

CHAPTER XXV.

STREWING FLOWERS ALONG LIFE'S PATHWAY.

It should be the desire of all people to make the pathway of life which they travel in as pleasant as possible, both for themselves and others. Sin and sorrow should be banished as much as possible, for it has no part, or should have none, in our life,—sin especially. We need to keep close watch and careful guard as we go on, and see that all the thorns of evil which are so unpleasant are plucked up and annihilated, so far as our part goes and the interests of others are concerned. If we have been pricked and torn by them along the way we should not want others to have the same troubles and misfortunes. God wants to make it delightful for them—delightful in love and righteousness. If we make it pleasant for them they will make it pleasant for us. If we love them they will also love us. “Love is reflected in love,” and love brings new and fresh blessings from the fountain of all Love. If we do good for others through love they will do good for us. We receive in return just about what we give to others, or for what we do for them. It has been said: “Give to the world the best you have and the best will return to you again.” The return current will carry it back, laden with blessings great and wonderful to behold and glorious to possess. But, on the other

hand, if you give to the world the worst you have—thorns and thistles, briars and stings—you may be well aware of the fact that you will, to a great extent, receive the same in return. “Therefore,” Jesus says, “all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Matt. 7:12. This, too, is the Golden Rule. Scatter or strew flowers,—good and pleasant words, sweet and cheerful smiles, helpfulness, encouragement, and good deeds,—along the way where you journey. To use a Bible term or sentence: “Cast thy bread upon the waters; for thou shalt find it after many days.” Bloom over each unpleasant thorn or thistle some sweet rose or lovely flower. Let this be the one great and sublime object and purpose of your life, coupled with the earnest desire to follow in the footsteps of the Master. Live for others. Have an interest in the welfare of those around you. Help them to be happy and successful. Lead them out on broader and higher heights in life. Help to uplift and elevate them. Do not kick them lower, but if they have fallen in misfortune, which is very often the case, be like the good Samaritan, help them; lift them up again. Show yourself neighborly and you will have neighbors. This is the real Christlike spirit and shows a Christ-life.

Have a love-laden message for those whom you chance to meet and converse with. “Owe no man anything, but to love one another: for he that loveth

another hath fulfilled the law." Each step that you help your fellowman to make upward toward heaven, God will reward you for it. Each rose that you bloom for the joy and good of others, God will add to your crown a star for it. The flowers that you strew along the pathway for the pilgrim who is following on are not lost. They are to brighten his career. Some sad and wounded heart will behold them and perhaps take courage. Hence it is worth while—the strewing of flowers along the way. Better now than after death comes, for we can do the dead no good. If you have a good word to say, say it while the one of whom it is spoken is living. If you have a warm place for him in your heart, and a high regard for his life and character, let him know it. It will do him good. Don't wait until he is dead to do all of your good speaking about him. He will know nothing of it then. But while he is living is the time, more especially. Perhaps it will enable him to be more courageous and faithful. It may give him new energy and Christian zeal. However, it will brighten his pathway. If you can do him a good deed, do it now. Don't wait until life is over before you show any love by twining flowers over his casket and shedding tears of homage to his memory. But,—

If you have a wreath of flowers,
Twine it 'round his care-worn brow;
Wait not for the grave and casket,
'Tis more blessed given now.

Many, many people today are making the mistake of failing to show their love and respect for their fellowmen until death has severed the silver cord of life. Ah, this is worthless! The dead are none the better, and neither does God bless you for it. Our mission should be to help the living, not the dead. Then let us remove the impediments and hindrances from the way, and never instead be stumbling-blocks. To those whom we meet and with whom we deal we should say: *Go forward; do not be discouraged; and the glorious goal is just ahead!* "If God be for us, who can be against us?" Realize that we have all power on our side, namely, God. Then why fail? Is there any need of it? Is such to be our destiny? Were we born for failure and defeat? Is it the decree of our heavenly Father pronounced upon us? No! a thousand times NO! We have but to be faithful and courageous. This is the secret, if I may call it such, that underlies every laudable and successful life, with the attachment of the noble attributes of work, hope, trust, and confidence in God, good. "Be thou faithful unto death, and I will give thee a crown of life." This is the final promise. So then let the Spirit which was in Christ Jesus be in you, and you will not be unsuccessful along the way. In the language of the poet I would say:

"Be strong!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;

Shun not the struggle—face it; 'tis God's gift."

Remember again, dear friend,—

“After night clouds slip away,
Only radiant stars remain;
At the breaking of the day
Beams the ardent sun again.

In the doing of good deeds,
Gemming thus the golden morn,
Is the life-blood of all creeds,
And the joy that cries ‘New-born!’ ”

I am quite sure we all have much to live for if we would only consider it thus, leaving self out more than we do. We have fathers and mothers, brothers and sisters, friends, relations and neighbors that we need to live for, and we ought to count this much. Our ardent desire should be to brighten their pathway and make them happy, giving them a foretaste of heaven on earth.

Following is a little verse from my own pen which expresses my desire:—

I like to strew sweet flowers
Along the path of life
To help some traveler onward
In peace, and thro' all strife.

I like to see him smiling
With joy down in his soul;
And bravely pressing forward
To life's eternal goal.

And so I mean to help him
To run a patient race,
To reach his end successful,
And heaven to be his place.

Yes; we have much to live for,—home, country, the world, God, and a glorious and eternal heaven. And by strewing flowers,—flowers of helpfulness and cheerfulness along life's pathway,—we shall not have lived in vain, but the blessed goal will be ours some happy day.

CHAPTER XXVI.

THE HAND OF HELPFULNESS.

There is scarcely a grander mission on earth than that of helpfulness. To lend a helping hand to the man who is down is Christlike. Our dear Savior came into the world on a mission of helpfulness to poor down-trodden, helpless humanity; to rescue them from sin and shame and misery and place them on a higher plane in life. He came to "save that which was lost," and none, however low and mean they were, were beneath His notice. He was always, and is still, willing to get beneath their burdens and help them up. He is known as the great "Burden Bearer." When on earth He "went about doing good;" went beneath the lowest, most degraded, debauched, demoralized, depraved and lifted them up out of the mire of sin and the "slough of despond," forgave them of their sins and said: "Go, and sin no more." Oh, what a Savior we have! How we should love Him, serve Him, obey Him, trust Him, believe in Him, strive to live in the center of His will, and "follow where He leadeth," whether it be "beside the still waters" or through the "green pastures" or along the rugged and stony pathway of a toilsome life! How we should strive to be like Him! We should be His angels of mercy on earth who do as He did by reaching down a hand of pity and lift up

the fallen, "rescue the perishing and care for the dying!" We need more good Samaritans in the world who look with a pitying heart upon him who has fallen by the wayside, who is unfortunate, who is dying for the need of a little "lift," a little sympathy, a little love, a little cheer, a little encouragement, and then lend a helping hand and lift him up in life and start him on his way rejoicing. By so doing we may open the way for him to a higher and better life; to the clime of noble manhood, to righteousness and godliness and to the Golden Gate of heaven.

Paul said: "Bear ye one another's burdens, and so fulfill the law of Christ." Yes, this is the example and the law of Christ our Lord. And if we obey Him our mission will be a great blessing to the world. We will bear some one's burden who, through temptations and mistakes, has fallen in the rut and is helplessly and hopelessly down. In the time of need we will prove to him that we are his friend, and that we have within our souls the Spirit of the blessed Christ. Though weak and faint-hearted he may be, we will direct his faltering steps to the cross of Christ and the Lover and Redeemer of fallen humanity. I have no doubt but that many precious souls, for the lack of a sweet word and a gentle and helping hand, have died in sin and were lost to all eternity. Oh, God, help us to help others! Give us the willing mind and the helping hand and the Christlike spirit!

Following is a beautiful story which illustrates the lesson I am trying to teach you, dear reader, and I pray that He may bless it to your good and to the salvation of souls:—

A SOUL RECLAIMED.

Only a tramp—a poor, unhappy creature, a burden to himself and a terror to others. He had slept on the hay in a farmer's barn, from which he had risen, before anyone was astir, stiff and unrefreshed; he had already been refused a breakfast two or three times; but hardest to bear, he had been for twenty-four hours without a drink of liquor.

He passed down the little incline in the road and paused by the brook. Its rush and tinkle as it skipped down the stones and glided away under the grassy borders reminded him of the brook at the foot of the meadow which he always crossed on his way to school.

At this moment the sound of a horse's feet and the roll of wheels fell on his ear, and then a cheery voice saying:

“Good morning, my friend. As we are traveling the same way, allow me to give you a lift.”

Friend, whose friend? He had been no man's friend, not even his own, for years, but he replied:

“Thank you, I am not fit for a seat in your carriage.”

The gentleman threw back his lap robe, saying, “I think Jack can take us both up the hill more easily than you can walk.”

Impelled by the kind voice and magnetic smile, the tramp took the vacant seat, and they rode on in silence for awhile save some remark on the beauty of the morning. Just before them stood the long hill where the road wound up and up for nearly a mile. As they began the ascent they met a party of gentlemen coming down, all of whom greeted his companion in the most courteous manner, and as they passed them he asked:

"Sir, are you not ashamed to be seen riding with a tramp?"

Never while he lives will he forget the look in the fine dark eyes turned toward him as his unknown friend replied:

"May I answer your question with another? Will you tell me what made you a tramp?"

"Whiskey," was the brief answer.

"Ah, he is a cruel master. How long have you served him?"

"I took my first drink of liquor at a class banquet seven years ago this month. The result is before you."

"So you have given this hard master seven years of young manhood with all their glorious possibilities, your early hopes and ambitions for a noble, useful life, home, friends, happiness. And what have you in return?"

The kindly interest in the voice and manner reached the heart of the poor tramp, and in a trembling voice he replied:

“Nothing, sir, nothing. Brought up in a Christian home, graduated with honor from college, married a lovely wife, whiskey has robbed me of everything and in return given me broken health, a ruined, disgraced manhood and the privilege of tramping through the country, begging my bread from door to door.”

The eyes of the tramp were full of tears, his face quivering with grief. After a moment's silence the gentleman asked earnestly:

“Have you had enough of this mistaken way of living? Do you want to try for a better life and make the effort to regain what you have lost?”

“Do I want to do this? Oh, sir, does a sinner in hell want to enter heaven? But it is impossible. I am friendless and hopeless, too weak to depend on myself. From the depth to which I have fallen there is no way up.”

The gentleman laid one hand kindly on the ragged shoulder as he replied:

“My poor boy, there is always a way up if one really desires to reform. The way may be rough and hard, but your heavenly Father stands with open arms to receive you if you but turn to Him, and all that a brother could do for you, I am here to do, to help you back to a sober manhood.”

Thus it came about that John Lester, no longer a tramp, entered the home of this good Samaritan and began his fight for life. It would be impossible to tell the agony of the months that followed—the

constant struggle day and night with the terrible enemy, who sought in every way to overcome the weak will and weaker body; the tears and prayers and frantic clinging to the one friend who stood like a strong wall between him and utter hopelessness. Added to the constant struggle with this fearful appetite were haunting memories, like ghosts, continually about him, memories of lost opportunities, blasted reputations, a broken-hearted mother, a deserted wife, and days and nights of debauchery so fearful that he trembled at the thought of them. At last, led by the kind hand that never faltered, sustained by the true heart that never failed him, he came up from the depths, and, trusting alone in the love of God to keep, began his new life. One bright day the forsaken wife, who although she had suffered much, was brave enough and loving enough to forgive, came to him, and together they went home and began their united life again.

The good Samaritan has gone to his reward. The good which he accomplished lives after him. Today John Lester is a noble Christian man caring for the friendless, lifting the fallen, binding up the broken-hearted. There are none so lost or neglected but he has for them a helping hand, as he humbly strives from day to day to follow the grand life of Him who came into the world to save the sinner, even though he be "only a tramp."—Lael Clark, in *Christian Herald*.

CHAPTER XXVII.

“KEEPING ONE’S LIFE IN TUNE.”

Keeping one’s life in tune is no idle man’s job. It is accomplished only by the busy man who is constantly at work, and in whom the Holy Spirit also works. The man and his Maker together, in co-operation from day to day, only produce sweet and continual harmony. Man left to himself will never keep life in harmony. There will be jarring of life’s strings and a discord that tells itself in different ways. The temper will rise too high which will cause an unlovely sound. Some unkind act will manifest itself; some word unfitly spoken will escape our lips; some anger will arise that spoils the sweetness of the moment or the hour, or perhaps the day; some strife; some passion; some desire; some temperament; some untruth, dishonesty or evil in some way will spring up which requires the skilfulness of the Divine hand to bring into accord.

There is always something to do to keep ourselves sweet, to keep right, to live in harmony with our Master, and bring forth our best and noblest facilities. Idleness will never accomplish this, neither will carelessness and negligence; but constant prayerfulness, culture, and the exercise of our faith with our lives fully abiding in Jesus Christ alone produces the sweetest music of life. “And besides this,

giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren (or idle) nor unfruitful in the knowledge of our Lord Jesus Christ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:5-11.

Keeping our lives in tune—what a great task and how faithfully we should work at it! And in order to attain our sweetest harmony we must get alone with God very often and linger long in His presence. We must dwell "in the secret place of the Most High," and we shall come forth with sweet music filling our souls and thrilling our lives. When we get out of tune we should go to our Father in secret until He restores sweet harmony in our lives. O God, tune our lives until they are in accord with Thine own good and holy life, and enable us to so live that we may sing with the choir celestial some sweet day "Just Over The Stars" for Jesus' sake!

Dear reader, following is a selection, in connection with what I have written, which I hope will do you good. May Jesus bless it to your lives and even bless you as you read it:—

KEEPING ONE'S LIFE IN TUNE.

Pianos have to be kept in tune. Every now and then the tuner comes and goes over all the strings, keying them up, so that there will be no discords when the instrument is played. Our lives have a great many more strings than a piano, and much more easily get out of tune. Then they begin to make discords, and the music is spoiled. We need to watch them carefully to keep their strings always up to concert pitch.

One way in which a piano is put out of tune is by use. The constant striking of the strings stretches them and they need to be keyed up from time to time. Life's common experiences have an exhausting effect. We have our daily struggles, temptations, burdens, cares, duties, and at the close of the day we are tired, and the music our life makes is naturally not as sweet as it was in the morning. Night has a blessed ministry in renewing our physical vitality so that our bodies are ready with the new day for its new service. And the songfulness of life is far more dependent on bodily condition than we dream of. It is much easier to be joyous and sweet when we are fresh and strong than when we are jaded and weary.

But the body is not all. We are made for communion with God. We need also to come into His presence at the end of the day to be spiritually renewed. The other day a young woman, whose work is very hard, with long hours and incessant pres-

sure, took a little time from her noon hour to call upon an older friend, saying: "I felt that if I could see you for five minutes for an encouraging word, I could get through the afternoon better." What is true of a human friend, is true yet more of God. If we can get a little while with Him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ.

Another way in which a piano is put out of tune is by disuse. If it is kept closed its strings will lose their tone. It is the same way with our lives. They keep in tune best when they are fully occupied. It is a law of nature that a power not used wastes—at length it dies out. This is true of all our faculties. Musicians can maintain their skill only by constant practice. A great pianist said that if he missed his hours at his instrument for three days, the public would know it; if for two days, his friends would be aware of it; and that if he failed in his practice even for one day, he himself would be conscious of it.

If we would keep our life in tune we must not allow its powers to lie unused. We make the sweetest music when we are living at our best. An idle man is never truly happy, nor is he the best maker of happiness for others. We learn to love more by loving. We get more joyous by rejoicing. If we cease to be kind it shows in the tone of our life as others know us. If for only a day we fail in showing kindness,

our hand will lose something of its skill in life's sweet ministry.

A piano is put out of tune also by misuse. A skillful musician may spend hours in playing without affecting the tone of any of the strings, while inexperienced and unskillful playing jangles the cord and makes the instrument incapable of producing sweet musical effects. Many people so misuse and abuse their life that they destroy its power to give out sweetness. The consequences of sin are not merely the breaking of Divine law; every sin leaves marring and hurt in the life of him who commits it.

Every time we violate our conscience or resist the Divine will we lower the moral tone of our being. In the song, the bird with the broken wing never soared so high again.

If we would keep our life in tune, so that it will make sweet music every day and wherever we go, we must shun the things that are wrong and do always the things that are right.

Musicians have a standard pitch by which they tune all their instruments. The standard for our lives is the will of God. The word of God gives us the key-note. Our lives will make music only when they are in harmony with God.

Jesus Himself said: "I do always those things that please Him."

As a result, He said that the Father never left Him alone. Our lives are in tune just so far as they are in harmony with God's commandments. "Near-

er, my God, to Thee" is a prayer for the lifting of our spirits into such relations with God that the communion between Him and us shall be perfect and unbroken.

The bringing of the powers of our own life into tune is really the great problem of all spiritual culture. While the audience is waiting for the concert to begin, they hear a strange clangor back of the scenes. The instruments are brought into accord. At first they are far apart, but in a little time they are all in perfect harmony. Then the music begins. Each human life is a whole orchestra in itself. But is not in tune, and before we can begin to make sweet music, all its many chords must be brought into harmony.

This is the work of spiritual culture. It is achieved only by the submission of the whole life to God.

CHAPTER XXVIII.

ADVICE TO YOUNG MEN.

“Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

“Therefore remove sorrow (or anger) from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.”—Eccl. 11:9, 10.

Dear young men, I would like to have a little talk with you through The Quiet Corner this week and shall ask you to please give a few minutes of your time and I shall try to interest you the best I can and meanwhile say something that shall be beneficial to you in life. First, I want you to know that I have an interest in your life and welfare, both for this world and the world to come. My mission in life is for others, and those who know me personally can testify to this fact. I've given myself to Jesus to serve Him, and in so doing I must serve others, and I trust that my service shall bless many and bring glory to our blessed Lord and Savior Jesus Christ.

Young men, the future success of our country depends greatly upon you. Our country's life is much dependent upon you, whether it be good or evil. Your individual life is counting for just that kind of life

our country is living to a very considerable extent, and what kind of a life are you living? Are you living for God and righteousness, or for Satan and unrighteousness? It is counting one way or the other. You are acting some part. You are either contributing for the good of the world or for the evil and downpull. And if you accomplish nothing more than to live a good life without even doing great deeds you accomplish great things. You are helping to seal the country's character and fix her destiny. Yes, you are doing all this, for better or for worse, and thus fixing your own too.

“Little by little, sure and slow,
We fashion our future of weal or woe,
Little by little, day by day.”

We might say again with the poet:

“Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time.”

And if, then, the lives of great men remind us that we can make our lives noble, beneficial and sublime, the lives of evil, wicked men remind us that we can make our lives low and base and ruinous. We can be just about what we desire to be. If we want to be good and upright and Christlike we can, by giving ourselves over to Christ and following in His steps. If we want to be sinful and a disadvantage to the cause of God, or our country, and the right-

eousness that lifts one heavenward and makes him saintly, we can. Our blessed Master said: "He that is not with me is against me: and he that gathereth not with me scattereth." (Luke 11:23).

Now which are you doing, gathering with Jesus or scattering? You are doing one or the other, and the Lord is going to hold you responsible for it and reward you accordingly. To scatter against Jesus means much, and no one can afford to do it, but men do so many things they can't afford to if only they would consider it. We should think enough of Jesus Christ, His people and ourselves to do the right. Right alone is going to stand forever. Wrong shall come to naught and the wrong-doers and wicked punished. Our desire and business should be to live right, fill our place in the world as best we can, and if we are unable to do much good we should do at least a little and make the world some better by our having lived. Life then will not be spent in vain.

Of the one who is living for God it is said: "There is that scattereth, (in righteousness, peace, love and goodness of course) and yet increaseth; (in godliness,) and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24). Now which of these classes do you represent, the one that gathers with Jesus, or the one that scatters against Him? O young man, take heed to your ways, if it is the way of evil! It is also the way of death, and you are leading somebody else the same way too. "But the path of the just is as the shining light, that

shineth more and more unto the perfect day." (Prov. 4:18). It is so much better to be in the path of the just than the path of the wicked. In the path of righteousness one is as a shining light for God and humanity, but in the path of evil one is as a darkness to the world. His life is destructive. People stumble over their sins and evil lives and fall into perdition. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. 1:1). Is this text to you "blessed," because you are walking in the paths of righteousness and living in harmony with God?

Let us notice again the text which we quoted at the beginning of this discourse: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

To some it might appear that the text is advising the young man to do as he pleases, for it says: "Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." The writer does not mean, however, to advise the young man to live just as he pleases, to choose evil if he wants to and to gratify the desires of the heart in lust and passion. He knew the

young man could choose to do so if he would, that he is his own free moral agent to decide between good and evil, right and wrong, and that the natural inclination of life is to choose sin rather than righteousness, and to walk in the ways of the heart and in the sight of the eyes. Then he says: "But KNOW thou (if you choose evil, if you walk in the ways of sin, if you give yourself up to lust and its gratification, to walk in the ways of your heart and the sight of your eyes) that for ALL THESE THINGS God will bring thee into judgment." You can take the right or you can take the wrong, you can decide for God or you can decide for the devil, ("choose you this day whom ye will serve") you can obey God or you can disobey Him, you can choose the gaities and frivolities of the world, or the pure, wholesome things of the Holy Spirit, you can do here largely just about as you will to, but be assured that for these things God will bring you into judgment. You shall receive your reward. If you choose to go in the ways of your heart and in the sight of your eyes, to live a sinful "do-as-you-please" life, then you will have to take the consequences. You shall have to reap what you sow, and suffer for wrong doing.

Here comes in the advice then of the writer, and good it is: "Therefore remove sorrow from thy heart, AND PUT AWAY EVIL FROM THY FLESH: for childhood and youth are vanity." It soon passes away, and the more responsible things of life devolve upon us. And we need to begin life

right so we can end it right. Therefore, O young man,

“Grandly begin! though thou have time
For but one deed, be that sublime;
Not failure, but low aim is crime.”

If you would be successful and happy afterwards, and your life a blessing to your country, put away evil from your life in the days of youth. Do right, love righteousness, “grandly begin” by serving God and you’ll never regret it. “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” (Eccl. 12:1.) If you forget God in your youthful days you will, in all probability, not remember Him in after life to do His will; for as we begin life commonly do we end life. Hence with many who have failed in the world, and are without God and hope, is that they forgot Him in their youthful days; and as they sit in the ruins of a misspent life, with opportunities gone, hopes blasted, the bloom and strength of youth vanished, with no hope of ever recalling the past and living life over again, they can say with the poet:

“Of all the sad words of tongue or pen,
The saddest are these: IT MIGHT HAVE BEEN.”

Therefore, young man, so live that life will be a blessing to you and your country, and bring honor and glory to God our Father. “Let your light so shine before men, that they may see your good

works, and glorify your Father which is in heaven." (Matt. 5:16). "Let no man despise thy youth; (because you are spending it in sin) but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." (Titus 1:15). Again, listen and TAKE HEED to this advice: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22). If, however, you have sinned and come short of God's glory in your youthful days, repent and pray with the Psalmist: "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." (Psalm 25:7).

Then say with the poet from a sincere heart of truth and honesty:

"Build thee more stately mansions,
O my soul."

For we are very well aware that

"All are architects of fate
Working in these walls of time,"

and building for eternity, whether a good or bad structure. O young man, you are building for yourself a character, and what kind is it? Do you have a model, a pattern, and an ideal of worthiness and

Christlikeness that you are fashioning from and striving to measure up to? Or is it that you are only building upon the unsound, unsafe, unworthy evils so prevalent in the world? Will your building stand or will it fall? If founded upon Christ it will stand and endure every test, but if founded upon sin it will fall, be assured of this. Be careful what kind of material you use in life's structure. Each day you are building, and so take heed how you build, upon whom you build, whether Christ or Satan, and what you are building out of.

"Our todays and yesterdays
Are the blocks by which we build."

If you have fallen into evils, O young man, cleanse your way, repent of your sins, and follow Christ. The Psalmist asks the question: "Wherewithal shall a young man cleanse his way?" then He goes on to answer it, saying: "by taking heed thereto according to thy word." (Psa. 119:9). So the question we would ask you is, Have you taken heed according to God's word? If not, you should while young more especially than at any other time in life and spend your life in righteousness. Today make your peace, "calling and election sure" with God. Tomorrow may be too late. We know not what a day may bring forth. Remember God to do His will in your youthful days.

CHAPTER XXIX.

ADVICE TO GIRLS.

“Keep thyself pure.”—1 Tim. 5:22.

In the first place let us study the text—“Keep thyself pure.” While this was written by Paul to Timothy as advice to him, yet it is just as important for us today—as important for women as well as men. And I know of no better text in the Bible to preach to you, young girls, than “Keep thyself pure.” If you keep pure, your life will be a blessing to others, an honor to God, and heaven will be your home at last “in the sweet bye and bye.” Jesus Himself said: “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8). Mark you, “they SHALL see God.” Now is that not a precious promise? Is it not worth while then to live a clean life and have a pure heart so we can see God?

“Keey thyself pure.” Nothing is so becoming to you as to keep pure. It is the greatest and most to be desired, since one must necessarily have Christ in the heart to be pure, and “where Jesus is ’tis heaven there.”

It is not the fine and costly apparel you may clothe yourself with, the fine jewelry you may wear, the good manners you may use, the etiquette that may be yours that make life beautiful, worthy, blessed and worth while so much, but it is your puri-

ty. The most becoming possession of a girl's life, and that which commends her to the world and God, is her purity. If the girls of this land would live pure lives I do not know what would do more toward winning the world for God. Purity is power. Purity is wealth, and the world can't gainsay it. Purity is beauty. Purity is Christlike and attracts toward God and righteousness, leading sinners to the "Lamb of God which taketh away the sin of the world."

Girls, "keep thyself pure" above all things. If you lose your purity you lose life's most cherished and precious possession. Love purity. And if you should lose it through misfortune strive to gain it again. Whatever you do "keep thyself pure" by living close to Jesus Christ, and following in His steps, and having His grace in your heart. "Keep thyself pure" wherever you go, whatever position you fill.

Cherish your character above all things and keep it unspotted from the world by walking close to God. Solomon said: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Prov. 22:1). If you are in possession of a good character cling to it. It is worth more than riches, and is more to be desired. A poor girl can keep herself pure, have a good name, and thus own what is worth more than great riches, because character can never be purchased with money. Keeping yourself pure makes you rich—rich in influence, rich in blessing others, rich in peace, rich in

joy, rich in righteousness, rich in spirituality, and finally rich in the glories of heaven and the bliss of angels.

A poor girl is rich whose life is pure, whose character is unspotted, and a rich girl is poor whose life is impure, unholy and is spotted with sin and the evils of the world. Let every girl consider it thus. "What is your life?" We can't measure ourselves by what we possess of the world, but we must measure ourselves by what we are. God doesn't regard one for his wealth, but for his goodness. The rich man went to hell regardless of all his riches, but Lazarus went to heaven regardless of all his poverty, because he was a good man and served God, and the rich man didn't.

"What is your life?" It is what you make it. You mould your own character and fix your own destiny. You fill your own place in the world, whether right or wrong, whether worthily or unworthily. You make your own name and build your own character. No one else does it for you. They may help or hinder you to an extent, but YOU are the main factor in it, the main builder.

"All are architects of fate,
Working in these walls of time."

Then why not be a master-builder, building in righteousness, truth, peace, love, honesty, holiness and Christlikeness, and build for God and heaven and immortal life and happiness? Why not put into your life the best material and build a structure

that shall stand forever? Whatever we are building into life and building upon is to determine what we are to be. Each one is to be tested, and let us so build with the best material, and having Jesus as our pattern and director, that we may stand the test of every examination, being "rooted and grounded in Christ."

"Keep thyself pure." Keep in the way of holiness. Remember that "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18). Be careful what gets into your heart. Solomon gives wonderful advice on this. He says: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). That is, keep your heart "above all keeping," because from it issue your deeds and actions and conduct in life, whether good or bad. Also keep your mind pure. Think good thoughts that will build you up mentally, physically and spiritually. "For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:6-7). "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8). Employ your mind for God. Think good thoughts and live pure lives.

Again, "keep thyself pure." Be careful what kind of company you keep. Many a nice, beautiful, pure girl has lost her character, the jewel of her life, by getting into bad company. You can't long keep pure and upright and keep bad company. Someone has said: "Tell me with whom you associate and I'll tell you who you are." There is lots of meaning and truth in this. We are known by the company we keep. It is an old but true saying, "Birds of a feather flock together." The Bible tells us to: "Be not deceived: evil communications corrupt good manners." (1 Cor. 15:33). Perhaps the new version is plainer: "Evil companionships corrupt good morals." Then "awake to righteousness, and sin not."

Young girls, your character, godliness and purity is your crowning beauty and excellence. Then guard it carefully. To you it should be "a pearl of great price." Be careful what young man you keep company with. He should be honest, good and upright. You can't afford to frequent the company of a young man who drinks, or takes God's precious name in vain, or plays cards, or visits places of ill fame, or whose life is evil and whose character is spotted. No, you should hold yourself higher.

The young man who doesn't walk uprightly, and who would treat you wrong before you marry him will treat you wrong afterwards. You can't afford to trust him. If he would offer a wrong, promising you he would marry you, beware of him. No gentleman, no Christian, will do so. He seeks to destroy

your character, and you need to guard your life, guard your character as a "pearl of great price." He is not the right man or he would regard you as a lady, reverence your character and want you to be innocent and spotless. His life is not pure and honest and upright or he would not offer an impure, unholy thing.

You want to estimate your life and character and your Christian integrity above everything. You can't afford to place your life in care of a man that is wicked, vile, sinful. You need not cherish the hope of reforming him afterward. It might be done, but you can't afford to risk it. Let this be done first, and you should know it is done. If you marry a man hoping to reform him, Christianize him, the probability is the reforming will take place the other way. He may bring you down to sin and sorrow instead of your bringing him up to goodness, righteousness, integrity and a noble standard of manhood. He may reform you from virtue and righteousness to evil and ungodliness. The Bible says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness and unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6: 14, 15). Now which are you going to obey or yield to, man or God? Which are you going to follow, Christ or Satan, the good spirit or the evil?

Your life is too precious to be entrusted into the

hands of a wicked man. He'll rob you, or the likelihood is he will, of your virtue, if you are virtuous, take from you your happiness, cause your womanliness to fade as a flower, and make life miserable. You may love him, but it is better to refrain from attaching yourself to him. You'll suffer less by doing so, although you may be sorrowful for a while. But sorrow, when we do right and follow God, will pass away; but if one does wrong to appease sorrow it only increases it. It's better for a girl to live an old maid than to marry a wild, sinful man that will abuse her and make life miserable. Many girls have realized this when it was too late. No doubt someone is reading these lines who knows it is only too true in their case.

"Keep thyself pure." Follow in the footsteps of Jesus. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, *that ye should follow in His steps.*" (1 Pet. 2:21). "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (Ps. 84:11). "Who shall ascend into the hills of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psalm 24:3-5).

Girls, "keep thyself pure." Guard the pearl of your innocence. Avoid those things and shun those

places that would bring reproach upon your character. "Cease to do evil, learn to do well." Love the society and the companionship that is upbuilding and ennobling. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom. 15:13). "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." "Keep thyself pure."

CHAPTER XXX.

THE GRACE OF JESUS CHRIST.

Dear reader, we want to talk for a little while on a very sweet and consoling subject, namely, the grace of our blessed Lord and Savior Jesus Christ. We believe it would take a long time and much space to do the subject justice, therefore we must confine ourselves to the main branch of the subject and say some things, we hope, to the point in a brief way, yet we trust will be well said, by the help of the Lord, and will enable us to get some thought that will be very beneficial.

In the first place we believe there is no one who can tell all about the grace of Jesus, even though he may be experiencing it fully and delightfully in his soul, because the grace of Christ is so rich and wonderful that language fails to describe it. We can enjoy it in our souls; can have it as a rich and sweet and blessed experience, day after day; can possess it as a priceless treasure and as a boon and as a sustenance of spiritual life, but like many other experiences we only know that it is ours, and when that is said we can say but little more. In fact, we can say nothing more that is more sweet and wonderful and blessed.

The grace of Jesus is His Divine mercy and favor and love toward His people, those who fear Him

and keep His commandments. Were it not for this we would be in a pitiable and hopeless condition, groping our way through life without a sunbeam to lighten and brighten and cheer the way in which we travel. The wretched and miserable sinner hears the words: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," and it sends a thrill of hope through the soul to realize that he, though "dead in trespasses and in sins," is not shut out from Divine mercy, but that it reaches all classes and all kinds of people on the globe. For we read that God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. And, then, when the sinner yields to the gentle and tender wooings of the Holy Spirit, and surrenders himself completely, soul and body and all to the Christ of our salvation, he feels the sacred cleansing power of God pass through the very soul and knows that he is redeemed from sin by the blood of Calvary's Lamb, and he can then truthfully say: "Bless the Lord, O my soul, for I'm redeemed, I'm saved, I'm set free by the Truth, and my soul is rejoicing in the Lord. I'm a new-born creature in Christ,—praise His dear name!" Then can he truthfully say with the poet,—

“Amazing grace! how sweet the sound

That saved a wretch like me!

I once was lost, but now am found,

Was blind, but now I see.”

And as he goes on serving and living for the Lord

he realizes that the grace by which he was saved, was redeemed from sin and ruin, is sufficient to keep and sustain him in every trial, on every battle field, in every conflict and ordeal through which he passes. Even amid the bitterest moments of life, when temptations and persecutions arise, when the cross seems heavy to bear, and the mountain is steep to ascend, and the foe is pressing close upon him and waging a desperate fight, he leans sweetly and comfortably and with perfect self-control upon "the everlasting arms," and his very soul melts into joy as he sings, trustingly, truthfully, and confidently:

"Through many dangers, toils and snares,
I have already come:
'Tis grace has brought me safe thus far,
And grace will lead me home.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."

Then he takes "the sword of the Spirit, which is the word of God," and reviews again the precious promises of the Father. He reads what the Lord Jesus said to Paul when he prayed thrice that the thorn might be removed from his flesh: "My grace is sufficient for thee." He knows that God is no respecter of persons, and that there "is no variable-ness, neither shadow of turning" with God; that He "is the same yesterday, and today, and forever," and

that if His grace was sufficient for Paul it certainly is sufficient for him. Again he reads: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10. And perhaps through his tear-bedimmed eyes he reads these sweet and consoling words of the Master: "Lo, I am with you alway, even unto the end of the world." Praise God!

As the "follower of the Lamb" goes on trusting in Him he knows beyond the shadow of a doubt and most assuredly that "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." He realizes by actual experiences that the Lord is strong to deliver His people, and that He, too, is a "very present help in trouble." And again he reads: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16. Again, he reads the comforting words: "In that he himself (Jesus Christ) hath suffered being tempted, he is able to succor them that are tempted." Hebrews 2:18. Then he turns to one of the sweetest, most blessed promises in the sacred old Book and reads: "There hath no temptation taken you but such as is common to man: but God is faithful, who

WILL NOT suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Then he lays aside the precious Volume, drops upon his knees and thanks the Father for all these sweet, comforting, soul-cheering promises, prays fervently that he may be kept in the hollow of His hand, in the straight and narrow way; that his foot-steps may be planted, day after day, toward the celestial city of God, eternal in the heavens; and with a simple, child-like faith he arises with every doubt and fear removed and banished, and still clinging more closely and firmly to the Rock of Ages he exclaims with the poet,—

“My heavenly home is bright and fair,
I feel like traveling on;
No pain nor death can enter there,
I feel like traveling on.”

Thus the child of God goes on with victory in his soul, realizing that “The angel of the Lord encampeth round about them that fear him, and delivereth them.” Psalm 34:7. Though storms may howl and rage, foes may besiege, severe persecutions may have to be endured, his faith may be tried in the fiery furnace or the lion’s den, yet the child of God stands undaunted and unshaken like the solid rock at whose base the surging billows roll. The child of God rides the tempest-tossed sea of life safely and securely and confidently, and rests as sweetly and nestles as hap-

pily in the Savior's arms as the innocent babe that rests on mother's breast; for he knows that round about him are "the everlasting arms." Hence he can say with the Psalmist: "I will fear no evil: for thou art with me."

Then if asked why life to him is so sweet, and fear, worry and dread seem never to trouble and annoy him, he replies: "The Lord is for me and with me, and His grace sustains me. This accounts for it all,—praise God!" Yes, "glory to His name" forever.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be.
As long as life endures."

CHAPTER XXXI.

LET US FORGET.

There are many things in life that should be forgotten, and to forget them is a noble trait of character. The apostle Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. Our lives will never be perfect, and we will never measure up to the fulness of real and genuine Christianity, and will never be really happy, until we learn and strive to forget "those things which are behind." We can never "rejoice evermore," nor be noble-hearted and sweet-spirited, with unpleasant things in our memory that should be forgotten, and forgotten forever. It should be a part of our business, a part of our life, to forget the things that are unpleasant and would hinder us from being good and sweet and gentle and Christlike. With our minds filled with bitter memories and our heart filled with malice we are most miserable creatures. Hence the necessity of forgetting.

If someone has spoken unkindly or talked idly about us in the by-gone days, let us forget it. If someone has done us a wrong deed, let us forget it. If someone has persecuted us and cast our name out

as evil, let us forget it. If someone has scorned us, let us forget it. If someone has wronged us, oppressed us, misjudged us, hated us, let us forget it. Remember Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45. Oh, reader, it means much indeed to measure up to this Scripture by putting it into actual practice! Ask yourself the question: Am I doing this? Am I obeying His commands and following "in His steps?" Have I denied myself the inclinations of my own stubborn will and the things that are of the flesh and the devil, and am I taking up my cross "daily" and following Him? If you are not doing these things you are not His disciple.

Whether it be our own mistakes and evils and blunders and shortcomings, (and all of us have them), after we have got forgiveness, let us forget them. Or whether it be the evils, sins, crimes, weaknesses and wrongs and failures of others, let us forget them; and with the apostle Paul, "reach forth unto those things which are before," and with an honest heart "press toward the mark for the prize of the high calling of God in Christ Jesus." There are too many good and sweet and important things with which we can fill our minds, and which will enable us to be Christlike, for us to remember and reflect on those things in the past that are bitter and

have a tendency to stand between us and God, and make life sour, and darken the way that leads to things heavenly and Divine. Oh, let us forget them! Jesus, blessed Jesus, help us to forget them for Thy "name's sake."

As Henry W. Longfellow has said,—

“Let the dead past bury its dead;
Act, act, in the living present,
Heart within and God o'er head.”

To forgive one another and then forget that which we have forgiven is Christlike. To forget the bad and remember the good is a characteristic we should long and pray to have, and never feel satisfied until we are in possession of it. In order to be successful we must “lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.”

The following beautiful lines, by Susan E. Gammon in the *Christian Advocate*, are not out of place just here:—

“Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us
Let us forget.

“Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us
Let us forget.

“Let us forget our brother’s fault and failing,
The yielding to temptation that beset,
That he perchance, though grief be unavailing,
 Cannot forget.

“But blessing manifold, past all deserving,
Kind words and helpful deeds a countless throng,
The fault o’ercome, the rectitude unswerving,
 Let us remember long.

“The sacrifice of love, the generous giving,
Where friends were few, the handclasp warm and
 strong,
The fragranee of each life of holy living,
 Let us remember long.

“Whatever things were good and true and gracious,
Whate’er of right has triumphed over wrong,
What love of God or man has rendered precious,
 Let us remember long.”

CHAPTER XXXII.

“PICK YOURSELF UP.”

In his book entitled “Character Sketches” Dr. Lofton has a chapter headed “Pick Yourself Up.” The book itself is full of real, good, common sense and is a master-piece from a great and good man, and is well worthy to be read and studied. This particular chapter, “Pick Yourself Up,” is what we have selected as a subject for the Quiet Corner this week, and we believe it is very appropriate for a number of our readers. Some are down in life, we presume, and need to pick themselves up and be men and women who may be a blessing to themselves and others.

In this chapter of which we speak there is a picture, illustrative of the subject. It shows a man who is down, or has been, and is recovering himself and rising. Whatever his misfortune may have been we do not know, but evidently he has been unfortunate. In his case whoever was to blame for his fallen and unfortunate condition we cannot say, but probably himself mostly, as is commonly the case with the fallen, while no doubt others had quite a part in it, which is also commonly true. There are some characters around the man trying to hold him down even in his endeavors to rise. This pictures the lives of many people. When anyone has fallen

in life, whether by their own sins and misconduct, or by that of others with whom they have associated, and then try to rise again there is some character that will try to hold them down. Somebody with prejudice, envy, malice or jealousy will oppose them, and if possible hinder them from regaining their feet and rising to some honorable position and place in life in the social, financial, business, or spiritual world. And if I mistake not, some are helping the man to rise.

However, the man is picking himself up. He's rising in spite of those who oppose him, because he has the will to do it, the desire to be a useful man, a purpose in life worth while, and God and justice and right are for him to help lift him up. In spite of obstacles and oppositions, surroundings and poor opportunities, the unfortunate man or woman, boy or girl can rise in life, if only they try with all their might, especially by yielding themselves to God. All the devils can't keep the person down who submits himself entirely to our heavenly Father whose purpose it is to rescue and save. The unfortunate may not gain any great standing in the world, and yet he may; he may not have any special degree of success in the matters and affairs of this world, and yet he may; but he *can* have the approval of God in his life, the grace of Jesus in his soul, victory over the world and the devil, and go to heaven when he dies, which is best of all, and be fortunate forever. He can pick himself up, and it is the will of

God that he do so, and He stands ever ready to reach to him a helping hand. In sympathy and love our Father in heaven condescends to the most degraded, offcast, forsaken, unfortunate character on earth who calls upon Him in sorrow and repentance.

If others do not care for you in your misfortunes and failures of life, God cares. He loves you still, and longs to pick you up. When others oppose you as you try to rise to manhood and womanhood, right and Christianity, God will help. When others forsake you, God won't when right is your aim.

Once a sinful adultrous woman was brought to Jesus, and Jesus said to those who brought her: "He that is without sin among you, let him first cast a stone at her." Then Jesus stooped and wrote on the ground, and when He "had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:7-11.) Jesus forgave the woman, but told her to sin no more.

So, unfortunate one, Jesus will forgive. It is His business to do so when we call upon him. Then trust your case in His hands. God loves you still, despite the sins and failures of your life. Yes, He loves you. "God is love." Cannot you say,—

"I am so glad that our Father in heaven
Tells of His love in the book He has given;

Wonderful things in the Bible I see:
This is the dearest, that Jesus loves me.

Chorus.

"I am so glad that Jesus loves me,
Jesus loves me, Jesus loves me,
I am so glad that Jesus loves,
Jesus loves even me.

"Though I forget Him and wander away.
Still He doth love me wherever I stray;
Back to His dear loving arms would I flee,
When I remember that Jesus loves me.

"Oh, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
'Oh, what a wonder that Jesus loves me!'

"Jesus loves me and I know I love Him,
Love brought Him down my poor soul to redeem;
Yes, it was love made Him die on the tree,
Oh, I am certain that Jesus loves me.

"If one should ask of me, how could I tell?
Glory to Jesus I know very well;
God's Holy Spirit with mine doth agree,
Constantly witnessing—Jesus loves me.

"In this assurance I find sweetest rest,
Trusting in Jesus I know I am blest:
Satan dismayed, from my soul now doth flee,
When I just tell him that Jesus loves me."

Dear one, if you are down, "pick yourself up." There's room higher up in life for you. Look up and see, rise and attain it. If you will try to get up, try to be a man or a woman upright and honorable, there will be somebody in whom you will find help and encouragement even beside God. It is my pleasure to help those who are down to rise again, for I know it is a great work to rescue souls for Jesus.

Some of our best citizens, and some of our best and strongest men and women of God, have been and are those who were once fallen and picked themselves up, or else were picked up and rescued by somebody else. The poet says,—

"No shame-faced outcast ever sank so deep,
But yet might rise and be again a man."

Even the sot drunkard can lift himself out of the slough, and by God's help, and the help of some other kind friend, "rise and be again a man," a useful man, a sober, noble, moral, and spiritual man. A man that is influential in his country for its up-building, helpful to his neighbors, and helpful to the young people in encouraging them to live good, sober and righteous lives. A gambler can reform, pick himself up, gain the confidence of the people, and give such admonitions against sin and set such examples of righteousness that his life will be admired and appreciated, and he can be happy in his consciousness of right-doing and right-living, with the Holy

Spirit bearing witness to his soul that he is a follower of Christ and a possessor of spiritual grace.

The profane man, the rogue, the liar, the tattler, the hypocrite, the adulterer and fornicator, the dishonest wretch, or any kind of fellow who is down in sin, fallen low in debauchery and dissipation, looked upon with contempt by their fellowmen, and passed by almost unnoticed by society and the more aristocratic and high-up class of people, can pick himself up and "be again a man." When one sets a determination to reform, and make his life profitable, live for God and serve Him, he can do it because he has God and right on his side, and this will win one's way upward. Thank God.

Reader, if you are down in sin and unfortunate, pick yourself up. Take courage. Remember your case is not hopeless—not by any means. Others have come up who were as much fallen and maybe more so than you are, and have made successful and honorable men and women in the world, and wielded a great influence for God. Look about you and see. The devil will hold you down if he can, but don't submit to him. God is for you, the best people are for you, and all that is just and right is for you if only you will grasp it. You can be a blessing yet to somebody. If you should win only one soul for Jesus, set one good example that would cause someone to live for the Master, you shall not have lived in vain. While the past of your life may be dark with sin, yet turn to the Christ who is able to save "unto

the uttermost" all who come unto Him and make the future to them bright and hopeful.

"Pick yourself up." Don't cast yourself away and be a failure forever. To do so is radically wrong. It is not treating yourself, your country and your God right. You have a talent or talents that are valuable, and if utilized will be a blessing and a benefit to the world. Use your gifts and your ability profitably. You do not even know what wonderful success you may achieve yet and how far you may advance in godliness. Try and see. "Let the dead past bury its dead" and make the future bright with golden deeds, honest endeavors to serve God, which will give you a noble standing again among the best of people, and will confirm your faith in the Lord Jesus Christ and brighten your hope for the "Glory Land." Well, Amen. May the Lord's blessings be upon you, and may we meet in heaven.

Yours for fallen souls,
WALTER E. ISENHOUR.

CHAPTER XXXIII.

THE UNFRUITFUL WORKS OF DARKNESS.

“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”—Eph. 5:11.

To have no fellowship with evil, no part in the unfruitful works of darkness, but rather reprove them, should be a mark of distinction between the church and the world. The church should be as a “city set on a hill” to give light unto the world, which cannot be hid. There should be no mixing on the part of the church with the evils of the world, no blending with sin, no fellowship with sin, no compromising with Satan, but she should be pure and undefiled, standing for higher things than the evil world around, that God “might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish.” (Eph. 5.27.)

Reader, church member, are you obeying the command of the text—“Have no fellowship with the unfruitful works of darkness, but rather reprove them?” If you are, well and amen: if you are not, woe and take care! “Tribulation and anguish, upon every soul of man that doeth evil.” (Rom. 2:9.) What does this mean—“tribulation and anguish?” Does it not mean distress and great pain, sorrow and suffering, either in body or mind, soul or spirit?

Then we should have no fellowship, no companionship, and keep no company, nor mingle with and partake of the unfruitful, unprofitable works of darkness. Rather than partake of the works of evil and associate our lives with them we should reprove them, rebuke and denounce them. Our very lives should be an open rebuke to sin and the devil, and a reproof to the evil, unfruitful works of darkness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15.)

However, the following language of the Master tells the life story of many people who fellowship with the unfruitful works of darkness: "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hatheth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:19-21.)

Therefore a sinner and a "sinning religion" fellowships with the unfruitful works of darkness. But listen: "This then is the message which we have heard of Him, and declare unto you that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:5-7.) Yet we find those who say they are Christians—Christlike—and in the meantime they say and do things they know are wrong, things that are ungodly, have fellowship with the sinful, partake of their sins, walk in forbidden paths, fight holiness and sanctification, have fellowship with the unfruitful works of darkness, rather than reprove them, violating this sacred commandment, and then say that Zion is such a hard road to travel, that it is so hard to live right, etc. Yes, "the way of transgressors is hard." (Prov. 13:15.) All who have fellowship with the unfruitful, unprofitable works of darkness have a hard time of it here, with worse to follow, unless they get right with God and walk in the light of righteousness and godliness.

When God says: "Have no fellowship" with a thing, and we go on and fellowship it, we can be assured that the consequences are not going to be very pleasant and never desirable. So then we must not partake of evil men's deeds and so-called pleasures

and works of darkness, lest we suffer for it, both here and hereafter. Suffering always follows sin.

“O house of Jacob, come ye, and let us walk in the light of the Lord.” (Isa. 2:5.) “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” (Isa. 3:10, 11). “They are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the light is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.” (Job 24:13-17).

Again in Isaiah we read: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him.” (Isa. 5:20-23). And yet, in the face of open truths and the warning of conscience, men do these things.

They call evil good, and good evil; they put darkness for light, and light for darkness; put bitter for sweet, and sweet for bitter; they are wise in their own eyes, and prudent in their own sight; they drink wine and strong drink, oppress the righteous and justify the wicked. But the Lord says to them "Woe!" and it means trouble.

Men have fellowship with sin, hold up "sinning religion," fight the blessed theme of Holiness, mingle with the unfruitful works of darkness, preach that "there's none good, no, not one," and notwithstanding say they are Christians. This is rather strange, isn't it? We do not quite understand such. They are either quite ignorant of what the religion of Jesus Christ is, or else square out falsifying. Which? The text says emphatically: "Have *no* fellowship with the unfruitful works of darkness, but rather *reprove* them." Now when anything is unfruitful it means it is barren, does not profit, doesn't pay. And Jesus said: "Every branch in Me that bareth not fruit He (the Father) taketh away." (John 15:2.) So if we are to abide in Him we must be fruitful. The works of darkness should have no place in our lives. Our duty, and the requirement of God, is that we separate ourselves from the evils of the world, come out from among evil-doers and unbelievers, be not again entangled with a yoke of bondage, walk "in the paths of righteousness for His name's sake." "abstain from all appearance of evil," and be faithful unto death.

Let us notice the following Scripture found in 2 Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

Some people will have fellowship with the evils of the world—"the unfruitful works of darkness"—and say there's no harm in it. They can play a game of cards, take a social drink, visit questionable places, mingle with the sinful, go to dances, go to the theater, engage in idle games, and argue, "No harm in it." Yes, my friends, there is. The Bible is plain on it—"Have no fellowship with the unfruitful works of darkness." What is such but evil and works of darkness? They don't profit a man spiritually, never win souls for God, don't do any good, and I've always been told that what there is no good in there is harm in it. Paul tells us even this: "Abstain from all appearance of evil." (1 Thess. 5:22). And these things certainly have the appearance of

evil, and are evil. What kind of people do you find in these places, and partaking of these things? Do you not find the worldly, pleasure-seeking, sinful, ungodly, unrighteous, unholy class of people engaged in such. Of course you do, and you are obliged to admit it. Then you say: "No harm in it." Can you say that conscientiously, honestly, sincerely? Now just be truthful and say, "No." What have we just read? "Wherefore come out from among them, (the worldly, sinful, ungodly) and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now isn't the Bible plain on it, and you believe the Bible, don't you? Yes, you say you do, but why don't you obey it? Only those who do God's will are going to enter the kingdom of heaven. (Matt. 7:21).

I can prove to you that lots of things you do are wrong outside of what the Bible says. Now suppose the preacher should play a game of cards, drink a social glass of wine or whiskey, keep company with worldlians, go to places of amusement like you, engage in frivolity, go out pleasure riding on Sundays, you would say it's wrong, wouldn't you? Of course you would. You would say that he is out of his place. You wouldn't have but very little confidence in him, and his preaching wouldn't have much effect on you in the way of causing you to turn from your sins and seek God. Then if it is wrong for the

preacher, which it is, we admit, it certainly is wrong for you. Must the preacher live a better life than you in order to get to heaven? Must you not travel the same road he travels, (the Narrow way) follow the same Christ, abstain from the same sins, before you are to be admitted into heaven, in which no sin ever enters? Now consider it and see if we have not told you the truth.

Let us notice another Scripture found in James 1:27: "Pure religion (religion that is undefiled by sin) and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to *keep himself unspotted from the world.*" Then if one doesn't do as this text says he hasn't pure religion. We must keep ourselves "unspotted from the world" before we are Christlike. If all who profess today to be Christians would only live up to their profession, live up to their privileges, there would be quite a difference in the world to what there is now. The trouble is so many have only a mere profession and not a possession of "pure religion." They fail to keep themselves unspotted from the world, but have fellowship with the unfruitful works of darkness, hence the world has no confidence in them, and they are a hindrance to the cause of God rather than a help. We are known by the company we keep, by the deeds we do, by the fruit we bear, and by what we fellowship.

Let the Bible speak to you again: "Be ye therefore followers of God, as dear children; and walk in

love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Be not ye therefore partakers with them.* For ye were sometimes darkness, but now are ye light in the Lord: *walk as children of light:* (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. *And have no fellowship with the unfruitful works of darkness, but rather reprove them.* For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled

with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." (Eph. 5:1-21).

CHAPTER XXXIV.

“CLOSE TO THEE.”

“Thou, my everlasting portion,
More than friend or life to me
All along my pilgrim journey,
Savior let me walk with Thee.

“Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

“Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee.”

These verses, from the pen of Fanny J. Crosby, are precious to me. They express the sentiments and desires of my heart. I want to live close to Jesus every day and every hour. My desire is to walk with Him “all along my pilgrim journey,” and have the “blessed assurance” that “Jesus is mine.” Nothing gives such comfort to the soul as sweet communion with Him, and following His steps. He supplies the need of the hungry soul, and fills it with a “foretaste of glory divine.” Bless His holy name.

“Oh, that men would praise the Lord for His goodness, and for his wonderful works to the children of men!” The child of God can truthfully say with David in his beautiful Psalm: “Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever.” (Psa. 23:6).

“Saviour, let me walk with Thee.” This should be a constant prayer that we breathe forth. It should come from the heart, and would then reach the heart of God. To walk with Him is blessed. The soul finds peace that “passeth understanding” in following in the paths of righteousness which He makes for us to travel in. Whether we are well or sick, rich or poor, strong or weak, fortunate or unfortunate, when we are walking with Jesus it is all well. We can say with Job: “I know that my Redeemer liveth.” (Job 19:25). He whispers peace to the mind and the spirit. He helps us in our infirmities, bears us up in times of temptation, makes us patient in the hours of trial and persecution, and whispers, as it were, “Peace, be still.” His presence in the soul is more than all the powers that are assembled against us. The question is asked: “If God be for us, who can be against us?” (Rom. 8:31). Again, Paul tells us: “We know that all things work together for good to them that love God.” (Rom. 8:28). Praise His name, if we are walking with Him all things are working together for our good.

“Thou, my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Savior, let me walk with Thee.”

To the Christian He is his “everlasting portion.” God lives forever. And to the one whom He saves from all sin, and who walks with Him, and endures unto the end, He will give everlasting life, peace, joy and glory. And He is to us “more than friend or life.”

“There’s not a friend like the lowly Jesus,
No not one! no not one!”

No friend will be so true to us, and do so much for us, as Jesus. No one can. He is able to do what even our dearest friends can’t do. He can save us from sin and take us to heaven. Then we pray:

“All along my pilgrim journey,
Savior, let me walk with Thee.”

Not a part of our “pilgrim journey,” but all of it, we want to walk with the precious Savior. We want to evermore abide near Him. Our heart cries: “Nearer, my God, to Thee.” We feel so much the need of a close walk with Him, as we behold the dangers to which we are exposed, and see the perilous times in which we are living.

It’s beautiful to walk with God. I used to know a saintly woman who walked with Him until her life became one of splendor. She was so consecrated

upon God's altar that she breathed a spirit of prayer, and became a soul-winner of no little consequence. Her life was a benediction, and so far as I know, is yet today. She delighted to live close to her Lord and Master, and He delighted to bless her. And it is just like Him to do so. Every true, loyal child of His gets many of His richest and sweetest blessings.

“Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.”

The Christian is not looking and praying for ease or worldly pleasure. He knows it is not in harmony with God, hence he must avoid it and aspire for the things that are spiritual. In fact, as he partakes of the goodness and blessedness of God and the Holy Spirit, with the consequent joy, peace and happiness that results therefrom, he can truthfully and joyfully say in the language of the song:

“I am drinking at the fountain
Where I ever would abide,
For I've tasted life's pure river,
And my soul is satisfied.

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

Neither does the Christian pray for fame. If

God wants to give him fame as he serves Him it is well and good, and he accepts it as such, in the meantime giving Him all the glory. But the true Christian's object is not for fame, but it is to please God and do His will. He wants, above all, to live for Him, labor for Him, toil, and if needs be, suffer for Him, and walk with Him, and at last die in Him in the full triumphs of faith and go shouting home to glory. Thus can he say:

"Gladly will I toil and suffer,
Only let me walk with Thee."

However, before we ever reach the final goal of life eternal there come to us sorrows, and we have to pass through shadows and dark scenes, and so we can really say and pray again:

"Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee."

It will be beautiful and glorious, sweet and blessed to enter "the gate of life eternal" with the Lord, after having passed through "the vale of shadows" here, with all its pains and sufferings, heartaches and sighs. Then can we more fully understand the passage of Scripture that says: "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4).

The other day one of our neighbors sent for me

to come and see him. I went and found him dying. He was one of my friends and also a brother in Christ, having surrendered his life to God only a short while ago. He knew that he was going, and would soon be at home with Jesus. It was a scene never to be forgotten. We prayed and he prayed. He talked to those around him and asked them to meet him in heaven. We were crying, but no tears were in his eyes. God must have wiped them away. He could talk to his mother and his loved ones as they came to see him and speak a last word. He was conscious. I asked him if he wanted to live and he said: "No, not now. I have suffered so much." Evidently he realized his sufferings were soon to be over. He was getting nearer God. Closer and closer he drew as the moments passed by. Again I said to him: "Is there anything more you want with me, or want to say?" "Yes," he replied, "I want to tell you good-bye," and reaching out his hand I grasped it for the last time on earth—the last time. But when I reach heaven I'm expecting to see him again and take him by the hand, never more to part and say, "good-bye." That will be a happy time when we meet again our friends so dear, whose departure here rent our hearts with grief. The song says: "Won't that be a happy meeting?"

I took my departure from the bedside of my dying friend, as I was very unwell myself. In a little while he called for the song, "Home, Sweet Home," which goes like this:

“Fathers have a home, sweet home,
 Fathers have a home, sweet home,
 Fathers have a home, sweet home,
 Lord, I want to join the angels beautiful
 home.

Chorus.

“Beautiful home, sweet home,
 Beautiful home, sweet home,
 Beautiful home, sweet home,
 Lord, I want to join the angels beautiful
 home.

“Mothers have a home, sweet home,
 Mothers have a home, sweet home,
 Mothers have a home, sweet home,
 Lord, I want to join the angels beautiful
 home.” etc.

Just before going “hence to be no more in this world” he saw his father he said, who had died some years ago in a beautiful room—one of the heavenly mansions. Then, speaking to his mother, he told her there was a place for her. Soon, quietly and peacefully he passed out to be with Jesus, his Redeemer, who had so recently saved him from his sins. “Precious in the sight of the Lord is the death of His saints.” (Psa. 116:15).

“Lead me thro’ the vale of shadows
 Bear me o’er life’s fitful sea;
 Then the gate of life eternal
 May I enter, Lord, with Thee.”
 Amen, and Amen!

CHAPTER XXXV.

“A CONSCIENCE VOID OF OFFENSE.”

“And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.”—Acts 24:16.

This text is from our beloved Brother Paul. To say the least he was a great and powerful man. His life has blessed the world in a very great measure, and still continues to bless. Great men never die, and neither do good men—men of God—die. They pass out of the world, it is true, but their influence lives after them to bless the lives of others, and their spirits return to God who gave them. (Eccl. 12:7.)

To take example after good and great men, and give heed to their teachings, is worth while. Especially when men are chosen of God as a living example, as witnesses, as teachers, leaders and authors. If we take pattern after the good and great, we too may be good and great; but if we take pattern after the vile and sinful, worldly and ungodly we will be as they are. Which of these classes is your example? On your choice depends your success or failure for time and eternity, generally speaking. Which will it be?

Now Paul said: “Herein do I exercise myself, to have always a conscience void of offense toward

God and toward men." In order to attain life's best physically, mentally, morally and spiritually, as well as to succeed along any line worthy of pursuit, one must exercise himself in that direction. And to make a physical, mental, moral and spiritual wreck people exercise themselves toward that condition in life, by sinning, dissipating, wasting time, talent, opportunity, manhood and womanhood. Exercise in building life, and attaining life's best, noblest, holiest and most worthy and to-be-desired counts more than we are aware of and more than I am able to tell. To exercise one's self in righteousness, after having exercised himself in coming to God and repenting of his sins, and to use the means of grace which God has provided for all who will serve Him, and to persistently walk "in the paths of righteousness for His name's sake," this counts for the Christian's success and his consequent happiness resulting from it. While on the opposite side, to exercise one's self along any line of evil, whether profanity, or adultery, or covetousness, or dishonesty or fraud, or falsifying, or stealing, or evil speech, or worldliness, or foolish jesting, or what not, tends to degenerate and take from life its noblest, holiest, purest and best. Whatever men practice, whether good or evil, and give continual exercise therein, is what they grow into. It gets a stronger hold upon life each day, and really becomes a part of the man, as it becomes instilled into his very being; and if it be sin nothing less powerful

than the blood of Jesus Christ can cleanse and purify such a life. Reformation and moralizing and self-righteousness can't do it, but the blood of Christ can.

“What can wash away my sins?

Nothing but the blood of Jesus;

What can make me whole again?

Nothing but the blood of Jesus.”

Now, then, if any one wants to prepare himself for a certain work or profession he exercises himself to accomplish the end or aim he has in view. If he wants to establish in his life some noble trait of character he exercises himself and uses every means possible until it is accomplished. He uses the means God places within his reach. If he wants to overcome some evil habits, some bad characteristic of life, some sin or sins that prey upon his life, soul and body, and root out every besetting evil, he exercises faith in God and his own will and determination until success crowns his faith and efforts and he stands a victor over self, the world and the devil, though sometimes it takes even years of incessant effort and patient work and true faith in God and a will never to give over until the work is done. Yet it can be done by being faithful to God and fighting with all one's might the evil. And it is the privilege and duty of each one who has some bad principle, or disposition or habit, or besetting evil, or ill temperament in life to overcome it, by God's help. It can be done. Nothing baffles the skill of God when

we yield ourselves unto Him and faithfully and heroically do our part.

Many people have a very bad temper which gives them, and those around them, more trouble than anything else. This evil is more prevalent perhaps than almost any other in the lives of so many people. I believe it is the most common, or one of the most at least of all evils. We find it among all classes of people. Christians as well as sinners, poor as well as rich, and it is one that seems to be very hard to manage. So many people would be real good if it were not for their bad temper, which runs away with them and causes them to do and say so many things that are wrong. The Holiness folks say (and God bless them) that it just takes the "second blessing," or entire sanctification, to get it out of one's life, and no doubt they have it right. We find so many good people and even Christians that have an awful time with their temper. It gets the best of them so much, and as John Hatfield said, they have to go out and take their "painkiller," or repentance, as often. The "old man" is so hard to manage that they have many a tussel with him, and so often he gets the best of the tussel. Such folks need to go down on their knees and wrestle with God until He kills the "old man" or carnality, or "imbred sin," and casts him out of the heart and then they won't have any more trouble with their evil temper. However, to exercise one's self in fighting temper, even though he be a sinner, and just keep quiet and not

say anything when he gets mad, he can suppress it to a very great extent so it will not give him much trouble. In such trials one should always keep quiet, say nothing, and walk away and get alone, and soon it is over. But if the devil can get a fellow to give vent to his anger and say harsh words and "cut a shine" he is only feeding his temper and it gets a stronger hold upon him each time. How many dear souls are victims today to an ill temper because they have given away, and given away to it so much and so long, rather than fight it and keep it suppressed by God's help, or go deeper and have it killed out entirely by the power of God.

Again, so many dear souls are so easy offended. Just a little cross word touches their feelings and they are all wrong, and have their lip down. And with lots of folks take offense and you don't know what it is all about, and they'll go around pouting. Of all the devil's problems this is one of the hardest to solve. You don't see any beginning place, and of course you can't see the end. To have folks offended and you don't see any cause and can't tell what on earth it is about, gets a fellow "wool-gathered." About the only plan I know of is to be still and let them pout it out, or walk up to them and ask them the trouble. Now then, such folks certainly are unpleasant to deal with, and the good Lord knows, and they know themselves, that they need to take a lot of spiritual medicine and much exercise to overcome the terrible disease, the evil

nature. They need to "exercise themselves to have always a conscience void of offense toward God and toward men." They get offended at God about the cold and the heat, the rain and the storm, the drouth and the crops, the summer and the winter, the wars and the destructions, the condition of the world and the church, when they ought to realize that God is not to blame, but just such "fellers" as they are, and the vile of the world are to blame. They should be thankful that God does not deal with them according to their sins nor reward them according to their iniquities. But so much of the time such souls want to blame God, or somebody else, when they are much to blame themselves, and God never.

Then their conscience is so easily offended at their fellows. When they go to church they get offended at the preacher, get offended in the Sunday school, because somebody differs with them in opinion or crosses their views. They get offended at the ways of others, and think they have been mistreated, or overlooked and slighted. They get offended at work or play, at home or abroad, at the papers and at politics, notice every little thing that is said or done, which we should many times pay no attention to; for to live right we have to overlook the many things in the way of faults and mistakes in the lives of each other, because we are all human and make blunders and mistakes. Now we know there is much about the easy-offended conscience that is not right. We ought to so cultivate and ex-

ercise our conscience by God's help, until we can scarcely be offended when even we know someone is trying to offend us much less when they don't mean to. And I believe it can be done. We find some people who won't hardly get offended at anything said about them or done against them. They bear it patiently and rejoice because it is only a lie, and that they suffer for Jesus' sake. O I tell you, to have a conscience void of offense is no little possession. It is Christlike and befitting to every Christian. We should exercise ourselves to this end that we may reach just this place in life. Paul said: "Charity suffereth long, and is kind." Again, he said: "Bear-eth all things,endureth all things." (I Cor. 13th chapter.) Therefore if one has a conscience easily offended it proves he is not in possession of charity or divine love, hence is destitute of even the first fruit of the Spirit, according to Paul in Galatians 5:22.

Every one who has a conscience easily offended needs to take a great deal of patient exercise to overcome it. In the first place they need God, and they need to pray much, and they need to cultivate patience, self-control, be watchful, keep quiet under provocation, guard their tongue; and a good plan would be to get alone and read and pray, or think on something else that is soothing and peaceful. There's no use of people giving way to offenses. It shows weakness, and that the devil has them much under his control. And if Paul could overcome an

offensive conscience, by God's help, of course we can, as God is no respecter of persons and will help us just as he did Paul, and the same is to us: "My grace is sufficient for thee." But of course we must use that grace. It makes no difference how much grace God has for us if we don't use it, it is no benefit to us. And again, if a powerful man of God like Paul had to exercise himself "to have always a conscience void of offense toward God, and toward men," of course we surely need to even though we don't have offenses to bear like he did, yet we have plenty, at least we all think so.

Now, then, dear reader, if you are peevish and irritable, and always ready to be offended and easily insulted, you are not right. Plainly so. You are more to blame than the other fellow. God isn't to blame, the other fellow is not so much to blame, but *you* and the devil are. And you just need to overcome yourself and the devil. And if you can be master of your own life, mind, spirit, soul, conscience, by God's help, through exercising faith in Him and using the grace He has for you to be used, it will not be but very little trouble to overcome the outward conditions that surround you which may be brought to bear against you. The main thing is for one to be right within, to have a clear conscience and one void of offense, and then the devil on the outside doesn't give him much trouble. As long as he keeps him out of his heart he is safe. Bless God. But the devil within and the devil with-

out, and all around, is something fearful. Lord, help us to be right within and have always a clear conscience in Thy sight, and one void of offense toward Thee and our fellowman.

May Jesus bless you, dear reader, and may you exercise yourself in over-coming every evil in life, every bad habit, every trait and disposition, nature and characteristic, and may you have a conscience void of offense, and be strong to live for God. Let us endeavor to say and do with our beloved Brother Paul: "Herein do I exercise myself, to have always a conscience void of offense toward God and toward men."

CHAPTER XXXVI.

FAITH.

“Have faith in God.”—Mark 11:22.

Faith is one of the essentials of Christianity. Apart from faith no one can be a Christian. In the first place it takes faith in God the Father and Christ the Savior to be saved. “For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” (Heb. 11:6). So faith must be exercised—is absolutely necessary—in seeking one’s pardon and forgiveness of sins, and the salvation of the soul. Faith to believe there is a God and there is a Christ who is the Son of God, and who saves from sin all who rightly repent and call upon Him. And to increase our faith let us read what the apostle Paul says in Heb. 7:25: “Wherefore He is able also to save them to the uttermost that come unto God by him, (Jesus Christ) seeing He ever liveth to mak intercession for them.”

Bless the Lord! I’m glad He is able to save. If He were not able to save the sinner from his sins he would be in a hopeless condition. But while He is able, yet it takes faith on the part of the unsaved to wrought the change. Repentance and faith is the sinner’s part; saving is God’s part. “He that believeth on Him (the Son) is not condemned; but he that believeth not is condemned already, because

he hath not believed in the name of the only begotten Son of God." (John 3:18).

"Have faith in God." In the margin it reads: "Have the faith of God." This is what Jesus said. It is His command. He had all faith in God Himself that it was possible to have, no doubt, and He meant for us to have faith in Him too. Saving faith, keeping faith, sustaining faith, overcoming faith. Yes, it's faith, more faith in God that we need "Have faith in God." When people lose faith in the Lord Jesus Christ they lose power. They lose their grip upon God. Then it is that temptations and the cares and evils of the world overcome them. They go down in defeat. And not until they come back to God, believing that He is and diligently seeking Him, do they gain power over the world and the devil. And we read: "This is the victory that overcometh the world, even our *faith*." (I John 5:4.) Well, praise the Lord, then, for overcoming faith.

The reason some are weaklings in the church and Christianity, and are so easily overcome of evil, is because their faith is so weak, we believe. Rather than overcome the world, the world overcomes them. They lack faith. All strong and great people in the Lord have much faith in Him. All who live close to Him do it through faith to a very great extent. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." (Jas. 2:23.)

O for the faith of Abraham today, when the very

souls of men are being tried! O for faith in God amid these times of warfare, disease, sickness, suffering, death and bereavement! O for the faith of the old patriarchs and prophets, and the disciples of our Lord and Savior, Jesus Christ! O for faith in God to believe He will enable us to overcome the world, and will deliver us from the snares of the Tempter, and will keep us safely on our "pilgrimage road" toward heaven, and that some sweet day we shall awake in His likeness! Lord, evermore give us this faith. We need it. Increase our faith. Help us to believe Thy Word, Thy promises, and hold on to Thy "unchanging hand."

"O for a faith that will not shrink,
 Though pressed by every foe,
 That will not tremble on the brink
 Of any earthly woe!

"That will not murmur nor complain
 Beneath the chast'ning rod,
 But, in the hour of grief or pain,
 Will lean upon its God.

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

"Lord, give us such a faith as this;
 And then, whate'er may come,
 We'll taste, e'en here, the hallowed bliss
 Of an eternal home."

“Have faith in God.” We need faith in Him to believe He will hear and answer prayer. A certain community needed a church. The pastor had hoped they would build one, but he was about to decide differently. He was about ready to give up the idea and the work. It looked discouraging. But a good sister who saw the need held on to God in prayer. She had faith to believe He would answer. And He did. Today a beautiful little church stands there in honor to God. Prayer and faith won the victory.

O for more faith! The church needs it. Preachers need it. Fathers and mothers need it. The home needs it. The world needs it. More faith. I think many of us should say with the man who once came to Jesus to have a dumb spirit cast out of his son, “Lord, I believe: help Thou mine unbelief.” (Mark 9:24). Just before this Jesus said unto him: “If thou canst believe, all things are possible to him that believeth.” The evil spirit was cast out of the son.

How faith works. Bless the Lord, any child of God can have it. Faith in God and His promises brings things to pass. It saves souls, heals the sick, brings comfort in time of sorrow, help in time of need, and helps us on to heaven. O I'm so glad for faith! The announcement had been made for a meeting at a certain church. And before the meeting started I had faith to believe a certain person would be saved. I was counting on this one if no more. And it came to pass. This soul was saved. Faith won. And to God be all the praise. Jesus said,

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”
(Mark 11:24.)

I shall never forget the first revival meeting I ever held. It was at Bethel M. E. Church in Watauga county in the month of February. The outlook for a meeting was discouraging. The church was in a cold condition spiritually. Someone said it wasn't worth while to try. But I had faith in God. While I was young and inexperienced in the work, just starting in the ministry, yet I trusted God to lead and give us souls. And He did. It was a glorious revival. It was the best in years. It put new life into the church, and new members were added. During the remainder of the year it was a pleasure to preach there, because of the interest taken. Prayer and faith triumphed. Praise the Lord. Let us trust Him more and more for what we need. He is able and willing to supply our needs. “Have faith in God.”

“My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine;
Now hear me while I pray,
Take all my sins away,
O let me from this day
Be wholly Thine!”

Reader, will you please open your Bible at the 11th chapter of Hebrews and read more about faith?

This chapter is one of the most wonderful in the Bible, and is what I call the faith chapter. When your faith is weak, or about to become so, read it. When you need faith in your prayers, read it. Wear it out reading and studying it until you will have to buy you a new Bible. Your soul will be filled with the glory of God by that time perhaps. God and His cause will be more to you than ever, and you will be stronger to do exploits for Him. You can then stand persecutions, suffer wrongs without doing wrong, return good for evil, overcome temptations, be quiet and patient under trial, feeling and knowing that Jesus is yours, and fills your heart with love and joy, even praises unto God. We can then say with the sainted John Wesley when he was going home to Glory: "The best of all is, God is with us." Glory, glory, hallelujah! The poet says:

"I'm so glad I learned to trust Thee
Precious Jesus, Savior, Friend,
And I know that Thou art with me,
Wilt be with me to the end."

That is faith. Faith takes God at His word. Faith believes things will come to pass if we ask of God, and are living for Him, even though we see no sign at the time when we pray. "Have faith in God." He is always faithful and true. Amen. God be with you.

CHAPTER XXXVII.

DON'T WORRY.

If I were asked to give a message of warning that would contribute to the health and strength of both mind and body of lots of people, and also one that would greatly add to the longevity of life, and bring peace, joy, gladness, hopefulness, and success, and would change life from dreariness to that of brightness; from shadows and gloom to sunshine and beauty; from repulsiveness to attraction; from sourness to sweetness; from complaining and murmuring to thankfulness; from the "blues" to unspeakable pleasure; from sinfulness to righteousness (in some instances,) I would say:—"don't worry!"

Worry is one of the worst foes of life. It injures health, destroys sleep, weakens the mind and body, thus unfitting man for his duties and responsibilities of life. Men who worry, worry, worry, are never strong to do exploits, and cannot measure up to life's best as they otherwise could if they would not worry but would spend their mental energy and physical vitality that they waste thus for that which is worth while; that which will contribute to health, happiness and success.

If there is something in life that causes worry, something that we can help, the thing to do is to help it and stop worrying. If we have done wrong

and our conscience is lashing us, causing worry, the best thing to be done is to make it right, whether it be to God or our fellowman, and stop worrying over it. If we have sinned (and this is one thing that it is well to worry over) we should repent, confess and forsake, and then cease our worrying.. If somebody else does something that we can't help it is not ours to worry over it. The good old Book tells us: "Fret not thyself because of evildoers."

If someone speaks evil of us, or persecutes us, or tells false reports on us, or deceives us, or acts dishonestly with us, or works against us, trying to defeat our plans and purposes in life, it is not for us to worry over it. Our duty is to pray for them, cling to Jesus in prayer, even if the devil is attacking and assailing us on every side. To just keep cool, keep quiet, be calm, still and composed, under the storms and fires of Satan is often the best and wisest thing to do. If he can get us to fretting, worrying, murmuring, he brings us to utter defeat. But if we keep still and quiet, and say nothing to the threats and accusations he brings against us, soon he will find himself defeated and we stand out like the beautiful flower in all its glory after the rain and cloud and storm pass on, which is more lovely than ever. Its foliage and petals are washed and all the dust is gone, and the flower is fresher and looks newer and brighter than before. Hence it is with those who trust God and don't worry when the storms of the Tempter are on, and then pass away.

“The good are better made by ill,
As odors crushed are sweeter still.”

However, if we frown and fret, quarrel and get sour and feel miserable, and worry and lose sleep and can't eat, and cause ourselves a spell of sickness, we fall in defeat and utter exhaustion like the sparrow that worries itself, beating the air, as it flits from window to window in a room where it chances to enter.

To learn not to worry is a great blessing, and few have learned the lesson and obtained the blessing. It is a thing I have been trying to accomplish many years, and today I feel that I have succeeded to a great extent. And yet I am learning and striving to be more calm and patient, and worry less and less. While there is much territory to be possessed yet, where I shall be free from worry, I am working and going forward to possess it.

Perhaps three-fourths of the worry of the world is unnecessary. It is useless, and amounts to nothing worth while. So many worry over things that they can't help, nor nobody else can help. What people should worry over they don't, and what they should not worry over, they do. We should worry over sin until we are forgiven, but so few do that. We should not worry over thousands of other things, but those things are just what worry the lives of people away.

If we have made many mistakes and blunders in the past, and committed many actual sins, the plan

that we should adopt should be to make restitution, get forgiveness of sin, live better in the future and avoid those things that cause trouble, *and stop worrying.*

“Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o’erhead.”

People are worrying themselves to death over the past of their lives, which can never be recalled, and which does no good, and are failing to “rise and be again a man.” Where worry, useless worry, takes the place of service and duty, and where it hinders men in the race of life from reaching the goal, *it is out of place*, and should be kept in the background instead of the foreground.

To worry over the future is useless also, only to the extent that we are preparing to meet God, if it takes worry. So many people trouble themselves over some future evil that they think may happen, or some accident that they think may take place, or some dark foreboding which they imagine will come up before them. They see all kinds of trouble, but nothing to give them comfort. They cross bridges before they get to them, travel rugged roads that are never traveled, see mountains to climb that they never climb, and what all they do worry over that is absolutely useless, nobody but themselves and God knows.

Why not look for good things and imagine good

things? Why not have hope? The poet tells us:—

“Have hope, my friend The future’s voice
 Peals like a trumpet from afar;
 It bids our drooping heart rejoice,
 And look to truth’s eternal star.

“Have hope, my friend. The future’s voice
 When love shall conquer pain and ill,
 And all the hosts of hate and fear
 Go down before the might of will.

“Have ever hope! Though many a woe
 Hath darked thy life’s disastrous day,
 The tempest doth not always blow,
 The lightning rarely strikes to slay.

“Sinks not in golden sheen from heaven
 The sun beneath his ocean tomb?
 So shall thou shine in manhood’s even
 Ere thou descend to Hades’ gloom.”

There are many things to rejoice over and be thankful for; too many blessings and too many sunbeams for us to worry life away. And while we worry ourselves we also worry somebody else. We should remember that others have worries enough of their own without sharing part of ours. It is intruding on the right of people (they have a right to peace and pleasure) for us to fret them with our unnecessary worries. We do them wrong to thus impose upon them our unpleasant feelings, only to the extent that we reveal our real cause for worry,

that we may have their sympathy, and that they may help us bear our burdens.

We should avoid and struggle and fight against worry as we would a foe. Treat it as an enemy to the human life. For that which works destruction to humanity as does worry, taking our peace and happiness, and disqualifying one for a life of health and victory, can be classed only as a foe.

Don't study about your troubles any more than possible. Strive against it. Don't talk of things that cause worry. Dismiss them as much as possible from your mind. Think of something that is pleasant. Make it a practice and you'll grow into it, even if it is hard to do at first. It will pay you afterwards.

Read the Bible, sing sweet songs, pray and hold sweet communion with God. Be employed with some kind of good work, rather than sit and brood over things unpleasant. Be hopeful, be courageous, bear all things patiently for Jesus. If you do right, even though you suffer injustice, or great loss, somehow, someday, everything will work out right for you. Just be calm, quiet, composed. Don't worry. It may seem hard to bear at the present time, but it will work out for you "a far more exceeding and eternal weight of glory." Oppression may last for a season, but not always for the child of God. Don't worry, keep sweet, be cheerful, look up, trust in God, *have hope!*

If you would be a pleasure and a blessing to your home; a pleasure and a help to your country;

a pleasure and a help to your God, *don't worry*. If you would be happy-hearted and sweet-spirited, *don't worry*. If you would have a bright, sunny face, a pleasant nature and sweet disposition, and have a good influence, with plenty of friends, *don't worry*. If you would be youthful, even when you are old, with few furrows on your brow, *don't worry*. If you would be strong in body, mind and soul, and run well the race of life, and do exploits for God, with success crowning your life's efforts, and heaven awaiting you when you leave this world, *don't worry! Don't worry! Don't worry!*

“Have you any wrongs to right?—Right it!
 Do you have a sin to fight?—Fight it!
 God Himself will help you win,
 Let His Spirit enter in,
 Making right the heart within,
 Fit for the heaven above”—
Don't Worry!

CHAPTER XXXVIII.

“SCATTER SUNBEAMS.”

“There are sunbeams to scatter where sorrow doth dwell,

And the joy of their presence, no mortal can tell!

There are sunbeams to scatter, where sin, with its blight,

Hath enshrouded the spirit with blackness of night!

“There are sunbeams to scatter where poverty lives, Oh, how blest is the giver who willingly gives!

There are sunbeams to scatter where help never comes,

Where the weary are weeping in desolate homes!

“There are sunbeams to scatter, and each one may bear,

In the breast of life’s journey, a bountiful share!

There are sunbeams to scatter, then broadcast and free,

Let us scatter the sunbeams where’er we may be!

“There are sunbeams to scatter where flowers ne’er bloom,

Where the light never chases away the dark gloom!

Let us do all the kindness on earth that we may,

And scatter the sunbeams around us each day.”

—*Selected.*

Do you say: “When I have time I’ll scatter sun-

beams?" But let me add that if you wait for time when you don't have anything else to do you will perhaps never be a sunbeam scatterer. *Just take time.* It will make your own life happier and brighter and sweeter. If we never bring a ray of sunshine into the life of somebody else we are going to have very little sunshine ourselves. Haven't you seen people who never try to make anybody happy and they don't have any happiness themselves. It pays to *take time* to do right, to do what duty demands, even though your work may be pressing upon you. It will make work lighter and less a burden to lay it aside for a little while and do someone a kindness, a good deed, lend a helping hand, scatter some sunbeams.

"When I have time so many things I'll do
To make life happier and more fair,
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

"When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

"When you have time! The friend you hold so dear
May be beyond reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

“Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time!”

—*Medical Missionary Record.*

There are sunbeams to scatter. Your home needs them; your country needs them. There are aching hearts that you can relieve, and lives that you can cheer and comfort and gladden. If you have to make a sacrifice in order to do it, what of that? Hasn't someone made a sacrifice for you? Christ did, and why can't we make a sacrifice for Him? There is blessing in making sacrifice. The greater the sacrifice, the richer and sweeter the blessing, if not on earth it will be in heaven.

Men have sacrificed their lives that they might be a blessing to others, especially in soul-winning—leading them to the Sun of righteousness who to them rose “with healing in His wings” and healed them of sin's diseases. The great man of God, Livingstone, that he might scatter sunbeams on the dark and benighted continent of Africa, gave his life. A clipping from a religious periodical says of him:—

“Twenty-nine thousand miles on foot he tramped through the jungles of Africa, sleeping on the wet earth, living for weeks at a time on roots and bird seed.

“Forty times he was scorched in the furnace of African fever. His wife was dead; his children

were in far-off England; his heart was lonely; his body was emaciated to a skeleton, and yet undaunted he journeyed on, refusing to return to England, but sending out a message which thrilled Christendom: 'All that I can write in my loneliness is, may heaven's richest blessings come down on everyone, American, Englishman, or Turk who will help to heal this open sore of the world'—referring to African slavery.

"And so he struggled on until one morning in his grass hut at Ilala, his faithful negro servant, Susie, found him on his knees by his cot, his face buried in his hands, his hands and face buried in his pillow—dead on his knees while praying for the redemption of Africa."

Reader, this is sacrifice. Then you can't sacrifice a little of your time and means for suffering humanity? What kind of a heart have you? Look at your luxury, your abundance, and then look at the real want, the need, of somebody else. If it is no one in your country, it is hundreds and millions of poor, suffering, ignorant, men and women and children in the dark heathen lands. Will you not send them a ray of sunshine by helping to support some missionary who is laboring among them and spending his life for their sake, that he may preach to them the gospel of our Lord Jesus Christ, and get them converted from idol worship to true Christianity? You may be able by your means, if you can't go in person, to scatter sunshine on the dark

fields of heathendom and thus have a part in Christianizing the world, for which our Lord gave His precious life on Calvary's rugged cross. And when He comes to make up His jewels you may be one of the number He shall select.

“From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

“What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases,
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

“Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

"Waft, waft ye winds His story,
 And you, ye waters roll,
 Till like a sea of glory,
 It spreads from pole to pole;
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss return to reign."

—*Reginald Heber.*

"We should love and help each other, day by day;
 We should ever scatter sunbeams on the way.
 For the road is rough at best,
 As we count each weary mile,
 Let us cheer the fainting breast
 With a tender word and smile.

"Let us go in scenes of sorrow, undismayed;
 Trouble's hand on us tomorrow may be laid.
 Let us help while now we can,
 Ev'ry burden to relieve,
 As we bless our fellowman,
 So a blessing we'll receive.

"How the hand of love can lighten all our woe;
 How the gleam of hope can brighten all below,
 Let us do the kindly deed,
 Let us speak the lovely word,
 They will spring like precious seed,
 In the garden of the Lord."

—*Palmer Hartsough.*

Dear reader, be a sunbeam scatterer and you'll have sunbeams all along your pathway that leads to the glorious home of the soul, where the glory of God shall outshine the beauty and splendor of the noon-day, and where peace and joy are eternal.

Good Lord, help us to scatter sunbeams everywhere, and Thine shall be the glory.

CHAPTER XXXIX.

“NEARER, MY GOD, TO THEE.”

“Draw nigh to God, and He will draw nigh to you.”—James 4:8.

Since the death of our beloved president William McKinley, the song, “Nearer, My God, To Thee,” has been one of my favorite hymns. McKinley gave the song a new meaning to me, and he has made it immortal to the soul. This was his dying message left to the world, and his soul seemed to be wafted away toward God as he sang it. The world was receding; glory and bliss eternal to him were opening. His soul found comfort, peace, joy in the sweet words:

“Nearer, My God, to Thee!
Nearer to Thee,
E’en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.

“Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I’d be

Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.

“There let the way appear,
Steps unto heav’n;
All that Thou sendest me,
In mercy giv’n;
Angels to beckon me
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.

“Then, with my waking tho’ts
Bright with Thy praise,
Out of my stony griefs
Bethel I’ll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.

“Or if on joyful wing
Cleaving the sky,
Sun, moon and stars forgot
Upward I fly;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.”

If one could find peace and joy in this sweet old

hymn in the hour of death, we should find such in it while living and even enjoying health. "Nearer, my God, to Thee," should be one's theme and sincere desire in both life and death. McKinley could not have left a better testimony to the world in his departing moments, for he was no doubt drawing nearer to God and his abiding place in heaven which Jesus went to prepare for all who love and serve Him.

If there ever has been a time, dear reader, when we should make this song our theme, and sing it in the Spirit of Christ, and in truth, surely that time is now. Our only safety is in Him. The Psalmist said: "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They

shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm 91:2-12).

Then our safety is in drawing near to Him as our "refuge and fortress." He is able to keep us during these perilous times that are trying the souls of men. He is able to sustain us and give us strength to overcome temptations and sins, and enable us to retain our integrity and walk uprightly before Him. He is able and willing to take care of us, day by day, as we face the dangers of this wicked world, and to deliver us. The song says of Him:

"Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

"Through days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail,
God will take care of you."

He is the only refuge in which we can hide ourselves from the snares of Satan. He is the only "Rock of Ages" on which we can stand and realize that it is unshakable, and that we are secure, because "all other ground is sinking sand." Then we should draw near to Him, praying,

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Before we can draw near to God there is a requirement made of us. Here it is: "Submit your-

selves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." We must first submit ourselves to God and resist the devil. And to submit to Him means that we must lay all on the altar, our time, our talent, our means, our will, our mind, our life, soul and body, and be His, to do His will. Then as the devil tempts us and tries to lead us astray, and away from the paths of righteousness and our blessed Lord and Saviour, we must resist him and draw near to the God of our salvation who "is able to do exceeding abundantly above all that we ask or think," and who is able to save to the uttermost all that come unto God by Him. The apostle Paul said: "I know whom I have believed, (or trusted) and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12).

So we must first submit ourselves to God, whatever the requirements are in so doing, resist the devil, then draw near to God, and the promise is, "he will draw nigh to you."

The best and safest and happiest place in one's life here is near Jesus.

The Rev. Johnson Oatman has truly said in one of his beautiful and soul-stirring songs:

"Tho' the world may sweep around me with her daz-
zle and her dreams,
Yet I envy not her vanities and pride,

For my soul looks up to heaven where the golden
sunlight gleams,
And I'm living on the hallelujah side."

When we are living close to Jesus we can feel that in Him we have "a very present help in trouble," and we can take everything to Him in prayer. In His "presence is fullness of joy," and some bright day we shall realize again with the Psalmist: "At thy right hand there are pleasures for evermore." O to be near and live near Him, how blessed, how delightful! The world and her follies have no attraction for us. We can say again: "I'm happy with Jesus alone." The allurements of Satan are but dross in the sight of one's eyes who is abiding fully in Jesus, and near His cross. The world is crucified unto him and he is crucified unto the world. To get a full supply of God's goodness and richness and sweetness spoils one for this world. He indeed can say with Harriet Warner:

"I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied;

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

My sincere desire is to "draw nigh unto God"

each day of my life. As I behold the dangers of the world, the destroying and wasting wickedness on all sides, and the terrible times in which we are living, with the thousands who seem to be maddened by demon spirits and going headlong and heedlessly into hell, I feel how very necessary it is to live close to our Lord and Master who is able to help, save and keep us. No wonder the Psalmist said: "He is my refuge and my fortress: my God; in him will I trust." There is no one else whom we can trust to keep us from danger and destruction. We can't trust even our dearest loved ones to do it, for we know they can't. We can't trust our great armies of soldiers and their mighty munitions of war to do it. No, all these will fail. God alone can and is willing and ready to help us, and then why not trust Him? He's our only dependence.

O that everyone could say with the poet again :

"To Jesus every day I find my heart is closer drawn ;
He's fairer than the glory of the gold and purple
dawn ;
He's all my fancy pictured in its fairest dreams and
more ;
Each day He grows still sweeter than He was the
day before !"

Sometimes it requires quite a sacrifice on our part to "draw nigh to God." It cost God the sacrifice of His dear Son on the rugged cross to redeem us and prepare the way so we could get near Him,

and if He sacrificed so greatly for us we can afford to sacrifice for Him. It costs us the sacrifice sometimes of our profession, our position, our time, our labor, our means, our friends, our home, our native land, and everything that we hold near and dear to our lives that would come between us and God. We must have no other gods before Him. And it is good to pray this prayer: "Break down every idol, cast out every foe." The song says:

"Nearer, my God, to Thee,
Nearer to Thee,
E'en tho' it be a cross
That raiseth me."

Now the cross that raises us nearer Him may be a cross of some heavy responsibility, some great task, some peril for the sake of others for which Jesus died; or it may be a cross of sorrow, pain, persecution, suffering, agony of death. For "the servant is not greater than his Lord." But whatever it be we should be able to look upward toward Jesus and say:

"Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee."

The last four stanzas of this song are based upon Jacob's wonderful vision which he had when he was fleeing from his brother Esau, when alone in the solitary wilderness away from the abode of mankind,

with his head resting upon a stone for a pillow. He was a lonely wanderer in the world, and perhaps feeling that even God had forsaken him because of the wrong he had done. Maybe, reader, that fits your case and experience today. But cannot you say—can't many of us say:

“Tho like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee?”

Jacob, in his vision, saw a ladder set up which seemed to reach heaven, and the angels of God were descending and ascending. He realized that he was in the presence of God then, that he was near Him, and the heavenly vision and way appeared very beautiful.

“There let the way appear,
Steps unto heav'n;
All that Thou sendest me,
In mercy giv'n;
Angels to beckon me
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.”

“And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel.” (“That is the house of God.” Margin.) Gen. 28:16-19.

“Then, with my waking tho'ts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.”

Sometimes, like Jacob, we are wayworn and tired, with cares, burdens, and woes upon our life, and how sweet it is to turn then to Jesus and sing from our heart:

“So by my woes to be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!”

Then when our toils of life are over, our earthly sorrows past, our duty done, our responsibilities

borne faithfully, our work of "labor and love" for each other and for the Master finished, our race on earth patiently run, our temptations, persecutions, trials, battles, ordeals passed, and we are going hence to be no more in this world, but to be and live with Jesus, and receive "a crown of life," it will be sweet to sing as the soul soars away heavenward:

"Or if on joyful wing
Cleaving the sky,
Sun, moon and stars forgot
Upward I fly;

Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee."

Then can we more fully realize the meaning of the Psalmist when he said: "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11.)

THE END.



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