



PERFECT
HAPPINESS

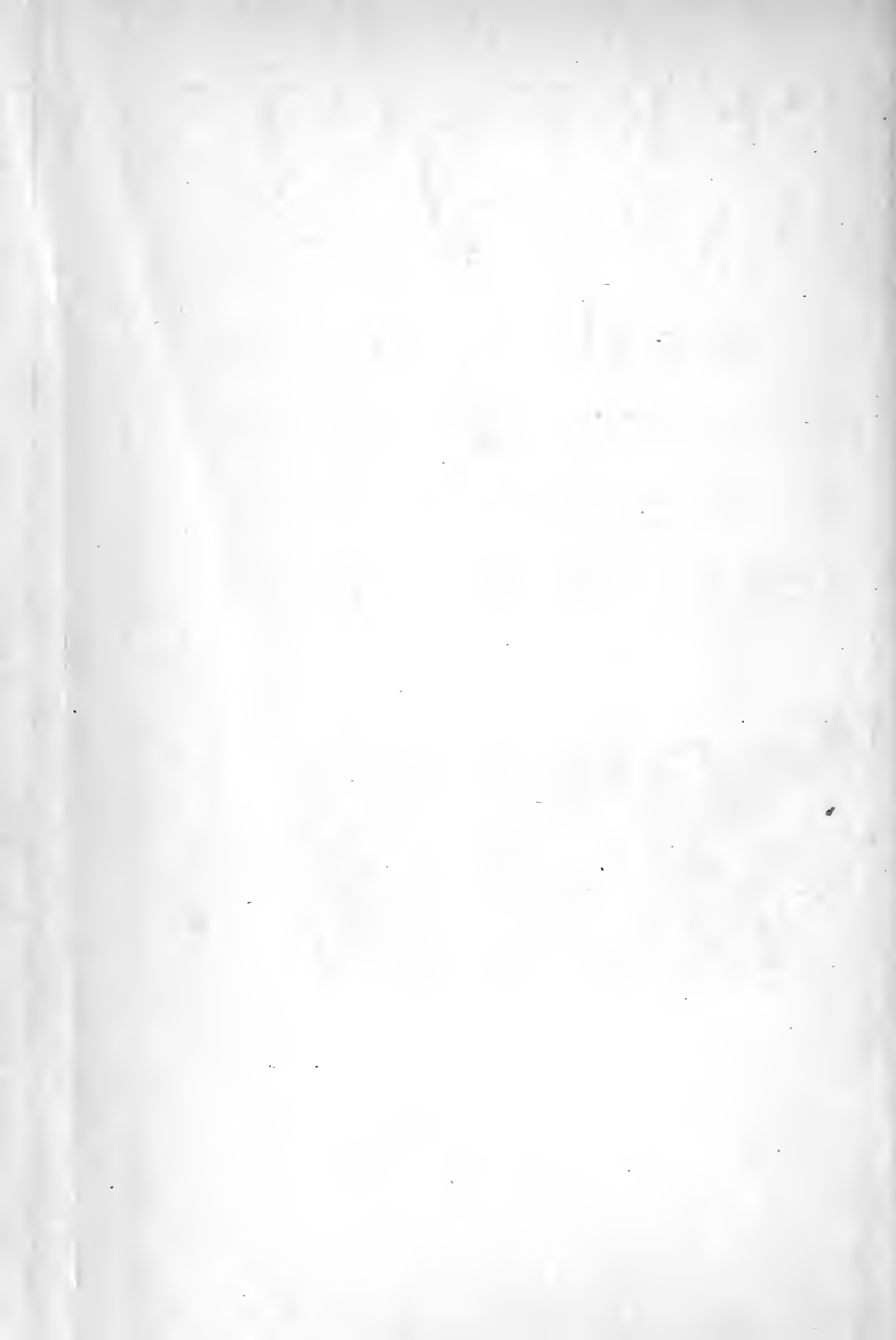
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PERFECT HAPPINESS

By Rev. H. T. Davis ¹⁸⁹⁹ *of*
the Nebraska Conference
Author of "Solitary
Places Made Glad"



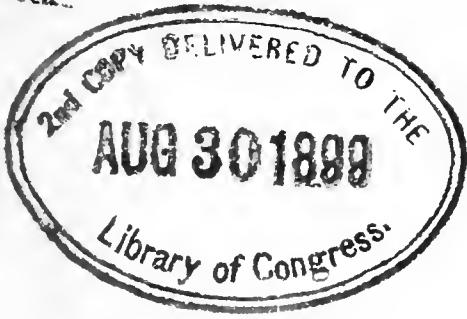
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Preface



THIS book is the result of earnest prayer. Some time ago I lay dangerously ill. Many of my friends thought I could not possibly recover. I did not know, myself, but what my work on earth was done. God saw fit, however, to raise me up.

After I recovered I began to ask God why he had spared my life, and what special work he wanted me to do. I offered this simple prayer, time and again: "O Lord, reveal to me the work I am spared to do, and I will, by thy grace, do it."

After three months' prayer, among other things clearly suggested to me, was the writing of this book. The work was all outlined in my own mind, with but few exceptions, just as I now give it to the world, before a single sentence was written.

I send this volume forth with the devout prayer that many who read its pages may be led into the land of perfect soul rest.

H. T. DAVIS.

LINCOLN, NEBRASKA, 1899.

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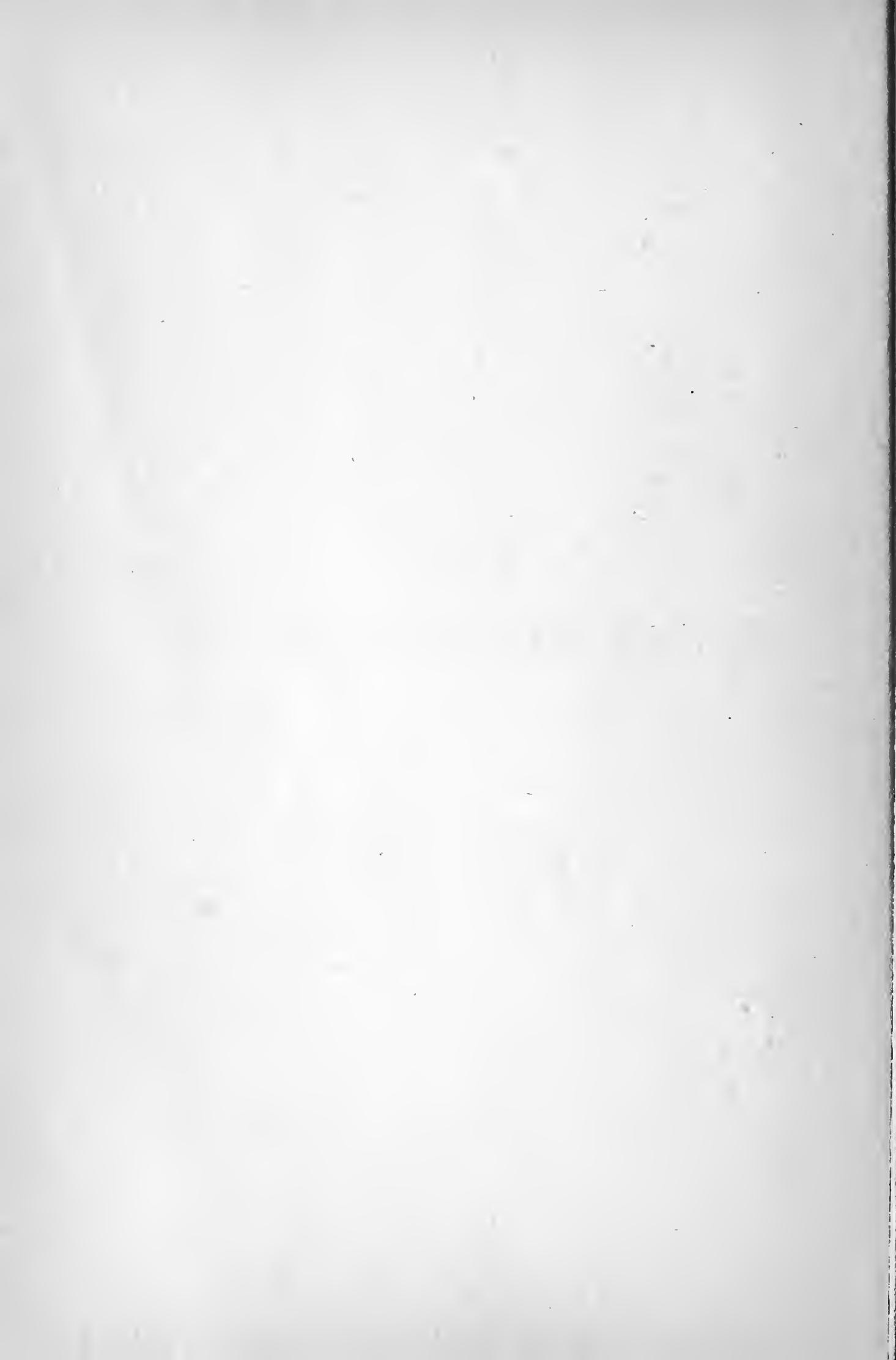
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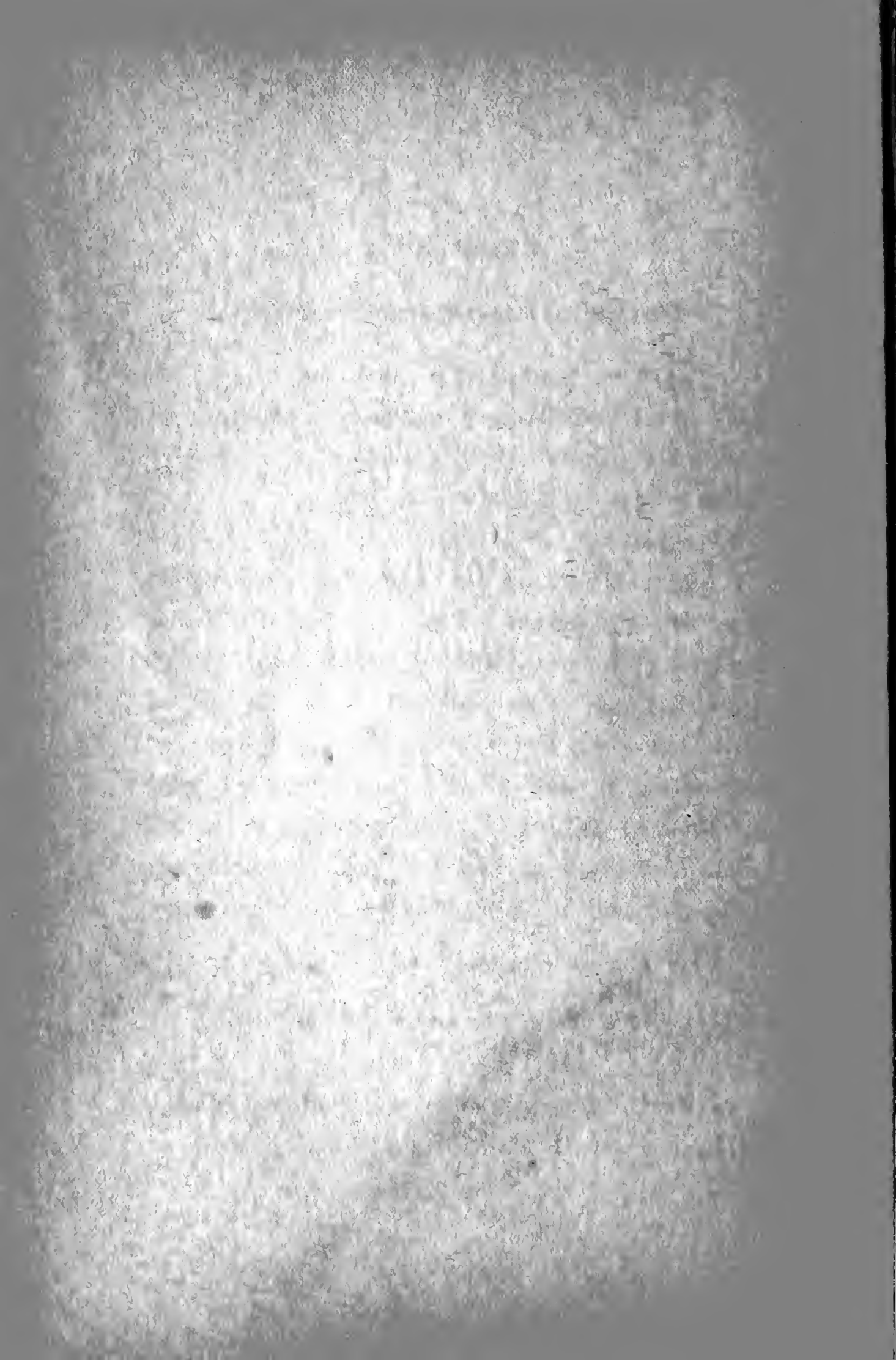
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PART I

Perfect Happiness Promised



CHAPTER I

Perfect Happiness Promised

PERFECT HAPPINESS! Can it be obtained in this world? This is a question of the highest moment, a question sighed from the breasts of earth's teeming millions in all ages.

Happiness! Where shall we go to find it? "Happiness! this is what I want," says every one. For this the Indian in his wigwam; the black man in "Darkest Africa;" the Hindoo in his jungle; the Chinese on their rice-fields, and in their crowded, filthy cities; the European and American in their palatial homes; the poor in garret and cellar and hovel,—these, the great mass of them, long and seek for happiness, but long and seek in vain. How many have sung:

"I have sought round this verdant earth
For unfading joy;
I have tried every source of mirth
But all, all will cloy."

Earthly aims, earthly hopes, earthly desires—all have failed. But, really, is this boon a stranger

to earth? Is it unknown to any of the denizens of this mundane sphere? Is it true that the snow-white dove of perfect peace has never nested in the human heart? I am glad to say, No, this is not true.

Perfect happiness is not an entire stranger to earth. Perfect peace has taken up its abode in many a heart, and made radiant many a life. "The peace of God that passeth all understanding" has made many a life a song of melody that will sound on forever.

This priceless jewel all may have; it is within the grasp of every one. The rich and the poor may have it; the well and the sick, the young and the old, the living and the dying, may possess it. If this be true, why is it that the masses of the people are not happy? Why does not wretchedness spread her dark pinions, and soar forever away? The answer is easy. It arises from the simple fact that the masses of the people are seeking happiness in the wrong way. They are looking for it where it never was, and never can be found.

One man thinks if he can control all the railroads of the nation he will be happy. And in

order to succeed, he will run up the stock of one road and run down the stock of another, make a corner here and a corner there, and do a thousand and one mean things; and when he has accomplished his end, he is not a whit happier than when he started out in life.

Another man thinks if he can become the *richest* man on earth he will be the *happiest*. Croesus thought himself the happiest man in the world, because the richest; and because Solon did not consider him so, he was angry, and the philosopher soon found it best to withdraw, in order to save himself from the indignation of the enraged king. But when Croesus lay bound upon the funeral pile erected by Cyrus, and the torch was about to be applied to the fagots, he saw that Solon was right, and that he himself was wrong, and in a tone of anguish and despair cried out, "O Solon! Solon! Solon!" Many a man who has made gold his god, and bowed at the shrine of mammon, has found at last that his "gold and silver is cankered, and the rust of them is eating his flesh as it were fire."

A millionaire died in New York City a few years ago. During his last illness he rebuked

the pastor under whose ministrations he had sat. Among other things he said, "You ought to have crowded religion upon me." He asked his friends to sing. "What shall we sing?" "Sing," said the dying man,

"Come, ye sinners poor and needy,
Weak and wounded, sick and sore."

He had lived a millionaire ; but died a spiritual pauper—poor and needy.

Another man thinks if he can win the applause of men he will be happy. He longs to be at the top. His ambition is to climb to the highest pinnacle of Fame's proud temple ; but reaching it, he is not satisfied.

Edmund Burke, one of England's great statesmen, whose oratory thrilled not only Europe, but the world, said, when standing upon the very summit of fame and earthly glory, "I would not give a peck of refuse wheat for all that is called fame in the world."

Lord Byron, whose fascinating verse, poison though it be, has been read with delight by thousands, though courted by the rich, and flattered by kings and queens and the nobility of earth, was not satisfied. He drained the cup of earthly

pleasure to its dregs; but was not happy. What was his own confession? "My life has been passed in wretchedness. I have longed to rush into the thickest of the battle, that I might terminate my miserable existence by a sudden death."

Do earthly thrones bring happiness? Let the glittering diadems of kings and queens answer. "We can adorn the head, but we can not satisfy the heart."

Christ says of all the above characters, "They know not the things which belong unto their peace." They are blind—spiritually blind—because they are seeking happiness where it never was, never will be, and never can be found.

More than thirty-three hundred years ago, God said to a people dwelling east of the Mediterranean Sea, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!" (Deuteronomy xxxiii, 29.)

The Israelites were a people of diverse experience. Their life had been a checkered one. They had been in Egyptian bondage for four hundred and thirty years, and had been delivered; they had been in the wilderness forty years,

but had gone out, and had crossed over Jordan and entered the land of Canaan. Before their majestic tread their enemies fled in dismay. Jericho's towering walls toppled to the ground. Ai was given into their hands. They went from conquest to conquest. Wherever they set their feet, the land was theirs. They were complete masters of every situation. At length every foe was conquered, and they had rest from all their enemies round about. "The Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Joshua xxi, 44, 45.)

There was not a single army of all the Canaanites left to make war against them. They were saved—perfectly saved—from all their enemies. They were dwelling in safety and perfect peace when God said unto them, "Happy art thou, O Israel!" Why were they a happy people? Because they were a saved people: "Saved by the Lord." Here God gives us the key to all true

happiness. Salvation is the basis of all real and abiding joy.

Perfect salvation brings perfect happiness. Many professing Christians are not perfectly happy, because they are not perfectly saved. They have not the complete victory over every foe, within and without.

The Israelites were a representative people. Their history was a typical one, representing the spiritual states of the Christian under the gospel dispensation.

The Israelites in Canaan, at perfect rest, contented and happy, with their enemies all conquered, typify the Christian, who has reached the high plane of "perfect love."

Different terms are used in the Scriptures to describe this completed work of salvation in the soul.

It is called "perfect love." John says, "Perfect love casteth out fear." (1 John iv, 18.)

It is called "holiness." Paul says, "And holiness without which no man shall see the Lord." (Hebrews xii, 14.)

Paul also calls it the "fullness of the blessing of the gospel of Christ." (Romans xv, 29.)

Hence many now, in giving it a name, say, "Full salvation."

It is called "entire sanctification." Paul, in his prayer for the Church at Thessalonica, says, "The very God of peace sanctify you wholly"—entirely, totally.

Some call this great work "the higher life," and this phrase is not out of harmony with the Bible. God says, "An highway shall be there, and a way, and it shall be called the way of holiness." (Isaiah xxxv, 8.)

Others call it "the rest of faith." This phrase does no violence to the divine record, for Paul calls it the "full assurance of faith." (Hebrews x, 22.) He who has the "full assurance of faith," has "the rest of faith." All these terms and phrases are used in describing the great and completed work of salvation. This perfect salvation God offers to every one.

I want to bring to the reader's view some of the "exceeding great and precious promises" bearing upon this subject. These positive promises, made by God himself, prove beyond the shadow of a doubt that the priceless prize of *perfect happiness* is within the grasp of all.

But before quoting the promises, let me call the reader's attention for a moment to the typical nature of Israel's history.

In the history of the Israelites there were three states: the bondage state, the wilderness state, and the Canaan state. Their wilderness state, however, must be divided into two periods.

From the time they crossed the Red Sea until they reached Kadesh-Barnea, they represent the Christian in a justified state.

But when they stood upon the borders of the promised land, only a few weeks after they left Egypt, and were in sight of the green fields, the vineclad hills and valleys, the rippling streams and bubbling fountains of that beautiful country; and had samples of the Eshcol grapes, the pomegranates, and the figs; and God told them they might at once go over and possess it, but because of their cowardice and unbelief they turned back into the wilderness,—from that time on, for forty years, they represent the backslider.

In the Christian's life of to-day, bating the state of the backslider, there are three states: the bondage state, the wilderness state, and the Canaan state.

Some of us have passed through these three stages. How strangely have we been led by the Divine hand!

We remember well when we were in the bondage state—slaves to sin and Satan. We remember when we were pursued by sin and guilt; when the right hand of Divine justice hung over us, and was ready to strike us down. We remember, too, when we surrendered and believed, and the chains were stricken off, and we became God's free men. Then we understood the words of our Savior, "If the Son shall make you free, ye shall be free indeed."

What a shout of victory went up from Israel's thousands when they stood upon the eastern bank of the Red Sea, and saw their enemies overwhelmed in the flood!

Miriam with her timbrel struck the note of victory, and led the grand chorus of women in the triumphant song, "The horse and his rider hath he thrown into the sea." (Exodus xv, 21.)

What a shout of victory, too, burst from our lips when we passed the Red Sea of doubt, and struck the bank of pardon!

How our souls thrilled with heavenly rapture!

That precious hour will never be forgotten. It is fresh in our memory to-day. It seemed then that we never should have another trial; that the thrill of joy would last forever. But the ecstasy did not continue. The enemy assailed, and we gave way. We had victory, and then defeat; victory, and defeat again. We were not satisfied with our experience. We often felt we wanted something that we did not have. We were in the wilderness state—in the up-and-down state. If that has not been your experience, your experience has been different from mine.

For nearly nineteen years I lived in this wilderness state—in the up-and-down state. Sometimes I was in the light, and sometimes I was in darkness; sometimes on the mountain-top, and sometimes in the valley low; sometimes a conqueror, and sometimes a conquered vassal.

Well, the wilderness state is better than the bondage state; but the best state of all is the Canaan state.

No one, perhaps, will deny for a moment the statement that the masses of professing Christians are living on a very low plane—a plane on a level with the unsaved. Their acts and words

are like the unsaved; in fact, many of them can not be distinguished from the unconverted.

Why is it that there are so many nominal Christians in the world? Why is it that the tinsel, the glitter of fashion, and the questionable amusements of the day, possess such a charm and wonderful fascination to so many members of the Church? Is it not because they are doing just what Eve did in the beginning, believing Satan rather than God? To-day, as in Job's day, Satan is "going to and fro in the earth, and walking up and down in it," deceiving the children of men, cheating Christians out of perfect happiness here, and paralyzing all their influence for good in the world.

Professor Drummond has well said, "What the world needs at this moment is not more of us, but a better brand of us."

No truer words than these were ever uttered. What the world needs, what the Church needs, what individuals need, is a higher type of Christians.

We have attended social meetings, and have listened to the testimonies of professing Christians, and from their testimonies you would think

they were the most unhappy people in the world. The burden of their testimony was deep sorrows, great temptations, sore conflicts; "hard trials, great tribulations," was their theme; and having listened to their testimonies, I have said, "Well, if that is religion, I do n't want it." Is it any wonder that the world should say the same? Such testimonies repel, rather than attract.

"Yes," some unconverted person is ready to say, "these gloomy, inconsistent Christians have been right in my way all my life." Well, my unconverted friend, if they are in your way, they must be before you. The thing for you to do is to get before them. "They were once in my way," says Sam Jones; "but years ago I switched around, and got ahead of them, and they have never troubled me since."

Why is it, I ask again, that we have such gloomy testimonies from those who are "heirs of God and joint heirs with Jesus Christ?" Just think of it! Heirs "to an inheritance incorruptible and undefiled, and that fadeth not away;" heirs to an undivided inheritance of the entire universe, and yet sad and gloomy! That is an inconsistency that can only be explained on the

ground that they are in the wilderness state. They have not reached the land of Canaan—the land of corn and wine and oil—where the sun shines all the year round. They are on the lowest level of Christianity. They are living in a hovel down in a gloomy alley, instead of a fine mansion on a sunshiny avenue. I once lived down there myself. But years ago I left that gloomy alley, with its stifling smoke and poisonous malaria, and moved into a beautiful palace, facing the south. Here the sun shines bright three hundred and sixty-five days in every year.

Again: why is it that there are so many fearful Christians, so many doubting Christians, so many peevish Christians, so many discontented Christians? Can God save us from fear, from doubt, from peevishness, from discontent? Can God put sunshine into our hearts, and into our faces, and into our homes? If he can not, then it can never be said of us, "Happy art thou, O people saved by the Lord!"

Now, that God can save us completely, and give us happiness such as the world never can give, is evident from the many positive promises found in God's Word.

Either God can save us from fear, from doubt, from discontent, from peevishness, and from every other sin, or the Bible is not true. If God can not make us perfectly happy, then the Bible is a tissue of falsehoods from lid to lid. I want to call the attention of the reader to some of the promises bearing on this subject. There are many of them, and they are "exceeding great and precious."

Does God in his Word offer us a perfect salvation? Let us see.

David says, "With the Lord there is mercy, and with him is plenteous redemption." (Psalm cxxx, 7.)

Abundant redemption—redemption for the whole world, and redemption from every sin. That is the meaning of this passage.

God deals out his mercy, not stintingly, not as the stingy man doles out his charities to the poor. No, no! there is no limit to God's redemption; there is no limit to his saving grace. It is as free and abundant as the air we breathe. And the air is forty miles deep, and it envelops the entire globe. We are literally immersed in it. So free and so abundant is God's mercy.

In the very next verse David says, "God shall redeem Israel from all his iniquities." Not from one only, but from all. The big sins and the little ones. Actual sins, and the sin that was on us when we were born.

Dr. Clarke says: "Every believer may take this promise to himself; God perfectly justifies and perfectly sanctifies all that come to him through the Son of his love."

What makes you doubt, what makes you fear, what makes you fret, what makes you gloomy? Sin. Well, God promises to save from all sin. Put yourself where God can do this wonderful work; then doubt and fear and gloom—the result of sin—will take wings and fly away. Then peevishness and all the fret will be taken out of you; and the "peace of God that passeth all understanding" will take full possession of your soul. Then it may be said of you, as it was of Israel of old, "Happy art thou!"

Take another promise found in Ezekiel xxxvi, 25: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." That little word *all* covers everything. "From all your

filthiness." The promise is, that every foul stain made by sin shall be purged away.

The work of the Holy Spirit is here typified by water. The property of water is to cleanse, to whiten, to purify, to refresh; render healthy and fruitful.

How uncomfortable you feel when covered with the dust and sweat and filth of travel and toil. And then, when you doff your filthy raiment, wash the dust and sweat from your person, and robe yourself with the cleanest garments, how refreshed and invigorated you become! You feel like a new person. How uncomfortable we feel when the filth of sin clings to our souls! And then, when the Holy Spirit comes into the heart in his cleansing and purifying power, we receive a health-giving vigor and strength that enables us to "mount up with wings as eagles, run and not be weary, walk and not faint."

How beautifully does the prophet Isaiah describe the highway of holiness, on which every believer may walk!

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for

those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah xxxv, 8, 9, 10.)

This is a prediction of the blessings and glory of the gospel dispensation. We are living to-day amid the culminating glories referred to by the prophet, and yet it is possible for us to live amid these glories, and not be benefited at all by them. This way of holiness is called "a highway." It is above all other ways, superior to all other ways, happier than all other ways. It is a plain way. "The wayfaring men, though fools, shall not err therein."

The conditions of holiness are so simple and plain that a little child may understand them; the untutored savage and the uneducated peasant, as well as the sage and the philosopher. What are the conditions? Unconditional dedication of every faculty and power to God, and implicit faith in the Lord Jesus Christ.

It is a safe way. "No lion shall be there." While on this way you are perfectly safe. Not all the demons in hell, nor all the wicked men on earth can harm you. Underneath the holy are the everlasting arms, and around him cohorts of angels encamp.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chronicles xvi, 9.)

God sees every perfect man. God is with every perfect man. God's omnipotent power is pledged to the defense of every perfect man.

"If God be for us, who can be against us?" It is a way of complete happiness. "Sorrow and sighing shall flee away, with songs and everlasting joy upon their heads." Is it not a beautiful way? Satan has been telling men ever since he deceived Eve, that the way of holiness was a gloomy way, a melancholy way, an unpleasant way. And millions in the past have believed his lies, and millions at the present believe his lies, and are being cheated out of perfect happiness here, and are in danger of being cheated out of eternal glory hereafter.

Satan says holiness is a gloomy way—a very unpleasant way. God says “his ways are ways of pleasantness, and all his paths are peace.” “Joy and gladness are in the hearts, and songs and everlasting joy upon the heads” of those who are on this highway. Which will you believe, God or Satan?

And right along on a parallel with these Old Testament promises come the promises of the New.

Paul says: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews vii, 25.)

Here in this wonderful promise we have brought to our view: first, the everlasting priesthood of Christ; and, second, his ability and willingness to save all classes, and from all sin. “Where sin abounded, grace did much more abound.” “He is able also to save to the uttermost.” “Uttermost!” I like that word. I like it because there is nothing that can get beyond it. It covers everything. An uttermost salvation is a complete, an entire salvation. There is not a single evil that lurks within the heart

from which Christ can not completely save us. Let Christ purge us, and we shall be clean; let the adorable Redeemer wash us with his own most precious blood, and we shall be "whiter than snow."

But when does Christ promise to do this great work? Not next month, not next year, nor deferring it until a dying hour. But now; at this very moment. "Now is the day of salvation." Mark, the verb is in the present tense. "He *is* able." Take that other promise found in the first Epistle of John. "The blood of Jesus Christ his Son cleanseth us from all sin." John does not say, the blood of Jesus Christ may cleanse, can cleanse, or will cleanse. The verb here is also in the present tense. "The blood of Jesus Christ *cleanseth*." Now, while you read these words, you may look and live; now the great salvation may be yours.

Paul prayed for the Church at Thessalonica, saying, "The very God of peace sanctify you wholly." (1 Thessalonians v, 23.)

The apostle highly compliments the members of this Church for their faith, love, noble deeds, and patient sufferings for Christ. He tells them

that they "were ensamples to all that believe;" that "in every place their faith to God-ward was spread abroad."

And yet, with all their virtues and commendable qualities, they were lacking, and Paul longed to see them, that he might, as he tells us, "perfect that which was lacking." And then he tells us what their lack was. They were not established "unblamable in holiness." The lack was not holiness, but "unblamable holiness." They were sanctified, but not "wholly sanctified." When a man is converted he is sanctified; but not entirely sanctified. Conversion is sanctification begun. Entire sanctification is sanctification completed; not completed in the sense that we can make no further advancement. In fact, the wholly sanctified are prepared to grow more rapidly than ever. To be wholly sanctified is to have all sin, actual and inborn, eliminated. And being free from all sin, the clogs in the wheels that are carrying us heavenward are all removed, and we are prepared to make more rapid strides in the divine life than ever.

As the field of corn is prepared to grow more rapidly when every weed is removed, so the soul

is prepared for a most wonderful growth when all the weeds of sin are uprooted and cast out. What we need, in order to advance rapidly in the divine life, is entire sanctification. Place yourself where this mighty work may be wrought in you, and you will receive an impetus that will send you out on your heavenly way with a velocity such as you never dreamed of before.

Paul prayed for the members of the Church at Thessalonica, that they might be wholly sanctified, and that prayer was for us as well as for them. Every prayer in the Scriptures is tantamount to a positive promise. Then, in the very next verse, Paul tells us that God "will do it." He will sanctify them wholly.

In this wonderful prayer we have brought to our view: first, the extent of the marvelous work God proposes to do for us. "The very God of peace sanctify you wholly." That is, the whole being is to be sanctified so as to be "perfect, and entire, wanting nothing." The word wholly is not the same as all. It applies to individual Christians, and implies that their sanctification is to become entire—total.

Then, having given the extent of the won-

derful work that God promises to do for us, the apostle goes on and specifies, "I pray God your whole spirit and soul and body." These are the three component parts of man's nature—the body, the soul, and the spirit.

The body, the natural mortal body, with all its appetites and passions, may be entirely sanctified, so that these appetites and passions will be under perfect control. Entire sanctification does not destroy the lower passions and appetites. I believe, however, that in answer to prayer the appetite for tobacco and for liquor has been taken away. In fact, I have known personally a number of instances of this kind. But speaking on general principles, entire sanctification does not destroy the appetites and passions of the body, but it puts them under the most complete control, so that they will be used lawfully, as God has directed.

The soul, the seat of the different affections and passions, such as love, joy, hatred, envy, jealousy, pride, etc., may be entirely sanctified. And when this mighty work is wrought in the soul, then anger is taken away, pride is taken away, hatred is taken away, jealousy and envy

are taken away, and love, pure and unsullied, reigns supreme. And when love reigns, when love controls, when love guides in every thought and word and act; when every feeling contrary to pure love is cast out, then we breathe a heavenly atmosphere. Then, indeed, are we, by Divine power, lifted above the world; and standing on this lofty mountain summit the heavenly breezes strike us, and thrills of holy joy go through and through the soul.

The spirit, the immortal principle, that which will never die; that which thinks and reasons and judges,—it, too, may be entirely sanctified. And if the immortal principle—that which thinks and reasons and judges—is entirely sanctified, then our thoughts will be pure, our words will be pure; then there will be “neither filthiness, nor foolish talking, nor jesting.” Vile words will be shunned and buffoonery abhorred. “Witty sayings and mountebank repartees” are not indulged in by the wholly sanctified. All such things are an abomination to him, as they are to the pure Redeemer whom he serves. The acts also will be pure.

The whole spirit, the whole soul, the whole

body, may be entirely sanctified. This is the mighty work that God in this passage of Scripture promises to do for every one of his obedient and trusting children.

And then, when this wondrous work is accomplished in us, God promises to keep us in this wholly sanctified state, not only a week, or a month, or a year, but "unto the coming of our Lord Jesus Christ."

Does not this promise annihilate forever the idea that this work can not be done until death? Here, in this wonderful prayer, the great privileges of every believer are set before us in a light as clear as the noonday sun.

It is not necessary for me, perhaps, to quote another promise, although there are many more that I might quote, to prove beyond the shadow of a doubt that God is willing and able to save every one to the uttermost, and give to every one *now* the priceless boon of perfect happiness.

The question at once arises, with all these broad and sweeping promises before us, why is it that a larger number are not wholly sanctified? Why is it that all do not at once go over into this beautiful land, where the birds sing and the

flowers bloom and the delicious fruits grow; where the sun in his splendor shines three hundred and sixty-five days in every year?

This is a reasonable question, and we do not wonder that it is asked. In answering this question, we may ask another: Why was it that the Israelites hungered and thirsted, and met with defeat after defeat and disaster after disaster, and for forty years wandered in the wilderness? They could have entered and possessed Canaan nearly forty years before they did, if they would. Why did they not do it? Why did they suffer all these forty years if it could have been prevented? The reason is simple. The two things that kept them out of Canaan for forty years were, fear and unbelief.

When they reached Kadesh-Barnea, the border of the promised land, Moses, in obedience to God's command, sent twelve men, heads of the twelve tribes, "to spy out the land." These spies "searched the land" from the extreme south to the extreme north. They were gone forty days. On their return they passed through the valley of Eshcol. Here they cut down a large cluster of grapes, and Caleb and Joshua bore

this cluster of grapes upon their shoulders into the camp of Israel. They also took with them pomegranates and figs, that the Israelites might have a sample of the delicious fruits that grew in the beautiful land.

Ten of these spies were cowards, and unbelieving. Two of them had the courage of a lion, and a faith that never wavered. There was a majority report and a minority report.

Ten of the spies said: "We have passed through the land whither thou sentest us. We found it to be a land flowing with milk and honey; a land of corn and wine and oil; a land where fruits the most delicious and in the greatest abundance grow. Nevertheless, the people be strong that dwell there. We met the sons of Anak, and in comparison with them we are but as grasshoppers. The cities are walled up to heaven. The Amalekites dwell in the land of the south, the Hittites and the Jebusites and the Amorites dwell in the mountains, and the Canaanites dwell by the sea and by the coast of Jordan. It will be an impossibility for us to dislodge the enemy, and take possession of the country." And when this report was made there

was a murmur, and a sad wail went up from Israel's thousands. The whole camp was in commotion. Such an excitement they had never before witnessed.

But Caleb arose and "stilled the people." He said: "We have seen the land; we have traversed the whole of the country; it is a beautiful land, a land flowing with milk and honey, a very desirable land. We know that there are giants there. We have met them. It is true, their cities are strongly fortified. We have looked upon their towering walls; we have marked well their bulwarks; we have surveyed their frowning battlements and massive fortifications. But we are well able to go up at once and possess the land. The God of our fathers is with us, and he will give us the victory."

Caleb and Joshua were the only two that entered the land. Their cowardly comrades laid their carcasses in the wilderness.

To-day, as thirty-three hundred years ago, the giants meet us. Unbelief and cowardice keep thousands from entering at once the Canaan of perfect love. Some are fearful and some are unbelieving. Some say: "Sin can not be

destroyed in this life; it must always dwell within us. The Anakim can not be conquered. We are but as grasshoppers before the Anakim."

Satan has been telling men this all along the ages, and all along the ages men have been believing him, and hence have been miserable instead of being perfectly happy. God says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii, 8.)

All sin is the work of the devil. Christ came to destroy the works of the devil—all sin. Which will we believe, God or Satan? One or the other we must believe.

A Christian lady once said to the writer: "For many years I believed that perfect love was not for me. I thought this great blessing was only for ministers, and a few highly-favored ones. I did not dare think for a moment that I could ever attain to it. I felt that I was not one of the highly-favored few." This idea had been instilled into her mind by erroneous teachings. So she went on for years bearing the heavy load of sin, all the while anxious to get rid of it, but not daring to believe it possible. She began

earnestly to pray, and to search diligently the Scriptures. She read in the Word, "God is no respecter of persons." "The Son of God was manifested that he might destroy the works of the devil." She gave her doubts and fears to the wind, believed, and entered into perfect rest.

A word—even a hint—that sin can not be instantaneously eradicated from the heart by the power of God, may cause some poor soul to carry an unnecessary burden all through life. The design of God in giving to the world the Bible and an instituted ministry was to lift loads from off human hearts. If we teach a doctrine not clearly in accord with God's Word, we may impose burdens and not remove them. The design of this little book under God is to lift the burden of sin from off the heart of every one who may chance to read its pages. Perfect freedom from all sin is the heritage of every believer.

The testimony of the perfectly saved and the teachings of God's Word are in perfect harmony. Many refuse to believe God and the testimonies of the entirely sanctified, and hence remain in the wilderness state. Unbelief keeps thousands from the Beulah land.

Cowardice keeps many from seeking heart purity.

Satan will take a censorious, inconsistent professor of entire sanctification, and hold that person up to the gaze of the world and the Church, until men in and out of the Church will be frightened almost out of their wits at such a specimen of Christianity. And if we are not very watchful, the enemy will keep that inconsistent, sanctimonious person before us until we become as cowardly on the subject of holiness as the ten spies were of the giants in Canaan.

I have seen persons who professed entire sanctification that created in me a qualm every time I looked at them. And I have seen persons who professed justification only, that made me just as sick. But neither shook my faith one particle, either in the doctrine of holiness or of pardon. My faith is not founded on the actions of any man or woman, but on the immutable Word of God.

Cowardice is one of Satan's sentinels, placed at the gateway to keep Christians from entering the Canaan of perfect love.

I remember when I was seeking holiness one

of the tall sons of Anak stared me in the face. He put the fearful question to me, and it came with wondrous force and power: "Are you willing the people shall point the finger of scorn at you, and say, He is one of the sanctified ones; he thinks he is holier than we?" That was a searching question. I felt that I could endure anything but that. And I confess I trembled when I looked into the brazen face of my enemy. I knew very well that my enemy would conquer me, or I must, by the grace of God, conquer him; that it would be to me a Waterloo defeat or a Richmond victory.

Silently I prayed. I looked to the Strong for help. Then I was enabled to say, "Yes, I am willing to take the odium, if God will only give me this great salvation." In an instant the giant fled, and I was master of the situation.

No sooner was this enemy disposed of than another met me, and then another, and another, until the last one was, by the mighty power of God, conquered. Then there came into my soul a sweet peace. "The peace of God that passeth all understanding" took possession of my heart. That peace has been flowing ever since. Only

occasionally has the flow been interrupted. It was a rill at first; it is a mighty river now. After a while it will be an ocean, without a bottom or a shore, and in it I shall bathe forever.

God promised the Israelites that they should have rest from all their enemies round about. That promise was fulfilled to the very letter. "All came to pass." Just as certainly as God fulfilled all his promises to his ancient Israel, so surely will he fulfill all his promises to his children to-day. Not one promise made to his trusting children will ever fail while the sun or the moon endures.

Why were the Israelites a happy people? Because they were a saved people. "Saved by the Lord." Why are men now happy? Not because they are rich; not because they dwell in a palace; not because the honors of the world are lavished upon them; not because of their surroundings; not because of any or all these things combined; but, if happy, it is because they are saved—saved from sin. Salvation is the basis of all true happiness—the panacea for the world's sorrow, the recipe for universal joy.

Some Christians have little happiness because

they have little salvation. They have spiritual life; but they do not have the more abundant life Christ came to give to all. So much salvation, so much happiness; no more, no less. If you would have perfect happiness, you must have perfect salvation—salvation from actual and in-born sin. And this, as we have shown, is abundantly promised.

An interrogative is generally stronger and more emphatic than an affirmative declaration. Hence the question, "Who is like unto thee, O people saved by the Lord?" is stronger than if God had said, "There is none like thee." None so happy, none so joyful, none so restful, none so free from anxious care and harassing doubt.

Peter said of all such: "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter i, 8.) "Believing!" Believing what? Believing that we are redeemed; believing that we are now, this very moment, saved from all sin; believing, not that we have hold of God, but that God has hold of us, and is leading us; believing that all things—our reverses, our trials, our heartaches, our

heartburnings, our sorrows; sorrows that are too deep for utterance—all these things are working under the unerring hand of Divine Providence for our good. Believing all these things—as certain of them as we are of our own existence—is it any wonder that we should “rejoice with joy unspeakable and full of glory?” Yes, heaven is really begun on earth. “Salvation, not in rills, but in cataracts rolls.”

“The men of grace have found
 Glory begun below;
 Celestial fruit on earthly ground
 From faith and hope may grow.

Then let our songs abound,
 And every tear be dry;
 We 're marching through Immanuel's ground,
 To fairer worlds on high.”

We have plucked some of the rich clusters of grapes that grow in the Eshcol Valley; we have eaten the luscious fruits, and are satisfied; we are living in a land of corn and wine and oil, where no clouds ever obscure the sun.

“Is not this the land of Beulah,
 Blessed, blessed land of light
 Where the flowers bloom forever,
 And the sun is always bright?”

This perfect happiness is for all.

During a period of forty years in the ministry, I have come within touch of hundreds, nay, thousands, who were not satisfied with their religious experience. I have met many, O so many! who were hungry for that which perfectly satisfies.

There are toiling fathers who want this perfect rest of soul; there are careworn mothers who want it; there are brokenhearted wives who need it; there are many young men and women who are anxious to know about it. All may have it. Just how to get it will be shown further on.

PART II

Perfect Happiness Condi-
tioned



CHAPTER II

Happiness Does Not Come by Chance

HAPPINESS does not come by chance. It is the result of meeting certain conditions. In fact, nothing in this or any other world happens by chance. In the material, the intellectual, and the spiritual world effects are the result of causes.

Professor Henry Drummond says: "God is a God of order. The world, even the religious world, is governed by law. Happiness is governed by law. The Christian experiences are governed by law. Men forgetting this, expect rest, joy, peace, faith, to drop into their souls from the air, like rain or snow." Is it not true that many, many think just that way? And because these experiences do not come into their souls without any effort on their part whatever, they complain against Divine Providence. What stupendous folly!

In every realm effects are the result of causes. Meet certain conditions, and certain results follow.

If the husbandman would have a good crop,

certain conditions must be met. He must plow, and sow, and plant, and till the soil. If a young man would become a scholar, a good lawyer, a good doctor, a successful merchant, an expert mechanic—if he would become skilled in any of the various departments of this life, certain conditions must be met.

Meet certain conditions, and you will be, all through life, a sober man. Sobriety is the result of total abstinence. Fail to meet the conditions, give loose rein to your appetites, and you will just as certainly become a drunkard, as a musket-ball, piercing the heart, will produce death.

It must be evident, therefore, to all, that a good doctor, a good lawyer, a successful farmer, a skilled mechanic, does not come by chance. So men are not converted by chance, men are not sanctified by chance, men do not gain heaven by chance. All these are the result of meeting certain conditions. Heart purity brings perfect happiness. In order to attain to this high, holy, and happy state, where our peace shall become as a river, certain conditions must be met. What these conditions are will be shown in the following chapters.

CHAPTER III

Consecration

IN this chapter I desire to call the attention of the reader to one of the conditions necessary to perfect happiness; namely, consecration.

Paul, in writing to the Romans, says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans xii, 1.)

Paul was intensely interested in the salvation of men. He had a burning desire to see souls converted. He had, if possible, a still greater desire to see believers go up to the highest plane of religious experience. He wrote more to Christians than to any other class. All his epistles were written to Church members. He knew their dangers and responsibilities; hence his great concern for their welfare. His language is exceedingly nervous. In fact, it is the most intense and vehement. "I beseech you." That is to say, "I pray you, I entreat you, I beg of you, present your bodies a living sacrifice."

Paul here refers to the burnt sacrifice of the Jews. The burnt sacrifice of the bullock was a sin-offering. The burnt sacrifice of the ram was a self-dedicatory sacrifice, in which the Jew consecrated himself wholly to God.

In the consecration of the priests, the animal offered was a ram, and Moses calls this sacrifice, "The ram of consecration." Paul refers to this sacrifice of consecration when he says, "Present your bodies a living sacrifice." The animal offered as a burnt-offering was to be without blemish, and perfect in all its parts. If one leg were gone, or one eye out, or a tip of the ear cut off, it was not acceptable. It must be a *whole* burnt-offering.

So we must give ourselves in the spirit of sacrifice, to be as wholly the Lord's, as the whole burnt-offering was under the old dispensation, no part being devoted to any other use.

This sacrifice of consecration is described in the twenty-ninth chapter of Exodus.

God said to Moses: "Thou shalt kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of

their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.”

The meaning of this novel passage of Scripture is very significant.

The ear represents the head; the thumb of the right hand, the hands; and the great toe of the right foot, the feet.

The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify that they should dedicate all their faculties and powers to the service of God; their ears to the hearing and study of his law, their hands to diligence in the sacred ministry and to all acts of obedience, and their feet to walking in all the way of God's precepts.

When Aaron and his sons were thus wholly consecrated to God, then God wholly sanctified them; i. e., perfectly cleansed them from all sin, as we are informed in the forty-fourth verse. “I will sanctify the tabernacle of the congregation and the altar; I will sanctify also both Aaron and his sons to minister to me in the priest's office.”

When this sacrifice of consecration was made by Moses and the priests, then God sanctified the tabernacle and the altar and the priests, and then, and not till then, were the priests prepared to enter upon their priestly offices.

The question has come to me with wonderful power. If God required of the priests under the Mosaic dispensation the consecration of every faculty and power of soul, body, and spirit, in order that he might sanctify them wholly before they were prepared for their official work as priests, does he require any less of his ministers to-day? A sacred awe steals over my whole frame every time I enter the pulpit; for I remember that the temple is holy, and the altar is holy, and God requires that the minister at the altar shall also be holy. The solemn command of Him from whom I have received my commission rings in my ears, "Be ye clean that bear the vessels of the Lord."

The Israelites were led into the land of Canaan by one who had been there himself. The mantle of Moses fell on Joshua. Moses died on Nebo, in full view of the promised land. But Joshua led Israel into Canaan. Joshua knew all

about Canaan. He had been there, and having surveyed the whole country, he was well acquainted with it. He had seen the giants, the walled cities, the difficulties they would have to meet and encounter. Then, he had eaten its luscious fruits, walked up and down the valleys of its beautiful streams, over its inviting plains, and along its grand mountain sides. He had seen the corn and the wine and the oil, and had breathed the balmy atmosphere of its salubrious clime. No one was better qualified to lead the people over than Joshua. He followed God fully, and amid the mightiest tides of opposition he led the people on to victory.

If we, as ministers, would lead our flocks over into the delightful land of perfect love, we must first go over ourselves. We can not lead the people up to a plane of religious experience above the one on which we ourselves are standing.

As Joshua knew from experience all about Canaan, so we must know from experience that the blood of Jesus Christ cleanseth from all sin, if we would lead the people into this blessed state.

The qualification needed is not a literary one, but spiritual.

Our scholastic attainments may be very high. They ought to be. We ought to be scholars of the highest type. I do not disparage scholarship. But we may have a perfect knowledge of the schools; we may be well versed in systematic theology; we may understand theoretically Watson, Wesley, Clarke, Fletcher, Pope, and all our standard authors, and yet know but little touching entire sanctification.

What does the sinner know about conversion? Nothing at all. The only way possible for him to understand it is to get the experience.

To a celebrated scientist Bishop Haven once said: "Well, professor, we are about even; I know as little about science as you do about religion." The witty words of the good bishop are perfectly philosophical. Religion is not in the intellectual realm, but in the spiritual. The spiritual realm is away above and beyond the intellectual; and the way into this realm is not by the head but by the heart, as Paul tells us. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him;

neither can he know them, because they are spiritually discerned." (1. Corinthians ii, 14.)

Entire sanctification is in this spiritual realm, but farther on and higher up; and if we would understand it fully the Holy Ghost must teach us. Spiritual things, from the lowest level up to the highest plane, are discerned spiritually.

When our repentance and faith are genuine, then the Holy Ghost bears witness with our spirit that we are the children of God.

When, as believers, our consecration and faith are genuine, then the Holy Spirit bears witness with our spirit that the work of entire sanctification is done in us.

The lesson of pardon is taught by the Holy Ghost. The lesson of entire sanctification is also taught by the Holy Ghost.

If we, therefore, would lead the people over into the Canaan of perfect love, we must, like Joshua, first go over ourselves, and from personal experience become acquainted with the beautiful land.

Mr. Whitefield, in speaking of his ordination, says: "I call heaven and earth to witness that when the bishop laid his hands upon my head

I gave myself up to be a martyr for Him who hung upon the cross for me. I have thrown myself blindfold, and, I trust, without reserve, into his almighty hands." From that time on George Whitefield became a flaming evangelist for God. Wherever he spoke the people were moved by the mysterious power that attended his words.

Let us give ourselves up to be martyrs for the Lord Jesus; then wherever we go the power of God will attend us!

Under the Gospel dispensation every Christian is a priest. Peter says of all Christians, "Ye are a chosen generation, a royal priesthood." The Israelites of old were a chosen people, and God said of them, "Ye shall be to me a kingdom of priests." (Exodus xix, 6.)

God's Church to-day is a kingdom of priests. Every man, woman, and child in God's Church is a priest, and can go into the immediate presence of God, hold communion, ask and receive, without the intervention of any third party. The veil of the temple was rent in twain, and all now may enter the holy of holies. As all Christians are priests, God requires of all an unconditional

dedication of every faculty and power to his service.

I. Consecration is man's work; sanctification is God's work. Some confound consecration with sanctification. Consecration is one thing, sanctification is another. These two are distinct.

The term sanctify has two meanings. First, it means to cleanse, to purify, to make clean; and in this sense it is used by Paul when he prays for the Church at Thessalonica, saying, "The very God of peace sanctify you wholly." (I Thessalonians v, 23.) Second, it means to consecrate, to set apart for a special purpose.

God said to his ancient people, "Sanctify yourselves, and be ye holy." In the very next verse he says, "I am the Lord which sanctify you." (Exodus xx, 7, 8.)

In the first sentence the term sanctify means to consecrate, because it refers to man's work; in the second sentence the term sanctify means to purify, because it refers to God's work. "You consecrate yourselves wholly to me, and I will cleanse and purify you from all sin."

God said to Moses, "Sanctify unto me all the first-born." (Exodus xiii, 2.)

In the twelfth verse Moses explains the meaning of the second, "Thou shalt *set apart* unto the Lord every firstling."

2. We find, in reading the Bible, that the exhortations to consecration are given to Christians, and not to the unconverted. In fact, sinners are nowhere commanded to consecrate themselves to God. Sinners are commanded to repent and surrender. Backsliders are commanded to "repent and do the first works."

All the commands to be holy, both in the Old and New Testaments, are made to the righteous. Sinners are commanded to repent, believers are commanded to be holy.

So all the commands to consecration are made to believers. Sinners are commanded to repent; believers are commanded to dedicate themselves wholly to God.

Whenever a sinner repents, surrenders, and believes, then he is pardoned. Whenever a believer makes an unconditional dedication of all to God and believes, then he is wholly sanctified.

3. The Bible demands of the Christian a *living sacrifice*. "Present your bodies a living sacrifice."

The sinner can not make this sacrifice, because he does not have it to make. He can not give what he does not possess. He is dead in trespasses and sin; all his faculties and powers are dead.

But when he goes to God, dead in trespasses and in sin, repents, surrenders, and believes, then he is pardoned and made alive. And when this wonderful work of transformation is wrought in him, and he is made alive unto God through Jesus Christ our Lord, then he is to dedicate these living faculties and powers forever to God; then, and not till then, can he make a *living sacrifice*.

I know that in common Christian parlance, by both preachers and laymen, sinners are exhorted to *consecrate* themselves to God. But consecration in the awakened sinner means self-surrender to God. In the believer seeking holiness it means self-dedication to God; hence the "living sacrifice" that every believer, in the twelfth chapter of Romans, is called upon to make, is called by the learned the "self-dedictory sacrifice."

4. I have never known of a person that was

converted and wholly sanctified at the same time. Mr. Wesley says he never knew of a person that was. But he does not deny the possibility of such an experience.

“But,” says one, “is not God able to convert and wholly sanctify the soul at the same time?” Most assuredly he is. But it is not a question of God’s ability at all, but of our faith.

We are justified by faith. We are also sanctified by faith. We get just what we believe for. “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” (Mark xi, 24.) Now, if the penitent at the altar seeking pardon, can believe for pardon and entire sanctification at the same moment, I believe he can have both at the same moment. But I have never known an instance of that kind.

My observation has been that the best Christians are the ones who usually seek entire sanctification. Having tasted the sweets of pardon, they soon begin to long for all God has for his children here on earth.

A most devoted Christian lady, living in Lincoln, Nebraska, was deeply convicted of the need

of heart purity. She longed for holiness, but hesitated a long time before making the needed consecration. She was afraid God would require of her that which she could not possibly perform. She said: "God may require me to go and kneel down right in the street, and pray for some ungodly man. I can't do that." And so she hesitated. God never requires any one to do that which is not in accord with common sense; and if you are impressed that you ought to do some outlandish thing, you may be assured that that impression is from the devil, and not from God.

Well, this lady hesitated a long time before she made her consecration, lest in the future she would be called to do some dreadful thing. Finally, however, she made the required dedication, placed all on the altar, believed, and was wonderfully saved.

From that day till the present she has been one of the most successful workers for God in the State. But God has never called her to do a thing that was not in accord with sound reason and good common sense.

A boy, only about fifteen years old, living at Friend, Nebraska, was clearly converted, and

in three days afterwards was wholly sanctified. A short time after this occurred, I held a quarterly-meeting at Friend, and while there I met the boy, and had a private conversation with him. I questioned him very closely touching his sanctification. Among other questions I asked him the following, "What was the great difficulty in your way when you were seeking holiness?" "Well," said he, "I always had a desire to be a rich man. I had determined to be a millionaire. After I was converted I still had that desire, and I did not think there was any harm in it. But when I began to seek holiness that desire rose right up before me, and greatly troubled me. And the more I prayed, the more that desire to be rich troubled me. But when I told the Lord that if he did not want me to be a rich man, I would give up all desire to be rich, and that I would do just what he wanted me to do as long as I lived, then he sanctified me." The story was told with an artless simplicity that made a wonderful impression on my heart. I found that that boy's consecration, three days after conversion, was made as intelligently as mine was nineteen years after I was converted.

5. Our consecration must be entire—complete; then the cleansing will be complete. The whole body, the whole soul, the whole spirit—all there is of us for time and eternity—must be forever dedicated to God; then God will sanctify the whole body, the whole soul, and the whole spirit.

What does God say? “You consecrate yourself wholly to me, and I will sanctify you wholly.” “Consecration,” says William McDonald, “implies three things, being, doing, and suffering. We must be willing to be, to do, and to suffer all that God requires. This embraces reputation, friends, property, and time. It covers body, mind, and soul. These are to be used when, where, and as God requires.” This consecration is to be made for all coming time without any reserve whatever.

There is a beautiful promise in Hosea iii, 3, “Thou shalt be for me and not for another; so will I be for thee.” What wonderful words are these! You all for Christ, and Christ all for you. What a blessed exchange! In this exchange the Christian gets the best bargain. He gives little, and gets much. He gives that which is finite,

and gets the infinite. He gives weakness, and gets power; gives a troubled heart, and gets "the peace of God which passeth all understanding." How inspiring the words of the Master! "I am with you; I am for you; I will never leave you. The mountains shall depart and the hills be removed; but my kindness shall never depart from thee."

Ralph Wells, the great Sunday-school man, had on his blackboard before his mission school the words, "See that Jesus gets it all."

A little girl, brought into the mission school from a low dance-house, lay dying. Her parents were very poor. Left alone with her grandmother, she said, "Granny, will you bring me my purse?"—a gift from the school at last Christmas. The little purse was brought to her, when, counting out therefrom forty-eight cents, she said: "Granny, this is my money that I have saved for Jesus to give to the mission school; dear Granny, see that Jesus gets it all."

Dear brother, dear sister, "see that Jesus gets it all"—all there is of you for time and eternity.

Does Jesus require all? Some one may be ready to say, "That seems hard." Jennie, the

Scotch girl, silenced her father's objections to her marriage by one wise and judicious sentence. "Jennie," said the father, "it is a very solemn thing to get married." "I know it," replied the sensible damsel; "but it is a great deal more so not to."

It may be a solemn thing, a very hard thing, to make this consecration. It will be a thousand times harder, and more solemn not to do so.

A sister said to her pastor, "I ought to consecrate myself wholly to God; but I can't." Her pastor replied, "Do n't say you can't; but you won't." "Yes," she replied, "that is it; but I mean it is so hard." "True," said her pastor; "but it is harder not to do it. Do it, and God will dwell in your heart, bless your home, and lead your children to salvation; but do it not, darkness will come to your soul, your children will grow up irreligious, and possibly you yourself will lie down and die without the hope of heaven." She refused to make the consecration, and her pastor's words proved prophetic. All the apprehended evils suggested by her pastor, Dr. Keen, came, and more; "and suddenly one day she dropped out of life."

How much harder it proved to her not to consecrate herself to God, than to have done so! So it will be with every one.

Make the complete consecration; make it without any mental reservation or secret evasion whatsoever; make it calmly and deliberately; make it for all time and for all eternity, and then you can believe in Jesus as your present Sanctifier as easily as you breathe; then the indubitable evidence will come to your heart that you are fully saved, and joy unspeakable will flood your whole soul.

No greater happiness ever thrilled an immortal soul than that which thrills the soul that can say, "I am eternally the Lord's, and the Lord is eternally mine."

"If there be bliss; it is this, it is this."

CHAPTER IV

Motives to Consecration

I THINK it well just at this point to raise a note of warning. There is danger. The danger is in having an eye alone on our own happiness. We should not make this consecration simply to be happy. That would be selfish. Selfishness is a soil in which happiness never grows. To make it with this end in view, would be to defeat the very object aimed at in our selfishness.

I would not say that happiness is not one of the motives to a devoted life. It is, in fact, one of the motives presented in the Scriptures to induce us to be holy.

Isaiah, in speaking of the happiness of those on the high way of holiness, says, "They shall obtain joy and gladness, and sorrow and sighing shall flee away." "With songs and everlasting joy on their heads."

Certainly David had in view his own happiness when he prayed. "Restore unto me the joy of thy salvation." Christ meant us to understand that religion was a very desirable thing to

have, when he said, "My yoke is easy, and my burden is light."

All through the Scriptures the joy of religion is set before us as an inducement to a wholly consecrated life.

While this is true, there are other and higher motives. In making this consecration, self should drop out of sight. While it is true that perfect happiness comes as a result of perfect consecration, the motive prompting us in making this consecration should rise infinitely above a simple desire to be happy.

There are many pure motives to entire consecration—motives so great and powerful that it seems strange that all do not at once yield to them.

These motives appeal to all the finer sensibilities of our natures; they appeal to all that is noble, and manly, and just, and pure.

1. We ought to consecrate ourselves forever to God, because he commands it. "Consecrate yourselves, and be ye holy." The simple fact that God commands it, is reason sufficient. When God commands, we should obey without one moment's hesitation.

2. Another motive to consecration is the glory of God.

Paul says, "Glorify God in your body and in your spirit, which are God's." (I Corinthians vi, 20.) And in the eleventh chapter and thirty-first verse of the same epistle, he says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." How can we best glorify God? Let Christ answer this question: "Herein is my Father glorified, that ye bear much fruit." (John xv, 8.) God is honored by having fruit-bearing children.

David wanted heart purity that he might be a soul-winner, and thereby glorify God. "Create in me a clean heart, O God." . . . "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The most successful soul-winners that have ever graced the world have been the men and the women that have been wholly consecrated to God.

3. We ought to consecrate ourselves wholly to God, because the demand to do so is a reasonable demand.

God asks nothing of any one that is not in

accord with sound reason. Paul says this demand of God is "your reasonable service."

God demands the devotement to him of our bodies, our souls, our time, our talents, our means, our families, our all. And this is nothing more than our reasonable service.

God has a just claim upon us, because we belong to him by the right of creation. It is he that hath made us, and not we ourselves. He created us intelligent, moral, and social beings. Our bodies with their powers, our minds with their faculties, our souls with their affections, all, by right, belong to God.

God has a just claim upon us, because we belong to him by the right of purchase. "Ye are not your own, for ye are bought with a price." (1 Corinthians vi, 19.)

We ought to consecrate ourselves wholly to God, because he has given us life. What a glorious thing it is to live! Did you ever take into serious consideration that great gift—life? Who would not rather be, than not to be?

Well, God has given us life, and health, and friends, and loved ones, and homes, and country. But above and beyond all these there is a higher

claim; it is a claim upon us arising from God's love seen in redemption. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John iv, 10.)

Has God given us life with all its blessings? Has he redeemed us by the blood of his Son? Has he preserved us amid all the dangers of the past? Then, is it not the most reasonable of all things to consecrate our all to him?

Consecration is not the yielding of something to God that did not previously belong to him. We must remember that every faculty of body, soul, and spirit already belongs to God, by the right of creation, redemption, and preservation. And when we consecrate all to God, "it is simply taking hands off from God's property, and acknowledging his right to his own."

"Sailors, as a rule, run up their colors on lines easily worked, so that they may be taken down at pleasure. We have, however, heard of bold seamen, who in times of danger have nailed their sovereign's colors to the masthead, and cut away the lines. Some enemy might call on them to surrender and to pull down that

flag, but such a humiliation could then never occur. The flag might be riddled with shot, the mast might be shot away, but so long as that mast stood in its place, the flag would tell to whom that vessel belonged."

I would have every Christian run up to the masthead of life a streamer, and on that streamer I would have written in blazing characters these words, "All for Jesus."

"We have no power or possession that we can righteously call our own. He owns the whole of what we call ours; and he makes a most reasonable demand when he asks that, without reserve or qualification, we yield ourselves unto him. These hands to work for him; this brain to think for him; this tongue to speak for him; these eyes to see for him. Yes. *All* for Jesus! It is said that Peter the Great was so blindly obeyed by his soldiers, that on one occasion, merely to show his absolute power over them, he said to a private who stood by his side on the top of a tower, whilst he pointed outward, "Leap!" The poor fellow saluted his sovereign, leaped, and was dashed to atoms. The French soldiers were so devoted to Napoleon I, that

every man in his army was ready to lay down his life for his sake. With them it was all for Peter, or all for Napoleon. But shall they be more devoted to their earthly sovereigns than we to our Heavenly Lord? All for Jesus! All for Jesus! He will lead us to battle, but to no defeat. His bloodless battles heal wounds instead of making them, bind up hearts instead of breaking them, save men instead of destroying them. *All for Jesus! He has redeemed us to God by his blood; he is living to save us to the uttermost; he deserves more than all we can give. All for Jesus! All for Jesus!"*

4. The mercy of God should lead us at once to consecrate all to him. Paul appeals to us, in view of the mercies of God, to give ourselves to him in an everlasting covenant. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Romans xii, 1.)

The mercies of God! Who can describe them? Language is inadequate to portray them. All human utterances are lame at this point.

God's mercy! Just think of that for a moment! Take in that wonderful thought if you

can. The mercy of God! It is topless and bottomless. It is an ocean without a shore. Could you fly with the speed of an archangel, and were you to go on in your rapid flight forever, you could never reach the shore of the boundless ocean of God's mercy. It was God's mercy that created us. Not a day passes but what my heart goes out in praise to God for my creation, for life with all its benefits, and for the brilliant prospects of future and eternal life.

God's mercy redeemed us. When there was no eye to pity, and no created arm that could save, God pitied. His own right arm brought salvation to us.

"God so loved the world that he gave his only begotten Son." The Son so loved the world, that he freely came to die for man.

"Down from the shining seats above,
With joyful haste he sped;
Entered the grave in mortal flesh,
And dwelt among the dead."

What redeemed soul does not cry out?

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak!"

“Every drop of my blood thanks you,” said a criminal to Dr. Doddridge, who had been released from prison through the interposition of the Doctor, “because you have had mercy on every drop of my blood. Wherever you go I will follow you.”

May we not take up this strain, and chant our gratitude to Jesus! Every drop of our blood thanks him. He has redeemed us, body and soul. He has thrown wide open the gates of glory, and we are invited to enter.

What a motive is here presented to us to consecrate all to God!

But more, Have we been pardoned? Have we been adopted into the Divine family? Are we permitted to sit together in heavenly places in Christ Jesus? Hath he put a new song into our mouths, even praises unto our God? Do our hearts thrill with God’s love, do our hopes beat high for heaven, and does faith open to our view the sublime glories of the heavenly world? If so, how great the demand to “present our bodies a living sacrifice” to God!

But not only are we to look at the mercies of God as seen in the past, in creation, redemption,

preservation, pardon, and all life's benefits, but we are to look at the mercies of God in the chartered pledges of the future.

Christ lifted the veil, and gave us a glimpse of the glorious future when he said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv, 1, 2, 3.)

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love."

We are born to live forever. We have entered upon a career that shall never end. Our pathway is to be an eternally ascending pathway. Our future is to be one of unfolding grandeur. We shall pass on from one change to another, from one new scene of beauty to another, from glory to glory, for ever and ever.

Wonderful have been the changes in the past! What a change took place at conversion! We

felt then as though we had entered a new world; and we had. Old things had passed away, and all things had become new. We shall never forget that hour. It will forever remain fresh on memory's page.

What a change took place when we were wholly sanctified! It seemed that we had stepped out into another new world; and we had—into a spiritual realm above and beyond the one in which we had been living. I shall never forget the hour when the cleansing blood touched my heart, and the last remnant of sin was washed away. I was prostrate upon the ground, with my face in the straw, at the Bennett Camp-meeting. I lay there deliberately making my consecration, and when the last piece of the sacrifice was laid upon the altar, and I said "Yes" to the great question that had staggered me so long, "Will you fling the banner of holiness to the breeze, and under that banner will you march?" then the Paraclete came in all his wondrous power and sweetness.

And as the changes have been great in our spiritual lives in the past, and each one has been greater and better than the one preceding it, so,

methinks, will it be in all the future. What a change will take place, and what scenes of glory will burst upon our ravished vision when death comes, and our spirits, breaking away from the trammels of the body, shall emerge into the presence of Jesus, angels, and redeemed spirits!

A young man lay dying. His father and friends were standing by his side waiting for his departure. His strength was almost gone. The waves were gathering around him, and he was sinking in their embrace, when suddenly, as if inspired by some glorious vision breaking on his eyes, he cried: "Let me go, father, let me go! I see Jesus!" And with the words upon his lips he passed away.

A missionary in Africa lay dying. His countenance was radiant with heavenly light. Just as he was passing away, he said: "I hear music, beautiful music, the sweetest melodies! I see glorious sights. I see heaven. Wonderful, wonderful, wonderful things I see. Let me go. O, how beautiful!"

And, then, what a change that will be, when Gabriel's trump shall sound, and the resurrection morn shall dawn, and these bodies of ours

shall arise from their dusty beds, and shall be reunited to their souls!

As certain as day follows night, so certain will there be a resurrection of the dead. No doctrine is more explicitly taught in God's Word, than the soul-inspiring doctrine of the resurrection. "Christ shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii, 20, 21.)

"All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v, 28.)

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." (1 Peter i, 3, 4.)

As certain as Christ's body rose from the grave, ascended to heaven, was made glorious and immortal, so will our bodies arise, be made immortal, and like unto Christ's glorious body.

And with our bodies raised and transformed, spiritualized and made immortal, we shall mingle and commune with those we knew and loved here on the earth. And hand in hand, and soul inwrought with soul, we shall pass on and up, from one happy change to another, higher and higher, for ever and ever.

In view of the mercies of God, as seen in the chartered promises, touching the glorious future, should we not consecrate all to God?

The mercies of God! How wonderful they are! Think of his love, and you will be melted.

Edward Irving went to see a dying boy once, and when he entered the room he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and called out to the people in the house, "God loves me! God loves me!" The sense of God's love overpowered him, melted him down, and at once he gave himself and all he had to God. God loves me! Glorious thought! How do I know? He has created me, redeemed me, pardoned me, adopted me into his family. I am one of his children. I sit in heavenly places in Christ Jesus. A glorious

future is before me! Unfading honors are soon to be mine! The gates of glory open to my view! My children and loved ones in heaven beckon me to come! Soon I shall hail them, and we shall part no more! Is not this enough to melt the heart? As I think of it I cry out, "I am thine, O Lord, forever thine!" And then the fact that I am forever God's, and God is forever mine, brings to me a joy that is "unspeakable."

In view of all that God has done for us in the past, and all he is doing for us at the present, and all that he has promised us in the golden future, should we not consecrate all to him?

The same spirit of consecration that was manifested by the soldiers for their country during the War of the Rebellion, should be manifested by every soldier of Christ.

That was a wonderful spectacle, to step out under the flag and lift one's hands and swear allegiance to the Republic, and then go into the army and say by that act: "There may be hard work; I will go through it. There may be battles; I will go through them. There may be wounds and death; I will brave them. If neces-

sary, I will march up to the cannon's mouth, though belching forth grape and flame." That is what the soldier did for his country.

I once heard Chaplain McCabe say:

"I have a picture of a soldier of Gettysburg in my collection; a man who received forty-eight wounds in one battle, and yet he lived. They thought he was dead. A shell burst right above his head, and a part of that shell tore off his left hand, and a part of it tore out his right eye, and left him beside his gun apparently dead. The burial party picked him up and hurried him off to bury him, and on his way to the grave a soldier heard him groan, and he said, 'That man is alive;' and they took him to the hospital and put him under the charge of a surgeon, and the doctor says that for three days he lay there unconscious, and upon the third day, his lips moving, he bent his ear to catch the first faint words that might come from them, and they were these, 'Doctor, did we win that fight?' That was all he wanted to know."

So it seems to me that we ought to be so consecrated to God that we shall forget everything else except to bring this world to Christ.

The ideal embodied in a redeemed life is high. It means not alone your own personal salvation, but that you are called to the work of saving the world. Nothing less exalted than this is the call to a Christian life. William Scott, the Vermont boy whose life Lincoln saved, after he had been condemned to be shot, is an example of how a redeemed life spent itself in sacred service. Scott, in telling of his interview, said that Mr. Lincoln came to him and said: "My boy, stand up here and look me in the face. You are not going to be shot to-morrow. I am going to trust you, and send you back to your regiment. I have come away up from Washington when it was hard to come, and now, how will you pay my bill?" Scott said: "There was a big lump in my throat; I could scarcely speak, but I managed to say, 'I will pay you some way. I have some bounty money, and the boys will help, if it is n't more than five or six hundred dollars.' 'But it is a great deal more than five or six hundred dollars,' said Mr. Lincoln; and then he put his hands on my shoulders and said: 'My bill is a very large one, my boy. Your friends can not pay it, nor your bounty, nor your comrades.

There is only one man in the world who can pay it, and his name is William Scott. If from this day William Scott does his duty so that at life's close he could say, I have kept my promise and have done my duty as a soldier, then my debt will be paid. Will you make that promise, and try to keep it?' I said I would make the promise, and, with God's help, I would keep it. He went away out of my sight forever. May God forget me if I ever forget his kind words or my promise!" The record says that Scott became one of the truest, best soldiers ever known, and that he died risking his life in the rescue of wounded men, "being shot all to pieces."

It is good for us to sing,

"Redeemed, how I love to proclaim it!"

but it is better still for us to live and serve like those who have been redeemed, realizing that our little hoards of treasure "can ne'er repay the debt of love we owe," for it is so great that as we look into the face of our Redeemer, we are constrained to say, "From this day we are thine, and wherever our Captain calls, however hard the post of duty, we will be faithful soldiers."

CHAPTER V

“Thy Will Be Done”

THE heading of this chapter is a part of the Lord's Prayer; the most wonderful prayer that was ever offered.

Happy is the man who can offer this prayer in sincerity and in truth. Yea, thrice happy is the man who can say, everywhere and all the time, in prosperity and in adversity, in sickness and in health, while living and when dying, “Thy will be done.”

If every Christian could offer this prayer in sincerity, and from the innermost depth of the soul could say to God the Father, “Thy will be done,” there would not be one complaining, discouraged, fault-finding Christian in all the Churches of Christendom. Smiles would play on every Christian face, joy unspeakable would well up from every Christian soul, songs of gladness would roll forth from every Christian's lips, and the shout of victory would be heard from all the Churches the wide world over.

The will is the pivot on which human destiny turns. Men will to be saved, or will to be lost. Man, therefore, is the arbiter of his own destiny. Neither devils in hell, nor angels in heaven, can invade the orbit of the will. And God never will invade that orbit. Your will is supreme; it is the regal faculty of the soul. God wills that you should be saved. If you will to be saved, your will and God's will are in harmony. And if you and God are in harmony, then you have rest, happiness, peace; "your peace is as a river, and your righteousness as the waves of the sea."

No man is really happy whose will contravenes the Divine will. Perfect happiness is never obtained until the will swings around, and runs parallel with God's will.

When man's will is in harmony with God's will, he can be happy anywhere; in a palace or a hovel, on a throne, in the lion's den, or the furnace of fire.

Methinks Daniel never passed a happier night in his life than he did when he pillowed his head upon the mane of the old lion, and around him the savage beasts of prey lay mute and harmless as kittens.

I doubt whether the three Hebrew children were ever happier than they were when in the flaming furnace, the form of the fourth being with them.

The prophet Amos pertinently asks, "Can two walk together except they be agreed?" (Amos iii, 3.) God and man can not walk together, can not hold communion with each other, except they be agreed. The two wills, the Divine and the human, must run parallel. The very moment our will crosses God's will, there is a separation.

Eliza Ambert, a young lady of Paris, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old-fashioned as to regard God and religion." Eliza started, but on recovering herself said: "From this moment, sir, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely." The very moment she discovered that her will and the will of her affianced crossed, that very moment there was a separation.

If our will and God's will come in conflict, then we are not agreed; and if not agreed, there is a separation, and a separation from God means misery.

Before we can say, "Thy will be done," our faith must grasp this idea, "God knows what is best for me. God will do what is best for me, if I only obey and trust him." Until we take in this great fact, our wills can not be in harmony with God's will.

The great trouble is, we fancy that we ourselves know what is best for us. One is ready to say, "The best thing that could possibly happen me would be to have a million dollars. I could do so much good with it." But God knows that that would be the very worst thing for you. He sees that the best thing for you, perhaps, is to be poor all your life. A good man once said to me, "God can not trust me with money; therefore, I am very poor."

Another man is ready to say: "The best thing that could happen me would be for me to be on the high tide of prosperity all the time." But God knows that would not do at all; hence reverses meet him at almost every turn in life.

These seeming reverses are "blessings in disguise." We think we know what is best for ourselves financially, socially, and in our domestic affairs. But the fact is, we do n't know. We think we do, but we do n't. God alone knows this. And it takes a great while for many of us to learn the lesson, "God knows what is best for me." But let the great fact, "God knows what is best for me; God will do what is best for me," take full possession of us, and then we can say, without any hesitation whatever, "Thy will be done."

I was once deeply impressed with the following remark made by a distinguished physician: "I dare not prescribe for myself or my family. When a man comes in, a stranger to me, I can look him over, and judge quite accurately as to what he needs to have done for him. But I can't look myself over in that impartial way, or my wife, or my children. I have been in practice in this city fifteen years, and I have a list of forty-two physicians within my personal knowledge who, in that time, have died from doses prescribed and administered to themselves by themselves. Suppose one-half of them to have

been intentional suicides, and that is a large supposition, there remain twenty-one deaths resulting from taking the wrong dose. I dare not prescribe for myself."

And so it is. Being fully assured that God knows what is best for me; better than I do myself, infinitely better, I do not dare prescribe for myself. The wise thing for me to do is to put myself completely in God's hands, and say: "Here I am, Lord; give me just the medicine you think I ought to have. I can not trust my own prescriptions. Yours are infallible."

How many have said, "I could have borne any sorrow easier than this!" And yet that very sorrow, so crushing, and which at the time seemed impossible to be endured, under the molding hand of the potter, has been one of the Divine agencies of making you a vessel of honor fit for the Master's use.

Mr. Spurgeon said he was once driving in the north of England, and came to a large farmhouse and barn. As he drew near he saw a gilded weather vane upon the barn, with this motto, "God is love." On reaching the gate he held up his horse, and said to the farmer: "Why

do you put such a motto on a weather vane? Do you mean to say that God's love is as fickle as the wind that blows?" "

"O no," replied the farmer; "I never thought of it in that way. What I mean is this, 'God is love *whichever* way the wind blows.' "

Remember God is love, not only when there is sunshine, but when there are clouds as well.

There was a little girl who began suddenly to suffer great pain in her head, and at last became quite blind. She was taken to a skilled doctor. After a thorough examination, the doctor said, "She will never see again." When they told the child what the doctor had said, she exclaimed: "What, mother, am I never more to see the sun, nor the beautiful fields; nor you, my dear mother; nor father? O, how shall I bear it?" She wrung her hands and cried bitterly. Her mother placed in her hands a small Bible. "What is this?" said the sorrowful little girl. "It is the Bible, my child." The touch of that Book set memory at work; and one passage after another came into her mind; and each one that came brought light with it. She brushed the tears from her eyes, ceased wringing

her hands, and turning her sightless eyes up into the face of her mother, with a smile said, "Thy will be done in earth as it is in heaven."

So Divine grace will enable every one to say in the darkest hour of adversity, "Thy will be done." Then sorrow will be turned to gladness, and, instead of weeping, songs of everlasting joy will well up from the soul.

Your will is your king. This king rules supreme in every human heart. A great mistake that many make, is in thinking that a life of entire consecration to God is to be lived in the emotions, and consequently all the attention is directed toward them. If the feelings are satisfactory, they have rest; if not, they are troubled. They are all the while looking at their feelings. If they have joyous feelings, they are perfectly satisfied; on the other hand, if they do not have joyous feelings, great ecstasy, they are not satisfied. Now, the truth is, and I wish everybody could see it, this life of entire consecration to God is not to be lived in the feelings at all, but in the will. If the will is kept steadfastly abiding in its center, God's will, you will not be disturbed, no matter what your feelings may be.

I think it is Fénelon that says, "Pure religion resides in the will alone."

Behind our emotions, behind our wishes, back of all our desires, there is a still greater power—a power that decides everything and controls everything—that power is the will.

And whenever we are brought to see clearly that the will is king, then we shall live without paying any attention to our emotions.

Hannah Whitall Smith says: "A young man of great intelligence was seeking to enter into this new life—this life of entire consecration to God—and was utterly discouraged at finding himself a slave to an inveterate habit of doubting. To his emotions nothing seemed real; and the more he struggled, the more unreal everything became. He was told this secret concerning the will; that if he would put his will over on the believing side, if he would choose to believe; in short, if he would say, 'I will believe, I do believe,'—he need not then trouble himself about his emotions, for they would find themselves compelled, sooner or later, to come into harmony. 'What!' said he, 'do you mean to tell me that I can choose to believe in that

bold way, when nothing seems true to me? And will that kind of believing be real?’

“‘Yes,’ was the answer, ‘it will. Your part is simply to put your will, in this matter of believing, over on God’s side, making up your mind that you will believe what God says, because he says it, and pay no attention whatever to your feelings.’ The young man paused a moment, and then said solemnly, ‘I understand it. I will do what you say. I can not control my emotions; but I can control my will. I can give my will to God, and I do.’ From that moment, without paying any attention to his feelings, he confidently said, ‘I choose to believe, I will believe, I do believe;’ and in a few days he found himself triumphant, with every emotion and every thought brought into captivity to the power of the Spirit of God. He had caught the idea that his will was, after all, himself, and that if he kept that on God’s side he was doing all he could do, and that God would take care of his feelings, and God did take care of his feelings, thrilling at times his whole being with a joy unspeakable.”

Keep your will on God’s side. Choose to be-

lieve. Say, "I will believe, I do believe," and God will take good care of your feelings, and at times you will feel as Paul did when he said, "Whether in the body or out of the body, I can not tell."

I once heard Amanda Smith, that wonderful woman, one of the noblest saints of God on the earth. During her talk she said, in substance: "A sister once came to me, and said: 'I do n't understand this. I feel so badly. I thought God had sanctified me. I guess I am mistaken. All is darkness. Do you ever feel that way?'" "Yes," replied Amanda. "What do you do when you feel that way?" "Suppose you were dishing up dinner, and a cloud were to pass over the sun, what would you do?" "Why," said she, "I would go right on dishing up the dinner, of course." "That 's just what I do," said Amanda.

The cloud does not prevent the sun shining. The sun shines just the same when there is a cloud, as when there is no cloud. If you can say in your innermost soul, "Thy will be done," let your feelings go. Give to the winds your fears. All is well. If we would say, "Thy will be done," we must, absolutely must, give our-

selves into the hands of God, to do or suffer as he may order.

There was a device on an ancient medal, which has been adopted by a modern Missionary Society, that represents a bullock standing between a plow and an altar, with this inscription, "Ready for either"—ready either to drag and swelter in the furrow, or to bleed and die on the altar of sacrifice. That is the position of every truly consecrated soul. He is ready to do God's will, whatever that may be. Ready to toil in the Master's vineyard, or ready to be laid aside; ready to do the will of God, or suffer the will of God; ready to live, or ready to die.

Mrs. Sigourney, the American poetess, lost her only son at the age of nineteen. In the depth of her anguish, she said, "God's time and will are beautiful, and through blinding tears I would fain give him praise." Her will was in harmony with God's will; hence in the hour of sore bereavement she could say, "Thy will be done."

Many years ago I preached near Ulysses, Nebraska. My subject was, "Heart Purity." At the close of the service a lady came up to me, and said: "I have been earnestly praying for

purity of heart for more than a year. I do n't see why it is I can not obtain this blessing." She seemed in great distress, and I knew from her looks and actions that she greatly desired the fullness of the blessing of the gospel of Christ. I questioned her very closely, touching her consecration and faith, and it did seem to me that her consecration was perfect, and that her faith was genuine. I said to her: "I do not see where the difficulty is. But there must be a defect either in your consecration or in your faith." After talking with her some time, I said, "Is your will in harmony with God's will?" I saw in a moment that I had touched a tender chord. She broke down, and wept as though her heart would break. Recovering herself, she said: "About a year ago our little boy, the brightest child we had, fell into a kettle of boiling lard, and was burned to death. I do not see why God permitted that awful calamity to come upon us." I said to her: "Then you can not say as Job did, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'" "No," said she, "I can not." "You can not say to God, 'Thy will be done?'" "O

no," said she. She turned and walked away with a sad heart.

One year from that time I held a camp-meeting in the same neighborhood. That lady was present. When she came on the ground I knew from her looks that she was anything but a happy woman. I preached, and at the close of the sermon invited penitents to the altar. I also invited any who desired heart purity to come to the altar. She immediately arose, came forward, and fell upon her knees. I kneeled down in front of her, and said, "Sister, is your will in harmony with God's will?" She shook her head. I said nothing, but arose. A hymn was sung, and then we prayed. Another hymn was sung, and another prayer was offered. The interest of the meeting deepened, and the feeling became more and more intense. God came down upon that little company in that consecrated grove in wondrous power. At length it seemed to me that a cloud of glory descended, and settled right over the head of that struggling sister. In a moment afterwards she arose, her countenance radiant with heavenly light, and the very first words she uttered were: "My will is in har-

mony with God's will. I would not, if I could, call back my child." And a happier woman, it seemed to me, I never saw. The very moment her will swung around and was on a parallel with God's will, every obstacle to perfect happiness was swept out of the way.

"I have concluded," said one, "that the best thing for me to do is to let God have his own way with me."

The way to be contented and happy; the way to go through this world triumphant; the way to be perfect master of every situation in life; in a word, the way to make life a song of sweetest melody, is just to let God have his own way with you.

"A perfectly holy life would be a perfect song. At the best on the earth our lives are imperfect in their harmonies; but if we are Christ's disciples we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven. Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and

draws the bow across the strings; but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives, and draw from them only jangled notes; Christ takes them, and when he has put the chords in tune he brings from them the music of love and joy and peace. It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. At length he came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, 'And I refused you permission to play upon my organ!' There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would but yield ourselves to him, he would bring from our souls heavenly music."

CHAPTER VI

Saving Faith

WE often hear persons use the phrase, "Saving faith;" that is eminently proper, and it is Scriptural, because there is a faith that is not saving.

In this chapter I desire to call the attention of the reader to the subject of saving faith and assuring faith.

Saving faith is grounded on the Word of God; assuring faith is grounded on the witness of the Spirit. Saving faith is believing just what God says in his Word; assuring faith is the Holy Ghost bearing witness with our spirit that we are saved.

Saving faith implies three things: the intellectual belief of the truth, the affectionate approval of the truth, and trust.

Devils go one step with the Christian. They have the intellectual belief. They believe and tremble. Angels take two steps with the Christian. They have the intellectual belief and the

affectionate approval; but they do not have the third, which is trust. They are not sinners, and they do not need to trust Christ, for they are already safe. This may be illustrated by a shipwreck. A man standing on the shore sees a ship go down with its freight of life. He sees a lifeboat launched to save the drowning crew. He believes in the lifeboat, he approves of it as a means of rescue, and as he sees one after another drawn safely to shore he raises the shout of gladness. Thus, there is joy in heaven among the angels of God when sinners are saved. The angels believe in the plan of salvation; they approve of it, and rejoice at its results. But the sinner must trust in Christ, in order to salvation. He must not only believe that the lifeboat has been launched to save him; but he must approve it as a means of salvation, and then trust in it.

Saving faith, which includes the three elements named—the intellectual belief, the affectionate approval, and trust—embraces the definite blessings of the gospel instantaneously received.

What are these blessings? Pardon and purity. Pardon is what God does for us; regener-

ation is what God does in us. And when a man is pardoned and regenerated, he is adopted into the Divine family, and becomes a child of God. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Romans viii, 14.) These three—pardon, regeneration, and adoption—are simultaneous and instantaneous, all occurring at the same time, and are the result of our faith in the atoning merits of Christ.

After this great work is wrought in the soul, there is still another work to be done. It is called in the Scriptures, "Holiness," or "Entire sanctification."

One of the best Churches of Paul's day lacked this, and he earnestly prayed for the members of this Church, saying, "The very God of peace sanctify you wholly." Entire sanctification, like pardon and regeneration, is instantaneous, and is the result of our faith.

The very moment we trust Christ for cleansing or entire sanctification, that very moment the wondrous work will be done. And when

this mighty work is wrought in the soul, and we are lifted to the high plane of perfect love, then our peace will be as a river, and our happiness complete.

I am afraid that many, many in the Churches to-day do not have saving faith. They have, possibly, the two first elements of saving faith. They have the intellectual belief and the affectionate approval; but they do not have the third, trust, and consequently are without the indubitable evidence that they are the children of God.

The question has come to me with wonderful force and power, Why is it that there are so many that are without saving faith? Why is it that every member of the Church of God to-day does not have the faith of assurance? I think one reason is, because there are a great many "unsafe teachers." There is a class of traveling evangelists who are very superficial in their teachings, and they never lead penitents beyond a head faith. "Believe you have religion, and you have it." That is very unsafe and dangerous teaching. Persons are told that they are Christians who have never truly repented of their sins; have never had the deep, godly sorrow for

sin that a genuine penitent has; and have never divorced themselves from all they know is wrong.

Sorrow for sin, renunciation of all sin, and a determination never to sin again, precede saving faith. Paul says, "Godly sorrow worketh repentance to salvation, not to be repented of." (2 Corinthians vii, 10.)

Genuine repentance includes deep, heartfelt sorrow for sin. It includes, also, a renunciation of all sin. "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." (Isaiah lv, 7.)

When a man has deep sorrow for having sinned against God, and is willing to forsake, at once and forever, all that is wrong, then he is on believing ground, and it is easy for him to exercise saving faith; and exercising saving faith in the Lord Jesus Christ, he will have given him the faith of assurance. The Holy Spirit will assure him that he is an "heir of God and a joint heir with Jesus Christ."

In his book on "How to be Saved," Bishop

William Taylor describes the unsafe advisers of penitents. He says, "Some say, Believe that God receives you now, and he will." To this he replies, "But suppose he does not, in fact, receive the said sinner at that moment, then he is asked to believe what is not true." "It is, however, not uncommon for persons to say, 'I do submit, and do believe; but I can't get any relief.' Such persons simply mistake their own assumptions for facts." Then he cites the case of a lady in Sydney, who was having a hard struggle at the altar. He said to her, "My sister, have you surrendered yourself unreservedly to God?" "O yes, I do give up everything—to be or to do whatever is his will." "Are you believing in Jesus?" "O yes, I do; I do accept him as my Savior." "Do you realize peace with God through believing?" "No, sir; I am sorry to say I experience no comfort whatever." Nine out of ten of the unsafe advisers of penitents above referred to would have said: "Now, my sister, having sincerely done the best you could, you must believe that God does now forgive your sins. There is nothing more that you can do." But not thus did Bishop Taylor, who has led

tens of thousands into the kingdom of God. Mark his reply: "Now, my dear sister, allow me to say, I can not see your heart, and you may not see it as you ought; but God, the Holy Spirit, who is leading you to seek Jesus, sees it just as it is; and I tell you, that the very moment he sees that from your heart you do submit fully to God's will, and do in your heart accept Jesus Christ as your Savior, that very moment he will remove the burden of guilt from your conscience, shed abroad the love of God in your heart, and assure you of the fact that being justified by faith you have peace with God." She went into a rigid and thorough heart-searching, and wept as though her heart would break; and, in fact, repented and believed the gospel, and was filled with joy unspeakable. Now, it is clear that this woman's repentance at the first was superficial, and her faith in Jesus was in consequence not saving. Had the bishop said to her, "Believe that God is now pardoning," she would have believed an untruth, and she might have wandered all her life in darkness. Such dangerous advice to a soul on the very margin of salvation ought never to be given. There was no

danger in the advice given by the bishop. It is said that the testimony comes from all lands, that William Taylor's converts abide with the least percentage of loss. The reason is, they are led to exercise saving faith in Jesus. This brings assuring faith; and, having this, they are on the Rock of Ages, and, standing here, the winds of adversity and the fierce storms of temptation have but little effect upon them. Reader, are you on the Rock?

Whenever a person truly repents of his sins, abandons at once and forever all he knows to be wrong, surrenders unconditionally to God, and believes in Jesus Christ as his Savior; that very moment God saves him, and sends the witnessing Spirit. Salvation by faith, therefore, is instantaneous.

How hard it is to get people to see this! If salvation were by works, it would not be instantaneous, because works take time. Being by faith, no definite period of time is required. The very moment we believe, that very moment we are saved.

Bishop Taylor cites another case, as an illustration of instantaneous salvation. He says:

“Passing around among the seekers one night, I approached a seeker and explained to him in simplicity how to be saved by faith. After listening attentively till I had done, he promptly replied: ‘I am a Scotchman, sir. I can’t get into it by such a short method as that. It will take me a long time to work my way in.’ ‘Yes, sir; if it depended on your works, you might struggle on till the day of your death, and would never get into the kingdom at all. But if you must be saved, “not by works of righteousness, but by the mercy of God,” in virtue of the perfected atonement and gracious provisions of Jesus, why not now? God can save a Scotchman as quickly as he can save an Irishman or any other man or form of man in the world, and he will save any and every man the very moment he does submit and believe.’ ” After struggling for a long time, he took the advice of the good bishop, surrendered, believed, and, quicker than a flash of lightning, salvation came to his heart, and then he went everywhere telling how simple and easy it is to be saved.

A revival was in progress in an Eastern city. A little girl was under deep conviction. She

wanted to go to the altar as a seeker; but her father, who was an unbeliever, refused her permission. One night she was sitting in the same seat with her father, and when the invitation was given for seekers to come to the altar, she slipped out of the pew, glided down the aisle, and fell upon her knees at the chancel. The father followed quickly after her, and just as she bowed at the altar picked her up in his arms, and started back to his seat. The little girl looked up into the face of her father with a smile, and said: "It is too late, father. I have given my heart to Jesus, and he saves me."

How many there are who think they must shed so many tears, make so many prayers, mourn so many days, before they can be saved! All this implies that these persons imagine that they can do something themselves that will in some degree merit pardon. Tears will not save you, prayers will not save you, struggling will not save you, mourning will not save you. Faith alone will save you. The very moment you can trust Christ with the heart, that very moment salvation will come to your soul.

Mr. Spurgeon tells of a young lady who came

to him in great distress about her soul, and earnestly seeking relief. He explained to her the simple method of salvation by faith, and while talking to her light came into her face in a moment, and she said: "Yes, I see it. I am saved, because I trust Jesus." "That is it," said Mr. Spurgeon, "you are on the rock now." "I feel," said she, "a deep peace coming into my soul; but I can not understand it, for my grandfather was an Old-school Presbyterian, and he told me that it took him six years to get in, and he had to be put into an insane asylum, for he was so miserable." "Yes," said Mr. Spurgeon, "some people will go seventeen thousand miles around, merely to get across the street; but there is no need for it." Paul says: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach. For with the heart man believeth unto righteousness." (Romans x, 9, 10.)

"But I am not fit to go to Christ," says one; and he thinks he must do something to make himself fit. The fittest way in the world to go to Christ, is to go just as you are. What is the best livery for a beggar to wear? A beggar went

to a farmer; the farmer pitied him, and gave him a pair of patent-leather boots. The beggar thanked him, and put them on. Some days afterwards the farmer met the beggar; but he did not have on the patent-leather boots. He soon found that they were not the style of boots at all for a beggar to wear. People would look at him, and say: "What! you want money while wearing those fine boots? Your tale won't do." A beggar succeeds a great deal better barefoot than in fine shoes. "Rags are the livery of mendicants."

When you go to beg for mercy at the hand of God, do n't go with your fine clothes of self-righteousness; but go with your sin, and misery, and emptiness, and wretchedness, and say:

"Lord, I am vile, conceived in sin,
And born unholy and unclean;
Thy law demands a perfect heart,
But I'm defiled in every part."

And having made the confession, then plead the promise, "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."
(1 Timothy i, 15.)

When Charlotte Elliott was a girl in her teens she was preparing for a grand ball to be given in her native town. Full of gay anticipations, she started out one day to get her a fine dress for the occasion. On her way she met her pastor. He learned what she was intending to do, and he endeavored to dissuade her from her purpose. He reasoned and expostulated, and earnestly pleaded with her to stay away from the ball. Charlotte became angry, and said, "I wish you would mind your own business." In due time the ball came off, and Charlotte was there, the gayest of the gay. She was flattered and petted and caressed. Having danced nearly all night, she returned home to lay her weary head upon her pillow; but not to sleep. In all her pleasure there had been a thorn. She passed three wretched days—the most unhappy days of her life. Her misery became almost insupportable, when she hurried away to her pastor, and said: "For three days I have been the most wretched girl in the world, and now, O that I were a Christian! I want to be happy. What must I do?"

Her pastor said, "Just give yourself, my

child, to the Lamb of God; just as you are." This was a new gospel to her; she had never comprehended it before.

"What! Just as I am?" she said. "Do you know that I am one of the worst sinners in the world? How can he accept me just as I am?"

"That is exactly what you must do," said her pastor. "You must come to him just as you are."

The young girl was overwhelmed. She went into her room, kneeled down, offered God her heart, vile as it was, to be cleansed and made fit for his own indwelling. And while she prayed the answer came, and her whole soul was flooded with light and joy. Inspired by the new and rapturous experience, she then and there wrote that wonderful hymn—a hymn that has passed into the hymnology of the world, a hymn that has been sung all around this planet, a hymn that has led hundreds to Christ:

"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."

Reader, come to Jesus, just as you are, acknowledge your guilt, and trust in him alone.

CHAPTER VII

Saving Faith

THE three elements of saving faith named in the preceding chapter, the intellectual belief of the truth, the affectionate approval, and trust, apply to every state of grace.

Faith is the condition of every step in the divine life. It is the condition of pardon, the condition of purity, the condition of heaven. We get just what we believe for. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi, 24.)

When faith is genuine, it is always distinct, and put forth for a particular object. A very common question with our Lord was, "Believe ye that I am able to do this?"

Blind Bartimeus cried out to the Savior, saying: "Jesus, thou son of David, have mercy on me. Jesus answered and said unto him, What wilt thou that I do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way;

thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." (Mark x, 51, 52.) He got just what he believed for—eyesight.

The leper said to Jesus, "Lord, if thou wilt, thou can'st make me clean." This was his faith. Jesus said: "I will; be thou clean. And immediately his leprosy was cleansed." (Matthew viii, 2, 3.) He received just what he believed for—cleansing.

A father went to the Savior with his son possessed with a dumb spirit. That father felt only as a father could feel under such circumstances. His own loved boy was under the complete power of Satan. With the deepest anguish of heart, the father cried out: "If thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth." The father exclaimed: "Lord, I believe; help thou mine unbelief. And the spirit came out of him." (Mark ix, 23-25.) He obtained just what he believed for—the deliverance of his son from the possession of a dumb devil.

The Syrophenician woman believed for the

deliverance of her daughter from the power of the "unclean spirit," and she received just what she believed for. The faith of all these persons was put forth for a distinct object, and they all received that for which they believed.

The blind man believed for eyesight, and received it. The leper believed for cleansing, and received it. The father believed for the deliverance of his son from the possession of the dumb devil, and the son was saved. The mother believed for the deliverance of her daughter from the unclean spirit, and the daughter was rescued from his toils, restored, and made pure. To-day, as eighteen hundred years ago, we get just what we believe for. If we believe for pardon, we get pardon. If we believe for perfect love, we get perfect love. If we believe for the anointing of the Holy Ghost to qualify us for work, we receive the anointing.

Is your religious experience unsatisfying? Ask God for that which *will* satisfy, then believe for it, and, as sure as God reigns, he will give you the desire of your heart.

A Christian young lady of Nebraska City, whom we have known for years, became dissatis-

fied with her religious experience. She had heard and read of sanctification; but she did not understand theoretically the doctrine. She kneeled down in prayer, and said: "O Lord, I do not know exactly what entire sanctification is; but, O Lord, I want it; give it to me." The answer came in an instant. Rising from her knees with radiant face, beaming eyes, a glowing heart, and the shout of victory upon her lips, she said, "I have got it." From that moment she has been happier than a queen, and the minister of a flaming evangel for God. She got just what she desired and believed for. And so it will always be. Believe for just what you feel your soul needs, and you will get it. Christ has declared it, and Christ's Word can not fail. "*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*"

Whenever the conditions are met, then it is easy to exercise saving faith.

When the sinner, seeking pardon, meets the conditions, abandons at once and forever all wrong, and surrenders himself wholly to God, then faith is simple and easy.

When the Christian, seeking heart-purity, meets the conditions, consecrates himself forever to God, then it is easy for him to believe for just what he feels he needs.

Meet the conditions, and then saving faith is just the simplest thing in the world. Many look upon faith as a very mysterious thing, something very hard to be understood. Never was there a greater mistake.

A little girl was asked, "What is faith?" Her prompt reply was, "Taking God at his word, and asking no questions." No doctor of divinity could give a better definition of faith than that. And is there anything mysterious about that? A young lady went to a friend, and said: "You tell me I must have faith in God, I must believe in Christ, in order to be saved; now, how can I believe, how can I have faith? I have tried and tried, and I can not. I am groping in the dark. Now you seem to take things for granted, and rest on that. I can not do so. I must know I am saved in order to believe it; tell me once more what it is to have faith in God."

Her friend replied: "You have just given a

better explanation of faith than any I can think of. You must take things for granted. When you came to me this afternoon, you took it for granted I would listen, and help you if I could; just so when you go to God, take it for granted *he* hears, and when you confess your sins and ask forgiveness, remember his promise, 'Ask and ye shall receive,' and take it for granted that he forgives you."

"Is that all?" she inquired; "and is that faith?"

"That is all; that is faith," replied her friend.

The next time she met her friend, she said, "I am taking things for granted, and I am very happy." She was believing God's Word without the shadow of a doubt.

Saving faith is not only a very simple thing, but a very reasonable thing. Unbelief is an unreasonable and God-dishonoring thing.

Hannah Whitall Smith shows the unreasonableness of unbelief in the following language:

"You do not hesitate to say, I am a poor, weak creature, and have no faith. I wish you would try to imagine yourself acting in your human relations as you do in your spiritual re-

lations. Suppose you should begin to-morrow with the notion in your head that you could not trust anybody, because you had no faith. When you sat down to breakfast you would say, 'I can not eat anything on this table, for I have no faith, and I can not believe the cook has not put poison in the coffee, or that the butcher has not sent home diseased or unhealthy meat;' so you would go starving away. When you went out to your daily avocation you would say, 'I can not ride in the railway train, for I have no faith; and, therefore, I can not trust the engineer, nor the conductor, nor the builders of the carriages, nor the managers of the road.' And you would be compelled to walk everywhere, and would grow unutterably weary in the effort, besides being actually unable to reach the places you could have reached in the train. When your friends met you with any statements, or your business agent with any accounts, you would say, 'I am very sorry that I can not believe you, but I have no faith, and never can believe anybody.' If you opened a newspaper, you would be forced to lay it down again, saying: 'I really can not believe a word this paper

says, for I have no faith; I do not believe there is any such person as the queen, for I never saw her; nor any such country as Ireland, for I was never there. I have no faith; so, of course, I can not believe anything I have not personally felt and touched. It is a great trial; but I can not help it, for I have no faith.' ”

Just picture such a day as this, and see how disastrous it would be to yourself, and what utter folly it would appear to any one who should watch you through the whole of it. Realize how your friends would feel insulted, and how your servants would refuse to serve you another day. And then ask yourself the question, If this want of faith in your fellow-men would be so dreadful, and such utter folly, what must it be when you tell God that you have no power to trust him, nor to believe his Word; that it is a great trial; but you can not help it, for you have no faith!

Is it possible that you can trust your fellow-men, and can not trust your God; that you can receive the “witness of men,” and can not receive the “witness of God;” that you can believe man’s records, and can not believe God’s record; that

you can commit your dearest earthly interests to your weak, failing fellow-creatures without a fear, and are afraid to commit your spiritual interests to the Savior who laid down his life for you, and of whom it is declared that "He is able to save to the uttermost all who come unto God by him?"

Reader, never, never, never say again: "I have no faith. I can not trust Christ." Say rather, "I can trust my Lord, and I will trust him; and not all the powers of earth and hell shall be able to make me doubt my wonderful, glorious, faithful Redeemer!"

Trust Christ for pardon, and you will have it. Trust him for purity, and you will have it. Trust him for peace, and you will have it. Trust him for victory over every opposing power that may meet you along the pathway of life, and it will be given you. Trust him everywhere, and all the time. Trust him with your body; trust him with your soul; trust him with your loved ones; trust him with everything you have for time and for eternity. And earth will not be a "howling wilderness," but an Eden.

Do you want perfect happiness? Meet the

conditions. Make an everlasting dedication of body, soul, and spirit to God, trust in Jesus Christ to wash your sin-stained heart "whiter than snow," and then take it for granted that the great work is done, and the result will be a great peace, an undisturbed repose will come into your soul, and the sweet quiet reigning within will be a foretaste of the perfected joys awaiting you in heaven.

PART III

Perfect Happiness Experienced



CHAPTER VIII

Witnesses

I AM glad that we are not without many clear, ringing, and unmistakable witnesses to the great and soul-inspiring fact that perfect salvation brings to the heart perfect happiness.

History furnishes many bright examples of persons perfectly saved and perfectly happy. These examples stand out in sublime grandeur all along the history of the past. It is well for us to pause, and gaze upon these marvelous examples of Divine grace. It is well to open our ears, and listen for a moment to their thrilling utterances.

More than six hundred years before the advent of Christ, Habakkuk, under Divine inspiration, saw the coming of Nebuchadnezzar with his mighty army upon the Jews. He saw the whole country devastated and laid waste; the herds destroyed, the flocks scattered, the fruits, the grains, and every vegetable swept away. How graphically he paints the dreadful scene!

He saw not only the whole country laid waste, but he beheld the Jews in chains, slavery, and starvation staring every one in the face.

Certainly such a scene as that was enough to unnerve the strongest arm, make the stoutest heart quake, and the boldest cheek blanch. Could a man be happy with such a scene before him? Could a man rejoice amid such awful surroundings and dire calamities? If he could, he must have more than human power imparted unto him. But mark the prophet! As he looks upon the desolate scene he is not dismayed, neither melancholy nor sad. His eye brightens, his soul kindles, his face lustrous with heavenly light, and his faith stronger than ever, he cries out in exultations of triumph: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii, 17, 18.) If we live a life hid with Christ in God we shall have happiness, no matter what may be our

surroundings. Happiness does not depend upon any of these things.

David's pathway had been a very rough and dangerous one. For years he was hunted by the envious Saul, as the partridge is hunted upon the mountain side. Many were his hairbreadth escapes. These dangers and persecutions impressed upon him a sense of dependence upon God, and he was led to trust God for deliverance and help, and God never disappointed him.

"I love the Lord, because he hath heard my voice and my supplications. . . . For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Psalm cxvi, 1, 8.) So perfect was his obedience, and so strong his faith, that he won from God the approving words, "A man after mine own heart." (Acts xiii, 22.)

Step by step he went up until he reached the highest plane of religious experience, and his perfected joy found expression in those most wonderful words recorded in the twenty-third Psalm.

In an hour of holy and grateful musings he

dwells upon his past career. He thinks of how he "was taken from the sheepfold," and how strangely he had been led by the Divine hand, not only during the early part of his life, but during later years, when regal responsibilities were upon him. And at the remembrance of constant and never-failing Divine care his heart wells up in the glad testimony, "The Lord is my shepherd," etc.

The twenty-third Psalm is the expression of a heart perfectly contented and perfectly happy. Such an assurance, as these marvelous words indicate, brought to David's heart a joy that nothing earthly could possibly bring. To have such an experience is the very acme of earthly bliss; it is heaven on earth. And if David had it, we may all have it.

Daniel Steele says, "Heaven laps over on the earth." Yes, and on this heavenly lap the wholly-sanctified soul walks.

Among Paul's last writings was his Epistle to the Ephesians. It was written in his old age, when his experience was the richest and the ripest. He constantly speaks of being in "heavenly places." Heaven had begun with him long

before he left the earth. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in *heavenly places* in Christ." (Ephesians i, 3.)

"God hath raised us up together, and made us sit together in *heavenly places* in Christ Jesus." (Id., ii, 6.)

Even while here on the earth we are in *heavenly places*, and are indescribably happy in the enjoyment of the fullness of the blessing of Christ.

Paul swam rivers, climbed mountains, sailed oceans. He was stoned by his enemies, beaten with rods, imprisoned and suffered every indignity from the hands of his foes, and yet I doubt whether there was a happier man in all Europe or Asia than the great apostle.

Dr. Payson went up to the loftiest plane of religious experience, and according to his own testimony his happiness was perfect. Having reached the mountain-peak of perfect bliss, he says:

"Hitherto I have viewed God as a fixed star, bright indeed, but often intercepted by clouds; but now he is coming nearer and nearer, and

spreads into a sun so vast and glorious that the sight is too dazzling for flesh and blood to sustain." Hear him again: "When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions."

Again he says: "If my happiness continues to increase, I can not support it much longer. Formerly my joy was tumultuous, now all is calm and peaceful." Writing to a friend, he says: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in view; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart." Again he says: "O, what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

Rev. William Bramwell tells of his sanctification in the following words: "The Lord, for whom I had waited, came suddenly to the temple of my heart. My soul was all wonder, love, and praise." And for twenty-six years he walked in this glorious liberty.

Dr. Upham, one of the noble saints of God on earth, says of his sanctification: "I was distinctly conscious when I reached it. I was redeemed by a mighty power, and filled with the blessing of perfect love."

Mrs. Phœbe Palmer, who during her life led twelve thousand souls to Christ for pardon, and thousands over into the land of perfect love, in speaking of her sanctification, says: "I rejoice in the assurance that I was wholly sanctified throughout body, soul, and spirit. O, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficiency to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean of purity. Yes,

"Plunged in the Godhead's deepest sea,
And lost in love's immensity."

Rev. Henry Smith, for many years a prominent preacher in the Baltimore Conference, says: "After a long and painful struggle, my soul, by simple believing, stepped into liberty. I am happy, solidly happy, in the enjoyment of perfect love." The high plane of perfect love is not reached by any without a hard struggle; but when reached, the believer is rewarded a thousand-fold.

Mrs. Edwards, wife of President Edwards, sought and obtained what she called "the full assurance of faith," and what Methodists call "perfect love," or "holiness," and then gives her glowing experience in the following language: "I can not find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. . . . My soul remained in a heavenly elysium. It was a pure delight which fed and satisfied my soul."

We might go on and multiply without number witnesses to the fact that perfect salvation

brings to the heart perfect happiness. Thousands can testify to the same baptism of power, of love, and of heavenly sweetness which these witnesses describe.

To the above I may add my own experience. I give it with deep humility, and only that it may be helpful to others.

I can not remember when I was first convicted of sin. I always felt that I was a sinner, and unless converted, "born again," I should be lost forever. I attribute my early conviction of sin to the faithful instructions given me by a devoted father and mother. From my very earliest recollections, I was taught the fundamental doctrines of Christianity. The depravity of the heart, the necessity of pardon and regeneration, a general judgment-day, a hell into which all the finally impenitent will be turned, a heaven where all the pure will enter and be forever perfectly happy, were doctrines instilled into my mind from earliest childhood, all of which I found clearly taught in God's Word. I have always been grateful to God for the many well-defined points in my religious experience. I was clearly and powerfully convicted of sin, clearly

and powerfully converted, clearly and powerfully convicted of the need of a clean heart, and just as clearly received that blessing.

On Tuesday, August 13, 1872, the first camp-meeting for the promotion of holiness in Nebraska began at Bennett. The attendance was not large; but the meeting from the very beginning was marked with unusual manifestations of the Divine power. At every meeting souls were saved. Many were converted, and many were wholly sanctified. On each succeeding day the tide of spirituality rose higher and higher, and the culminating point was reached on the Sabbath, which was the great day of the feast. The overshadowing presence of the Shekinah was felt by all throughout the entire day. During the love-feast, which lasted one hour and five minutes, one hundred and five testimonies were given, and the congregation sung fifteen different times. We had never witnessed anything like this. It seemed that it was Pentecost repeated. The whole day was one of power.

I had been under conviction for heart-purity for some time, and went to this meeting with somewhat confused ideas touching the doctrine,

and with a religious experience not at all satisfying. Under the clean-cut preaching of the doctrine, and the many ringing testimonies, we were led to the most rigid and thorough heart-searchings. The spiritual conflict with me was long and severe. I was at that time presiding elder of the Lincoln District. To go down in the straw as a seeker of holiness was indeed humiliating. What would the people of my district think of me? Would they think that I had been preaching all these years without religion? Would they not say, "During all these years you have been a hypocrite?" What would the preachers say? What effect would such a step have upon my future appointments in the Conference? These and many other questions confronted me; but I had little difficulty in disposing of them all. Then the enemy said: "Are you willing to be called one of the sanctified ones? Are you willing to have the people say, 'He thinks himself holier than we?' Are you willing to take the odium that will attach to you if you seek this blessing?"

All these questions I answered in the affirmative, as they came, one by one. The final test

was applied. The last great question came. It was a staggering one, "Will you publish to the world the great doctrine of holiness?" I hesitated. The question was pressed home to my heart with increasing force and power. Still I hesitated. It was a hard question to answer, and involved grave responsibilities. The conflict went on in my heart for two days or more. No one on the ground knew anything about it. It was a secret but mighty conflict with the powers of darkness, a hand-to-hand grapple with the arch-fiend of hell. Again the question came, "Will you fling to the breeze the banner of holiness, and under that banner will you march?" Still I hesitated. But finally I said, as I lay with my face in the straw, "Yes, Lord, I will." The battle was ended, the enemy completely routed, the victory gained; and there came into my heart a wonderfully sweet peace. There was no great ecstasy; no rapturous joy; no great emotion. But a sweet quiet reigned within. "The peace of God which passeth all understanding" took possession of my soul. God said to his ancient people: "O, that thou hadst hearkened to my commandments! Then had thy peace been as

a river, and thy righteousness as the waves of the sea." I saw and knew the meaning of that passage of Scripture as never before. Look at the majestic river as it sweeps onward, calm and unruffled, to the ocean, with scarcely a ripple upon its surface. There may be disturbing elements on either side of that river. Along its banks cities may be burned, bloody battles may be fought, raging epidemics may sweep away thousands of the people; but the river, undisturbed, moves onward amid all these scenes, "the same yesterday, to-day, and forever."

There may be disturbing elements all along the Christian's pathway; there may be disturbing elements in the home, in business matters, in the Church, in the community. But away down in the soul is the settled peace, the great calm; and this undisturbed calm reigns amid all these disturbing elements, the same day after day, and year after year.

From that day until the present the doctrine of entire sanctification has been to me the sweetest and most blessed of all the doctrines of the Bible.

I am sorry that I can not say that my experi-

ence during all these years has not been interrupted. At different times I have lost the evidence of my sanctification. Sanctification, like justification, is easily lost. When this rich blessing has unconsciously slipped away, or when the enemy has come in like a flood and for a moment overwhelmed me, and I have felt that the priceless boon was gone, there has been one promise that has come to me as an inspiration; it is a wonderful promise; it is like a blazing star amid surrounding darkness: "If any man sin, we have an advocate with the Father." (1 John ii, 1.) No language can describe the sweetness of that precious promise. "If any man sin," whether he be an unconverted man, or a regenerated man, or a man walking upon the highway of holiness—"If *any man* sin." That promise is for me. It takes me in, as it takes in every other person living. Although I may have fallen from the highest plane of religious experience, that promise is for me; it comes to me, I claim it. I have an advocate with the Father. Then right in connection with this is that other most precious promise, "If we confess our sins, he is faithful and just to forgive us our sins."

Conscious that I have, wittingly or unwittingly, sinned, and that the blessing is gone, the very moment I have confessed my sin and have trusted in Jesus Christ, that very moment I have been restored to the full favor of God.

And now, after an experience of more than twenty years in the light of holiness, I am permitted to say, and I say it to the praise and glory of God, that the way is brighter, the joy richer, the peace sweeter, the heavenly attractions stronger than ever.

There is not gold enough in all the mountains, nor pearls enough in all the oceans, nor diamonds enough in all the mines, nor honors enough in all the kingdoms and empires of the world, to buy from me the priceless jewel of perfect love.

CHAPTER IX

Pleasure Versus Duty

THERE is so much of the human about all of us, that if our religion does not give us more joy than the world gives, the service of Christ will not be to us, on the whole, desirable. And if it is not a real pleasure, then the world, instead of Christ, will get the greater part of our service.

If we have all God has for us, we shall never have occasion to offer the prayer breathed forth by the poet in the couplet:

“O, may not duty seem a load,
Or worship prove a task!”

God intends that obedience to him shall be a delight, and worship a real joy. David found it to be so.

“I delight to do thy will, O my God.”

“I was glad when they said unto me, Let us go into the house of the Lord.” “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” “One thing have I desired of the Lord, that will I seek after;

that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

All these expressions show that the service of God to David was a very delightful service.

There are two classes of Christians in the world. One class obey God because it is a duty to do so; the other class obey God because it is a pleasure. One class serve God, attend all the means of grace, public and private, because they want to get to heaven when they die; the other class do all these things, because it is the very joy of their life to do them. What makes this difference? It is this. One class has, possibly, spiritual life; the other has it “more abundantly.” One class are babes in Christ such as Paul describes in 1 Corinthians iii, 1; the other class have cast off their swaddling clothes, and have become stalwart men and women in Christ Jesus.

Get the fullness of the blessing of the gospel of Christ, and the service of God will no longer be irksome, but a real joy. Then with Christ you can say, “I delight to do thy will, O my God!”

At the Bennett Camp-meeting for the promotion of holiness in 1876, Brother Laube, of Iowa, was present, and he gave his experience, which was, in substance, as follows:

“For many years I had been a member of the Methodist Episcopal Church. I was a steward, trustee, and class-leader. I was faithful in attending all the means of grace, and gave liberally for the support of the gospel. I did all these things, because I felt it was my duty. I prayed in secret, read my Bible daily, had family prayer, discharged my duty as trustee, steward, and class-leader, and paid the preacher, because I wanted to get to heaven when I died. A few years ago, returning from Chicago, where I had been to lay in a stock of goods, I stopped a few hours at Cedar Rapids, where the National Holiness Association was holding a camp-meeting. Up to this time I had been greatly prejudiced against the doctrine of holiness. I listened to J. S. Inskip, William McDonald, and others, with the deepest interest. And as they spoke of the joy and real pleasure the service of God gave them, I felt that they had an experience that I did not have, and I went to my home feeling

that I would like to have just what they had. The next morning I awoke my wife at four o'clock, and said, 'Suppose we go to the camp-meeting at Cedar Rapids to-day?' She was greatly surprised, but readily consented. At six o'clock we were in the coach, and on our way to Cedar Rapids. Early in the day we reached the ground, and at the first invitation we were both down in the straw at the altar seeking holiness. We had been at the altar but a few moments when God powerfully sanctified us both.

"Now," said he, "I pray in secret, read my Bible, have family prayer, attend all the means of grace, pay the preacher, and give of my means for benevolent purposes, because it is a real pleasure. I came to this meeting that I might have the pleasure of enjoying these services, and of giving something to aid you in your good work." And he gave us forty dollars to help defray the expenses of that meeting.

Is not Brother Laube's experience the experience of thousands? Thousands serve God because they want to get to heaven when they die; other thousands serve God because it is a pleas-

ure. How much easier it is to serve God when it is a pleasure than when it is a duty!

If worldliness is ever driven out of the Churches, and heavenly attractions become more potent than earthly ones, the Churches must get something better than the world can give. And God has it. He has it for every one, and every one may have it simply for the asking. "Ask, and ye shall receive, that your joy may be full." (John xvi, 24.)

There are two different ways of resisting temptation. One is by the direct exercise of the will power. If the will is very strong, victory will be the result. If the will is weak, defeat follows. The other method is by getting something better than that which the Tempter offers you. When the Holy Ghost comes into your heart as the sanctifier, he works a complete revolution in your delights. Then let the tempter ask you to spend an evening at cards, in the ball-room, or at the theater, and there will be no desire at all to yield. You have something infinitely better than these wishy-washy things.

God took the desire for these things entirely

away from me when he converted my soul; and from that day to the present there has not been the slightest trend in that direction. I suppose, however, that there are persons who have been converted, and are in the Church, who feel differently. And yet I am inclined to the opinion that if they really relish worldly amusements, they have certainly lost their first love.

One thing is sure, when the Holy Ghost comes into the heart in his fullness all these things will appear as chaff compared to the riches of grace that fill to the brim the soul with a joy that is unspeakable.

“O how the thought of God attracts,
And draws the heart from earth,
And sickens it of passing shows,
And dissipating mirth!

O, utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!”

Babes must be amused with rattle-boxes; little children with tops, dolls, and toys. But men and women have outgrown these. Paul says: “When I was a child, I spake as a child,

I understood as a child, I thought as a child; but when I became a man, I put away childish things." (I Corinthians xiii, 11.)

The persons who take pleasure in the shilly-shally amusements of the world are to be pitied, not envied—pitied, not scolded. They are in their swaddling clothes, and must have their playthings. O, how many babes there are in all the Churches! The fully-saved soul has a joy that these persons never dreamed of. Our only safety is in having a fountain of joy opened up in our hearts, so sweet, so full, so lasting, as to extinguish utterly all base delights. On this point Dr. Daniel Steele furnishes a good illustration:

"In the days of my boyhood, when a barrel of cider in the cellar of the farmer was deemed a necessary of life, one of my neighbors complained that, in consequence of the bibulous propensity of some one in his house, he could keep no cider in his cellar. A friend well versed in human nature suggested Franklin's remedy as a sure cure of the evil. The complaining farmer was told that his cider would remain untouched if he would place a barrel of wine beside it. Here

is an unfailing prescription for the soul prone towards the shallow, green-scummed pools of sensual gratification. Let him by faith place nearer to his heart the wine of God, the joy of the Holy Spirit, the Comforter, having tasted which he will never thirst again for worldly pleasure."

The Doctor gives also a classical illustration:

"In the wanderings of Ulysses after the taking of Troy, the wind drove his ship near to the island of the Sirens, somewhere near the west coast of Italy. These enchantresses were fabled to have the power of charming by their song any one who heard them, so that he died in an ecstasy of delight. When the ships of Ulysses approached these deadly charmers sitting on the lovely beach, endeavoring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a rope tied himself to the mast, until he was so far off that he could no longer hear their song. By this painful process they escaped.

"But when the Argonauts, in pursuit of the golden fleece, passed by the Sirens singing with entrancing sweetness, Jason, instead of binding

himself to the mast and stuffing the ears of his men with wax, commanded Orpheus, who was on board the ship, to strike his lyre. His song so surpassed in sweetness that of the charmers, that their music seemed harsh discord. The Sirens, seeing them sail by unmoved, threw themselves into the sea, and were metamorphosed into rocks. They had been conquered with their own weapons. Melody had surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy. The joy of the Holy Ghost in the heart must surpass all the pleasures of sense. When all heaven is warbling in the believer's ear, the whispers of the tempter grate upon the purified sensibilities as saw-filing rasps the nerves.

“ ‘The joy of the Lord is your strength’ to resist sin, as well as to endure toil. Fullness of joy is the Christian's impervious shield. Christ has such a shield for every believer. ‘Ask and receive, that your joy may be full.’ Some people, by affecting contempt for joy, proclaim themselves wiser than the Master. The truth is, that no soul is intrenched in its bomb-proof till it is filled with God, with love, with joy. For

these three are a trinity in unity. Every soul having the fullness of God has the fullness of joy; not always the gladness of realization, ecstatic and rapturous, but 'the joy of faith'—a high, serene tranquillity, often bursting out into exultation because of the gladsome emotions actually realized. (Phil. i, 25.) The kingdom of God is not fully set up in the soul till the joy of the Holy Ghost crowns both righteousness, or justification, and peace. (Romans xiv, 17.)

"There once lived in an old brown cottage a solitary woman. She was some thirty years of age, tended her little garden, and knit and spun for a living. She was known everywhere, from village to village, by the name of 'Happy Nancy.' She had no money, no family, no relatives; and was half-blind, quite lame, and very crooked. There was no comeliness in her, and yet there, in that homely, deformed body, the great God, who loves to bring strength out of weakness, had set his royal seal.

" 'Well, Nancy, singing again?' would the chance visitor say, as he stopped at her door.

" 'O yes, I am forever at it.'

" 'I wish you 'd tell me your secret, Nancy.

You are all alone, you work hard, you have nothing very pleasant surrounding you; what is the reason you're so happy?

“ ‘Perhaps it's because I have n't got anybody but God,’ she replied, looking up. ‘You see rich folks, like you, depend upon their families and their houses: they've got to thinking of their business, of their wives and children, and then they're always mighty afraid of troubles ahead; I hain't got anything to trouble myself about, you see, 'cause I leave it all to the Lord. I think, Well, if he can keep this great world in such good order, the sun rolling day after day, and the stars shining night after night, make my garden things come up the same, season after season, he can sartingly take care of such a poor, simple thing as I am; and so you see, I leave it all to the Lord, and the Lord takes care of me.’

“ ‘Well, but, Nancy, suppose a frost should come after your fruit-trees are all in blossom and your plants out—suppose—’

“ ‘But I do n't suppose; I never can suppose; I do n't want to suppose, except that the Lord will do everything right. That's what makes you people unhappy; you're all the time sup-

posing. Now, why can't you wait till the suppose time comes, as I do, and then make the best of it?'

"'Ah! Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out.'

"'There, you are at it again,' said Nancy, shaking her head, 'always looking out for some black cloud. Why, if I was you, I'd keep Satan at arm's length, instead of taking him right into my heart—he'll do you a desperate sight of mischief.'"

Triumphant is the Christian that follows the example of Happy Nancy.

When we consecrate ourselves completely to God, or, in other words, when we abandon ourselves wholly to him, and trust Christ without a lingering doubt for perfect deliverance from all sin, then the Holy Ghost comes into our hearts to abide. And when he comes as an abiding guest, he imparts to the soul a richness, a sweetness, a perennial joy, in comparison with which all the pleasures of the world are as chaff, as the husks the prodigal and the swine fed upon.

Now, let the reader turn to three precious

promises of our Savior lying right along on this line.

The first was given to the disciples, when he and they were alone on one of the mountains of Galilee, just after his resurrection. Coupled with the great commission to preach the gospel to every creature was the soul-inspiring promise—the promise that has been heard rolling down the ages, the promise that rings with delight to-day in the ear of every trusting child of God, “Lo, I am with you alway, even unto the end of the world.” (Matthew xxviii, 20.)

That precious promise has come to us as a mighty inspiration hundreds of times.

As we have gone into the closet to pray, we have heard the Master say, “I am with you.” As we have bowed at the family altar, as we have gone to the bedside of the sick, as we have tried to comfort the dying, as we have laid our head upon the pillow at night, as we awoke in the morning, as we have sat down in the study to prepare for the Sabbath, as we have gone into the pulpit to stand between the living and the dead, we have heard the sweet voice of the Master saying, “Lo, I am with you;” and there has

come to us an inspiration, grander and sweeter and more uplifting than any language can possibly describe.

“How full of meaning is that present tense! It is not that he *was* with us, or *will be* with us; but that he *is* with us. We may not always see him, or realize his presence; we may be blinded by our tears, or dazzled with the false glare of this evil world; we may even, like the Lord himself in moments of crushing sorrow, reckon ourselves forsaken, and cry out for fear, like startled babes in the dark, who do not know that their mother is sitting by their side; or, like silly children, we may look for our Friend through a reversed telescope, removing him to an infinite distance by our way of regarding him. But all this will not alter the fact that he is with us, pitying us, yearning over us, and awaiting the moment when, by a gesture—as to the two at Emmaus—or by the tone of his voice—as to Mary weeping by the empty grave—he may make us start with the glad consciousness that he is near. That day never comes when the Lord Jesus is not at the side of his saints.”*

*The Present Tenses, F. B. Meyer, page 11.

Then turn to that other promise of Christ, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John xiv, 16.)

This promise is for every trusting child of God down to the end of time. It is not only for the minister of the gospel, but for every father, and every mother, and every child.

"He shall abide with you forever." He shall be with you, not only when you pray, not only when in the house of God on the Sabbath-day, but he shall be with you in your store, in your shop, in your office, in your schoolroom; he shall be with you as you walk the streets, or travel upon the public highway; he shall be with you on your farm, in your parlor, in your kitchen, in the sick-room, by the coffin, and by the grave of loved ones. In every station in life, in every trial, in every sorrow, the Holy Ghost will be present to comfort, to cheer, and to inspire.

A sister with whom we are well acquainted, and who knows more of the deep things of God than any one with whom we ever conversed, but whose earthly life has been full of the bitter-

est sorrows, said to us, "I feel that I am within a little circle, and that God is all around me, and I am perfectly safe."

Then turn over to Revelation iii, 20: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ is not only to be with us everywhere to comfort, cheer, and inspire, but he is to be with us to feed and perfectly satisfy all our cravings. He feeds us with the bread of life. He gives us to drink of the waters of life that Saint John the divine saw proceeding from underneath the throne of God. (Revelation xxii, 1.) And with our thirst slaked, and our hunger satisfied, we have imparted to us a divine strength that enables us to rise above every evil and every sorrow.

The sanctified soul has two wings. One is unconditional and eternal dedication to God; the other is implicit faith in Jesus, "the mighty to save."

"A friend once illustrated to me the difference between three of her friends in the following way. She said, if they should all three come

to a spiritual mountain which had to be crossed, the first one would tunnel through it with hard and wearisome labor; the second would meander around it in an indefinite way, hardly knowing where she was going, and yet, because her aim was right, getting around it at last; but the third, she said, would just flap her wings, and fly right over.”*

How many Christians have tunneled through the spiritual mountains that rise up before them! How many have meandered, by a long and painful journey, around them! A few, however, have “just flapped their wings, and flown right over them.”

Reader, have you the two wings, consecration and trust? If you have, you may mount up, soar aloft, and with ease cross every mountain of trial that may rise before you along the pathway of life.

A friend of mine once stood upon one of the loftiest peaks of the Rocky Mountains—one of those mountain summits towering far above the clouds, and bathing its snow-crowned top in per-

* *Christian's Secret of a Happy Life*, page 243.

petual sunshine. Just below him he saw the dark cloud, so solid that it seemed he could with perfect safety step right out and walk upon it. A fearful storm was raging below. He heard the thunder, and saw the vivid lightnings flash. Presently he saw a dark object rising up. Up and up it rose, when at length he saw a great eagle pushing his head through the dark cloud, and coming up out of the gloom wet with the storm that was raging beneath; and as he rose into the clear sunlight, the drops of water like a thousand flashing diamonds rolled from his feathers. Then circling round above round, higher and higher he rose, and passing far beyond that mountain summit basked amid the blazing splendors of the noonday sun. And as he gazed upon that mighty bird of the skies, with his spread pinions reflecting every ray of the sun, he seemed "a thing of beauty."

So we read in the Word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." (Isaiah xl, 31.)

O reader, spread your wings of consecration

and faith, then you may pass up into a heavenly atmosphere, and, bathing your enraptured soul in the eternal sunshine of God, you will be able to say with Christ, "I delight to do thy will, O my God!"

CHAPTER X

The Palace of Perfect Peace

THERE is a beautiful palace. It is beautifully located; its surroundings are enchanting, its furniture is rich beyond measure; the scenery in and around it is simply marvelous. The landscapes, the fountains, the lawns, the shrubbery, the flowers,—all are charmingly delightful. The occupant of that palace is perfectly happy. He has no doubts, no fears, no anxiety. His countenance is serene, his heart is at rest; the future is all bright and glorious.

Where is that palace? Who is its occupant? Isaiah tells us, “Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee.”

That palace, therefore, is the palace of perfect peace. Its occupant is the fully saved soul. “Perfect peace.” Wonderful words! “Thou wilt *keep him* in perfect peace.” More wonderful still!

In this palace every member of Christ's mili-

tant Church may dwell. The simple condition of our dwelling in this palace is faith. "Because he trusteth to thee." God will keep you in this palace, if you only trust him.

In order to trust God perfectly, it is necessary to have a solid foundation on which to base our trust; and certainly we have such a foundation placed before us in God's Word.

God is revealed to us as "*Our Father.*" Look upon God, then, as your Father. Keep the Fatherhood of God ever before you. Never lose sight of that great fact. "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm ciii, 13.)

How many tender and hallowed associations cluster around the name of father! "Like as a father pitieth his children."

A gray-headed and pious father had a very wicked son. The old man had often prayed and wrestled with God on his behalf. But he became worse and worse. Never did the father close his door against him. One day one of the father's neighbors addressed him with considerable severity, saying: "Why harbor that reprobate son of yours? Why do n't you turn him

out of doors, and banish him from your house?" "Ay, ay," said the aged saint, his gray locks trembling with emotion, "you can all turn him out of doors but his own father." A father's love. How strong it is! It never lets go its hold.

More than that gray-haired father loved his boy, God loves you. If that be true, and we know it is, can you not trust him constantly and perfectly?

David knew from experience what a father's love was; what a father's pity was. He loved Absalom only as a father can love his own child. And although that son had conspired against his father's life and against his father's kingdom, still that father loved him, was ready to protect him, and, if necessary, die for him.

On the eve of the battle David said to Joab and the officers of his army, "Deal gently, for my sake, with the young man, even with Absalom." (2 Samuel xviii, 5.)

The battle began. It waged hotter and hotter. In the city gate sat the old king, watching and waiting for tidings from the field. On the watch-tower above the gate stood the watchman. On the result of that battle was suspended

the king's life and the king's throne. But David was not thinking of these. He was not thinking of himself, nor of his throne, nor of his empire. He was thinking only of his boy. The watchman cried out to the king, "A courier cometh." On and on the courier came, nearer and nearer he approached, and on reaching the gate the very first question the king asked was, "Is the young man Absalom safe?" Then another courier was seen coming, running at full speed, and, reaching the gate, the same question was asked by the excited king, "Is the young man Absalom safe?" And when told that Absalom's army had been defeated and Absalom himself slain, the king did not rejoice. But going up into his chamber he wept, and cried out in bitter lamentations: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

That pathetic scene tells of the tender and unchanging love of a father.

Infinitely more tender and constant than was David's love for Absalom is God's love for you. What a foundation is here given on which to base your trust in God!

“Walking down one of the streets of a large city,” said a friend, “I saw a little blind boy standing on the sidewalk, with his head bent forward as if eagerly listening. Stepping up to him, I said, ‘Shall I help you across the street, my little friend?’”

“O no, thank you; I am waiting for my father.”

“Can you trust your father?”

“O yes; my father always takes good care of me, leads me all the time, and when he has my hand I feel perfectly safe.”

“But why do you feel safe?”

Raising his sightless eyes, with a sweet smile and a look of perfect trust, he replied: “O, because my father knows the way! He can see; but I am blind.”

Our Heavenly Father knows the way, and we ought to trust him to lead us.

Sometimes your pathway may seem hedged and the way all dark, so that you hardly know what to do, or which way to turn. In such an hour just put your hand in God’s hand, and trust him. He knows the way, and will lead you out of the gloom into the sunshine. He will make

the darkness light, and the rough places smooth.

When your child has done wrong, and comes to you and says, "Pa, I am sorry I did so," how quick you are to forgive and fold the sorrowing child in your arms! Is God less forgiving in his nature? Do n't doubt his love.

God's paternal love is clearly and strikingly brought out in Matthew vii, 11: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

Parents love to give good things unto their children. This is their delight. Much more, God loves to give good things to those who trust him. God yearns over every one of his children with a tenderness infinitely greater than any earthly parent ever yearned over his child.

A king was sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he heard the cry of his little child, who had become frightened at a wasp that was near by. The king arose, left the council, hurried away to the frightened child, drove away the wasp, and taking the little

one in his arms comforted her, then returned to his council. That is just like a father.

The King of kings has a love for his children infinitely greater than that earthly king had for his child, and he is ready and willing and anxious to come to our assistance even in the smallest and most insignificant matters.

Now, if we can only get Christians to see this, how easy it will be for them to trust God implicitly! And trusting God perfectly, there will come into their hearts the abiding peace that passeth all understanding.

It is said that there is no love like a mother's love. A mother loves on, and loves ever. The thought of a mother's love has been an inspiration to many a child. The thought of a mother's love and a mother's prayers has come as an angel of mercy to many a boy in sorrow.

On the bloody field of battle a noble youth lay dying. His mind was wandering. His spirit was no longer on the bloody field; it was at his home far away. A sweet smile passed over his face, as he looked up and said: "O mother! O mother! I am so glad you have come!" And it seemed that she was there by his side. By and

by he said again: "It is cold! it is cold! Won't you pull the blanket over me?" His comrade pulled the ragged blanket close to his shivering form. And he smiled again, as he said, "That will do, mother; that will do." And turning over, he passed sweetly into rest, and was borne up to the presence of God on the wings of a pious mother's prayers. "All others have forsaken me; but my mother loves me still," has been the language of many a fallen child. And faith in that mother's love has brought back the wandering one. Would you see God's love towering infinitely above all parental love, turn to Isaiah lxix, 15, and read: "Can a woman forget her child? They may forget, yet will I never forget thee."

"I will *never* forget thee." Wonderful words! And they are the words of "Our Father."

During the great Chicago fire a mother looked out, and was surprised to find that the whole block in which she lived was on fire, and that her own dwelling was already in flames. Taking her little girl she ran out; but on reaching the gate she remembered that she had left her pocket-book in the house. She ran back to

get it, and while she was gone the surging crowd, fleeing before the fire, drove the little child along with the resistless throng, and she was separated from her mother. Burning shingles and boards were flying through the air, and falling here and there among the frightened multitudes. To escape the falling firebrands, the little girl took shelter in a lumber-yard. She was soon driven from this; then she fled to an empty building. But the fire soon reached this, and she was compelled to leave. A policeman found her, took her to his own home, and his wife took care of her for two days.

The mother, coming out and finding that her child was gone, was almost frantic with grief. All night long she wandered through the streets in search of her child, and all next day and all next night. She forgot all about her home that she had left in flames. She thought only of her lost child. On the third day, in front of Centenary Methodist Episcopal Church, Bishop Fowler saw that mother meet her child. She threw her arms around the child, and the child threw her arms around the mother's neck, and locked in each other's embrace they remained for some

moments, and then the mother kissed the child over and over again. "Such an affecting scene," said the bishop, "I never witnessed in all my life before." O, a mother's love! Who can describe it?

And yet God tells us that his love for us is greater than that.

Infinitely more than that mother wanted her child, God wants you. Infinitely more than that mother loved her child, God loves you. Infinitely more anxious and concerned than that mother was about her daughter, God is anxious and concerned about you. Remember this; remember it all the time, by day and by night; and keeping this great and glorious fact always before you, it seems to me that you will be able to trust God perfectly, and trusting him perfectly, this peace, like a river—this peace that passeth all understanding—will fill and overflow your whole soul.

CHAPTER XI

Our Burden-Bearer

AMONG the many exceeding great and precious promises found crowding every part of the Divine Word, not the least by any means is the soul-uplifting promise that Christ will carry all our burdens for us.

Although the promises touching this matter are positive and emphatic, but few have learned the art of letting Christ do this great work for them. They cling to their burdens with a tenacious grasp; they hold on to them, as it were, with a death grip. They continue to bend beneath the crushing load, although Christ is standing right beside them, saying all the while, "I will take that load and carry it for you." But they refuse, and go on sweating and groaning beneath the mighty load.

Why not let Christ carry your burdens? He will do it. He is ready, he is willing, he is anxious to carry them all. "Casting all your care upon him; for he careth for you." (1 Peter v, 7.) Whatever concerns the follower of God, whether

it be temporal or spiritual, great or small, concerns God. "In all our afflictions he is afflicted." If God thus cares for you, you need have no anxious care for yourself. "Cast thy burden upon the Lord, and he shall sustain thee." (Psalm lv, 22.)

What a wonderful promise is this! Do we believe it? If we do, we will let Christ carry us, and our burdens, too.

A man was walking along the public highway bearing a heavy load. A wagon overtook him, and the driver asked him to get in and ride. He joyfully accepted the kindly invitation, got in, and sat down upon the seat, but kept the heavy load upon his back.

"Why do you not lay down your burden?" said the kind-hearted driver.

"O," replied the man; "it is enough for you to carry me. I can't think of letting you carry my burden, too."

Many Christians act just like that man. How many who have given themselves into the care and keeping of the Lord still continue to bend under their heavy burdens, when Christ is saying all the time, "I will carry them for you."

“The active hand of faith must lay the burden on the shoulders of the strong Son of God.”

What are your burdens? No man or woman is living but who has them. And many feel that their burdens are so great that they will surely crush them. And many, yea thousands, are crushed beneath them, and die of broken hearts.

Self is a great burden. With me it has been the hardest of all things to manage. If we can only learn the art of letting Christ take us and manage us, we have learned a great lesson. The wise thing to do, is to put yourself, with all your peculiarities, your feelings, your weaknesses, your temptations,—all these, and they are many and great,—into the hands of Christ, and let him manage them for you. Abandon yourself completely to him. Then put your health, your business, your reputation, all your temporal and spiritual affairs into Christ’s hands, and say, “Here, Lord, I can not manage these things; manage them for me.” He will do it, and do it grandly, gloriously, and successfully, and you will spend no more sleepless nights over them.

A minister of the gospel said: “I was carrying a load of care that none but He who made

the soul could carry. My face became careworn, my heart faint and heavy. I was unfitted to teach the joyful news of salvation. My face did not reflect heaven's light. It belied my teaching. When the burden was about to crush me, I learned that Jesus bore it all. I ceased to do God's part. The precious promise came to me as an inspiration, 'Cast thy burden upon the Lord, and he shall sustain thee.' I obeyed. God took the load. Now I am free, and my cup of joy is full and running over."

"We were reading the twenty-third Psalm," said a friend, "and we were talking together about the Good Shepherd, and how he takes care of the sheep and the little lambs, when little Mamy, eager to speak her one thought, said rapidly, "He feeds them, and drives away the lions and the bears."

"Yes," said Tiny, thoughtfully, "and he carries them up hill."

"He carries them up hill!"

"The words went to my heart with a strength and sweetness the little speaker did not dream of. Often since their music has thrilled through my tired soul like an echo of the angel's song."

Up the steep hill of sorrow he will carry you. There are many steep and rugged hills to climb along the pathway of life. When you come to one of these hills, if you will only trust Jesus, he will take you up in his arms, and carry you and your burden over.

“Father, I will leave the matter in your hands, and will give myself no further trouble about it.”

“Very well, I will attend to it.”

Thus spoke a dutiful son to a loving father. The matter alluded to was one which had caused the son great anxiety. The adjustment of it was within the father’s power. The son was about to set out on a journey. He therefore very properly committed the matter into his father’s hands.

“My son,” said a father, “I wish you to take this package to the river. Take it to the corner, and I will join you there, and help you to carry it.”

The son had a desire to go in another direction. The request of his father interfered with his plans. He could not refuse to obey, but obeyed with a sullen spirit. He took the package to the corner as directed. It was heavy,

and he bore it with great difficulty. When his father offered to take it, he held on to it, and said, "I can carry it alone."

"You had better let me relieve you," said the kind father.

"I can carry it alone," said the son.

The father noticed the unpleasant tones of his voice, and thought it wise to let him bear his unnecessary burden.

Not a few Christians seem to act toward God just as that son acted toward his father. God in his wise providence imposes burdens. He does not wish to have his people crushed under them. He offers to relieve them—to bear their burdens for them; but they often obstinately cling to them, and say they can bear them alone. Is it any wonder that God lets such bear their unnecessary burdens?

Reader, there is no burden, nor care, nor sorrow, which Christ wishes you to bear alone. He wishes you to cast it on him; or if that be impossible, he will share it with you. What a view this gives us of the love of Christ! and what a view does our conduct in clinging to our bur-

dens and bearing our sorrows alone give us of our folly and sin!

A godly man was the object of persecution and slander. His good name was taken away. Those who before treated him with confidence, shunned him. His burden was a heavy one. That which greatly increased the weight was the fact that his power for doing good was almost wholly destroyed.

He entered upon no labored defense of his character. He suffered in silence, and prayed for his slanderers. He sought the sympathy of a few Christian friends, whose confidence in him could not be shaken.

“I have not seen you for some time,” said a friend, as they met. “You look better than when I saw you last.”

“I am out of trouble,” was the reply. “I have laid the matter down at the feet of the Lord, and said: ‘Lord, I roll that trouble off upon thee; I’ll have nothing more to do with it.’ ”

In so doing he obeyed the command, “Cast thy burden upon the Lord.” The depression of sorrow was at once removed, and his energy

revived for the service of God. We have no right to exhaust in burden-bearing the strength which ought to be employed in God's service, and yet how many of us have done this very thing! Well, let us do it no more. Roll your burdens off upon the Lord. He is our great burden-bearer.

I heard a pastor say that he once had a parishioner whose husband was a drunkard. Often at the hour of midnight she would go down the street, enter the saloon, take her husband by the arm, lead him home, put him to bed, and nurse him till he was sober. But notwithstanding her great sorrow, she was one of the most faithful members he ever had. She was always at the prayer-meeting, and always had a new and rich experience to tell; and all were always edified and interested when she spoke. We all wondered at it, for we all knew something of her sore trials. In his pastoral visits she never once mentioned her sorrows, until the last visit he made, when incidentally she referred to them. "Yes," said the pastor, "we have all known something of your great trials, and we have all wondered and wondered

at your rich and glowing religious experience. Tell me about it."

"Well," said the good sister, "many years ago I became convinced that my husband was headed toward a drunkard's grave. I felt that I could not possibly live with a drunken husband. And so I began earnestly to pray to God, and for a long time I prayed, almost night and day, for God to let me die. But God would n't let me die. Then I said: 'O Lord, if you won't let me die, you must take hold of me with both hands, hold on, and never let go.' And God answered that prayer. He took hold of me, held on, and has never let go."

Reader, what God did for that toil-worn, sorrowing sister, he will do for every one of his trusting children. "Cast thy burden upon the Lord, and he shall sustain thee."



PART IV

Perfect Happiness Retained

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CHAPTER XII

Just as we Obtained it, so we Retain it

It is one thing to become a Christian, and another thing to remain a Christian. It is one thing to be sanctified wholly, and another thing to *remain in* a wholly sanctified state.

The wrecks of once happy Christians are seen scattered all over the waters of life. Of all the sad sights I ever saw, the saddest was that of a backslider; one who had gone up to the highest plane of religious experience, but had fallen, and was standing upon the very brink of hell, where it seemed that "the tramp of demon feet and the howl of demon voices could be heard." It was indeed a sad, sad sight. A saint of God fallen so low, that the stamp of the Evil One was seen on every lineament of his face!

"They fall deepest into hell who fall there backward." "The higher the trust, the deeper one is sunk by its betrayal. Arnold, the trusted

general, became the arch-traitor." The nethermost hell is reserved for those who fall from the high plane of perfect love.

We retain perfect salvation just as we obtained it in the beginning. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Col. ii, 6.)

How did you receive Christ in his fullness? Was it not by perfect consecration and perfect faith? In the same way you will keep him in all his fullness. See to it, then, that your consecration is kept perfect and your faith genuine. Do n't for one moment lose faith in God's love. At this point many become paralyzed. The enemy whispers: "God no longer loves you. The wrath of the Almighty is kindled against you;" and yielding to the whisperings of the tempter, they give up, and sink down in utter despair.

When one has been walking for some time in full fellowship with Jesus, and the enemy comes upon him in an unguarded moment and gets the advantage of him, about the first thought that Satan flashes across his mind is, "God no longer loves me; God is angry with

me," and the blackness of despair settles down upon the soul.

Now, if that thought were true, then the Bible would not be true. "Turn, O backsliding children, saith the Lord; for I am married unto you." (Jeremiah iii, 14.)

If God is married unto the backslider, then certainly he has not lost his love for him. Love is the marriage bond.

During a great revival in York a few years ago, a young lady came to me in the deepest mental agony, and said, "I am an awful backslider; I am lost forever." I turned to the above passage of Scripture, and told her to read it. She did so. I said to her, "What does God say about the backslider?"

She replied, "He says he is married to the backslider."

"You are a backslider."

"Yes."

"What then?"

"God is married to me."

"What then?"

"He must love me."

“If he loves you, do n’t you think he wants to save you?”

“I see it,” said she, and in an instant her faith took hold on God, and she was fully restored, and her face beamed all over with heavenly rapture.

The very moment the enemy gets the advantage of you, that very moment repent, and call upon God for forgiveness and restoration, and in that very moment God will answer, forgive, and fully restore. Do n’t for one moment believe that awful lie of Satan, that God no longer loves you.

We should keep distinctly before the mind the great fact that God loves us. We want it indelibly stamped upon the heart, so that it never can be erased. We sometimes make a great mistake by thinking that we must do something to make God love us. We begin to look at ourselves; at the little good we have done, at our infirmities, shortcomings, blunders, littleness of faith, and with discouraged hearts we say, “God never can love such a weak, faithless, sinful, erring being as I am.” How many make

this mistake! It is a snare of Satan to keep the pure one, who has made a misstep, from going back again to the loftiest heights of salvation.

Two children were playing together, and one said to the other, "We must be good, or father won't love us." The father overheard the remark, and called the child to his side, and said to him: "Do you know what you have said? It is not true, my boy; not a bit of it."

"Is n't it?" said the boy, surprised and doubtful.

"No," said the father, "it's far from the truth."

"But you won't love us if we are not good, will you?" said the boy.

"Yes," said the father. "I can't help loving you. I shall love you for ever and ever, because I can't help it. When you are good, I love you with a love that makes me glad; and when you are not good, I love you with a love that hurts me; but I can't help loving you, because I am your father."

God loves us, and he can't help it, because he is our Father. Let this fact burn its way down into the very depths of the soul by the

Holy Spirit, and we shall be saved from this snare of the Evil One.

“I am feeling lonely and depressed; but God loves me.” “I am groping my way through darkness; but God loves me.” “I have fallen, and am no better than others; but God loves me.” “I am passing through a season of sore chastening; but this makes me only more sure that my Father loveth me.”* O, this is the secret of victory, of rest, and of joy!

Says Hannah Whitall Smith: “A sudden failure is no reason for being discouraged, and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a state, but a walk. The highway of holiness is not a place, but a way. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed; but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path; but the path is not obliterated by our wandering, and can be instantly regained. In this life of and walk of faith there may be momentary failures that, although very sad and greatly to

* B. F. Meyer.

be deplored, need not, if rightly met, disturb the attitude of the soul as to entire consecration and perfect trust, nor interrupt, for more than the passing moment, its happy communion with its Lord. The great point is in instant return to God."

Many a young convert, shortly after conversion, has been overwhelmed by the enemy, and, instead of returning instantly to God for pardon and restoration, has drifted farther and farther away, until, finally losing all hope, has become a castaway.

And many a believer, having entered the land of perfect love, breathed its balmy atmosphere, eaten its rich and luscious fruits, and felt the thrill of holy joy that every inhabitant of the land feels, has, shortly after entering in, met with disastrous defeat, and instead of instantly looking to God for restoration, has given up in utter despair. So the wrecks of not only justified souls, but sanctified souls, are everywhere to be seen.

One of the most overwhelming defeats the Israelites ever met with, was shortly after they entered Canaan. When the news of the disas-

trous defeat reached the camp, "the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face." . . . "And Joshua said, O Lord, what shall I say, when Israel turneth their backs before their enemies!" (Joshua vii, 5.)

There was a cause for this defeat, and there is a cause for every defeat the Christian meets with in his heavenly journey.

God said to Joshua, "Get thee up, Israel hath sinned." There was a secret sin in the camp, and that secret sin caused Israel's awful defeat.

"There is an accursed thing in the midst of thee." "And until that accursed thing be removed ye can not stand before your enemies." "Every time you meet them you will go down."

God commanded diligent search to be made, that the sin might be discovered and put away. Search began, and soon the evil was found.

Achan's covetous eyes beheld the goodly Babylonish garment, the shekels of silver, and the wedge of gold. And seeing them, he desired them, took them, and hid them away in his tent. Mark in this the insidious approaches of sin. First the look, then the desire, then the

act, then the concealment, and then the awful defeat.

Satan tempts the believer to-day just as he did Achan of old. Our only safety is in resisting his first approach.

As soon as Israel's sin was brought to light, and put away, God came to them as their deliverer, and they went on from victory to victory.

Many Christians, if they give way to the tempter and sin, feel as the little girl did. She asked an experienced Christian whether the Lord Jesus always forgave us our sins as soon as we asked him.

"Yes, of course he does," said the lady, deeply experienced in divine things.

"Just as soon?" she repeated, doubtingly.

"Yes, the very minute we ask he forgives us."

"Well," said the child, "I can't believe that. I should think he would make us feel sorry for two or three days first. And then I should think he would make us ask him a great many times, and in a very pretty way too, not just in common talk. And I believe that is the way he does, and you need not try to make me think he for-

gives me right at once, no matter what the Bible says.”

The very moment the enemy gets the advantage of us, that very moment we should make confession, put away the secret sin, or whatever it may have been that caused defeat, and trust Jesus for restoration.

A man walking upon the highway of holiness was suddenly overcome by the tempter. He had been so wondrously saved, and so wondrously kept, that he imagined he never could so sin. In an unguarded moment the enemy came upon him, he gave way, and treated a brother Christian very unkindly. The joy that had for months thrilled his heart departed, the light that had flooded his soul was turned to midnight gloom. Despair took possession of his soul, and he gave himself up for lost. He spent three years in the most intense mental agony. At length his health gave way under the fearful strain. At the end of three years he opened his heart to a friend, spoke of his sin, and told of the sorrow it had caused him.

“You sinned in that act,” said his friend; “there is no doubt about it, and I do not want

you to excuse it. But have you never confessed it to the Lord, and asked him to forgive you?"

"Confessed it!" he exclaimed; "why, it seems to me I have done nothing but confess it, and entreat God to forgive me, night and day, for all these three dreadful years."

"And you have never believed he did forgive you?"

"No," said the poor man; "how could I, for I never felt as if he did?"

"But suppose he had said he forgave you, would not that have done as well as for you to feel it?"

"O yes, if God said it; of course, I would believe it."

"Very well; he does say so," said his friend. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' (I John i, 9.) You have been all these three years confessing and confessing your sin, and all the while God's record has been declaring that he was faithful and just to forgive it and to cleanse you, and yet you have never once believed it. You have been

making God a liar all this while by refusing to believe his record.”

The poor man saw as never before, and was dumb with amazement.

He was requested to kneel down, confess his sin and unbelief, and claim, then and there, forgiveness, and present cleansing. He did so. The result was glorious. The light broke in, the darkness all vanished, and the unspeakable joy of a fully saved soul was again his.

Confession of the wrong, renunciation of the wrong, faith in Jesus Christ as our restorer—these are the means of instant reclamation.

CHAPTER XIII

Purified, Then Tried

God's method with his children here is found in Daniel, twelfth chapter and tenth verse: "Many shall be purified, and made white and tried." That is God's method—purified, made white, then tried. God will have a tried people. Job said, "When he hath tried me, I shall come forth as gold." (Job xxiii, 10.) When that which is called gold is placed in the hottest fire, if it is genuine, it will lose nothing of its quality, nor of its weight. If it went into the fire *gold*, it will come out *gold*. So Job: he went into the furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its purity, nor of its luster. This will be the result with every true Christian. His character will shine, with even increasing luster, after having passed through the furnace of fire.

David said, "Thou, O God, hast proved us; thou hast tried us as silver is tried." (Psalm lxvi, 10.) Solomon says, "The fining pot is for

silver and the furnace for gold; but the Lord trieth the hearts." (Proverbs xvii, 3.) "I will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them." (Zechariah xiii, 9.) James says: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." (James i, 12.) He does not say, Blessed is the man that *has* temptation, but Blessed is the man that *endures*, that stands firm, is loyal to God during the fiery temptation. That man will at last receive a crown, before the beauty and splendor of which the crowns of the kings and emperors of earth will pale and sink into utter insignificance.

"The storm tries the buildings, and discovers which is built upon a rock, and which upon the sands. The storm tries the pilot. The touchstone tries the metal, whether it be gold or copper. The furnace tries the gold, whether it be pure or dross. So afflictions and persecutions try Christians." It is said that Napoleon once ordered a coat of mail. When the artisan completed it, he delivered it to the emperor. The emperor ordered him to put it on himself. Then

Napoleon drew his large navy revolver, and fired shot after shot at the man in the armor. It stood the severe test, and the artisan received from Napoleon a large reward. So if we stand the severe tests that will be applied to us here, great will be our reward hereafter.

Real excellence is the result of endurance. The brightest and purest metals are those that have gone through the hottest fires. God says of his people, "I have chosen thee in the furnace of affliction." (Isaiah xlvi, 10.) Some of the purest persons that walk the earth are those whose virtues have been put to the severest test. The brightest stars in the constellation of glory once had the keenest earthly pangs, and earth's darkest clouds settled down upon them. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Revelation vii, 14.) And now they shine as stars of the first magnitude in glory. Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Hebrews xii, 6.) And in the eleventh verse he says: "No chastening for the present seemeth to be joyous, but

grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Every sorrow and every trial, however severe it may be, is sent in love.

"I saw the young bride in her beauty and pride,
 Bedecked in her snowy array;
And the bright flush of joy mantled high on her cheek,
 And the future looked blooming and gay;
And with woman's devotion she laid her fond heart
 At the shrine of terrestrial love;
And she anchored her hopes to this perishing earth,
 By the chain which her tenderness wove.
But I saw, when those heart-strings were bleeding and
 torn,
 And the chain had been severed in two,
She had changed her white robes for the sables of grief,
 And her bloom to the paleness of woe.
But the Healer was there, pouring balm on her heart,
 And wiping the tears from her eyes;
And he strengthened the chain he had broken in twain,
 And fastened it firm to the skies.
There had whispered a voice—'twas the voice of her
 God,—
I love thee, I love thee!—pass under the rod!

I saw the young mother in tenderness bend
 O'er the couch of her slumbering boy;
And she kissed the soft lips as they murmured her
 name,
 While the dreamer lay smiling in joy.
O! sweet as the rosebud encircled with dew,
 When its fragrance is flung on the air;
So bright and so fresh to the mother he seemed
 As he lay in his innocence there.

But I saw when she gazed on the same lovely form,
Pale as marble, and silent and cold,
But paler and colder her beautiful boy,
And the tale of her sorrow was told.
But the Healer was there, who had smitten her heart,
And taken her treasure away ;
To allure her to heaven, He had placed it on high,
And the mourner will sweetly obey.
There had whispered a voice—'t was the voice of her
God,—
I love thee, I love thee!—pass under the rod!

I saw where a father and mother had leaned
On the arms of a dear cherished son ;
And the star in the future grew bright in their gaze
As they saw the proud place he had won ;
And the fast-coming evening of life promised fair,
And its pathway grew smooth to their feet ;
And the starlight of love glimmered bright at the end,
And the whispers of fancy were sweet.
But I saw when they stood bending low o'er the grave,
Where their hearts' dearest hope had been laid ;
And the star had gone down in the darkness of night,
And joy from their bosoms had fled.
But the Healer was there, and his arms were around,
And he led them with tenderest care ;
And he showed them a star in the bright upper world,
'T was their star shining brilliantly there !
They had each heard a voice—'t was the voice of their
God,—
I love thee, I love thee!—pass under the rod!"

CHAPTER XIV

Temptation

THE highest state of grace possible in this life will not exempt us from temptation. If you expect to be saved from temptation here, you are expecting something you will never realize. The servant is not greater than his Lord. If it were possible for us to reach a point where we could not be tempted, we should be greater than our Lord was. "He was tempted in all points like as we are, yet without sin." It is no sin to be tempted. The sin lies in our yielding to the temptation.

Here on earth is the battle-field; here we are waging a warfare. Can there be war without conflict? Can there be conflict without enemies? Of all persons on earth, those who are most holy are the most exposed to temptation. Those who are the most holy are placed in the front of the battle. God has chosen them as his vanguard. They are the ones who make assaults upon the enemy. If they are in the front, and

lead in the charge, they are, more than any others, exposed to the fiery missiles of the foe. At the pure, Satan will hurl his sharpest arrows. Against them he will level his heaviest artillery. One holy person overcome and cast down is better for the empire of Satan than the fall of a hundred ordinary Christians.

A noble saint of God, now in heaven, once said: "As certain as night follows day, so certain will the black angel persecution follow holiness." A man who had recently come into the experience of perfect love, under the ministrations of Rev. Mr. Caughey, the great evangelist, went to him and said: "I do not understand this. I never had such severe temptations in my life as I have had since I received this blessing."

"O," said Mr. Caughey, "that is not at all strange. It takes ten devils to watch you now, where it took only one when you were in a weak and sickly state."

As a rule, the less religion Christians have, the less trouble they have with Satan. Satan is satisfied with weak, worldly-minded Christians, and seldom troubles them. If we have no severe

temptations, we may well suspect the genuineness of our religion.

The greater the effort put forth on the part of the Christian to live near God and save souls, the greater will be the effort on the part of Satan to hedge up his way and thwart all his commendable plans. Every step we take toward the throne of God will be hotly contested by the devil.

It is said that a thief will not assault an empty house, but where he thinks there is a treasure; a pirate will not set upon an empty ship, but one that is full-fraught with spices and jewels; so the devil assaults the purest persons that walk the earth, because he knows they have a rich treasure of grace in their hearts, and he would rob them of their treasure.

He knows that the pure are the most unrelenting, untiring, and uncompromising enemies he has; therefore he rallies all his forces, and puts forth every effort within his power to cast them down, in order that he may thereby save his own empire from wreck and ruin. The most severe and fiery trials are, after all, hopeful indications.

Many a Christian, young in the experience

of perfect love, has been led to doubt his sanctification because of the awful temptations that have met him just after having entered the land of rest.

At this point the enemy whispers to him: "If you were sanctified wholly, do you think you would have such temptations as these? You are very greatly mistaken if you imagine that you are sanctified." And, alas! many have believed his lies, and cast away their confidence.

But we should remember that the very power of our temptations may be one of the strongest proofs of our sanctification. They are temptations peculiar to those who enjoy the rich experience of perfect love.

The Israelites in the wilderness had but few enemies to meet, and but few battles to fight, compared to those they encountered in the land of Canaan. When they entered Canaan they met giants such as they had never seen before; they had to take walled cities with fortifications and bulwarks towering almost to heaven. Seven great and powerful nations and thirty-one kings had to be conquered.

So now, in the land of perfect love, there are

temptations more severe, and enemies more powerful than in a lower state of grace. And we should not be surprised at this.

Then, Satan will whisper doubts, fears, pride, jealousies, and envyings, and then turn round and say: "How wicked you are, and what presumption on your part to suppose that you are sanctified! If you were sanctified, it would be impossible for you to have such awful wicked thoughts." And many at this point, believing the enemy, have become discouraged.

Whenever the enemy thus attacks, our only safety is in resenting his lying insinuations, and in looking by faith to Christ and in expecting instant victory. A simple resolution will not save us. Mere will-power alone will not give us the victory when assailed by the tempter. Our only hope of safety in the hour of peril is in Omnipotence. Human strength is not sufficient to cope with the mighty powers of darkness. Relying upon our own strength, we shall fail—fail always.

It was the proud boast of Pompey, that by one stamp of the foot he could summon all Italy to arms.

Greater influence and power than this has the trusting child of God. By one feeble cry for help he can summon all heaven to arms, and bring to his instant help the Lord God Omnipotent. David gives us the key of victory. "I have set the Lord always before me; because he is at my right hand, I shall not be moved." (Psalm xvi, 8.)

"I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord." (Psalm cxxi, 1.)

When assailed, call at once for Divine help. Never will God fail you. He has said, "Before they call I will answer, and while they are yet speaking I will hear." (Isaiah lxv, 24.)

First, then, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter iv, 12.)

Second. Remember that if Jesus is by your side to defend you, you are safe. "Hell may be nigh, but Christ is nigher, encircling you with his hosts of fire."

CHAPTER XV

Sins of Ignorance, Mistakes, and Infirmities, not Incompatible with the Highest State of Grace

SOME, in teaching the doctrine of sanctification, have placed the standard entirely too high, and by so doing have utterly discouraged many. They have put it on a plane far above the one on which the Scriptures place it, and hence have brought the doctrine into great disrepute.

We believe that God has made provision for our complete deliverance from all sin, and for our being kept perfectly from all sin, all the time.

While this is true, how many of those wholly sanctified are perfectly kept without a *momentary* break in this deep and rich experience? Not many. Satan is constantly injecting evil thoughts into the hearts of Christians. If the evil thought is not entertained for a moment, there is no sin. But if it is entertained for one second there is sin, and consequently a break in the continuity of perfect salvation. The very

moment after the evil thought has been entertained it may be expelled, and the person fully restored; nevertheless there is a break, and therefore no one should ever dare say, "I live without sin."

Under the old dispensation provision was made for sins of ignorance, negligence, mistakes, and infirmities. For all sins of this character, whether by the people, the prince, or the priest, confession had to be made and the sacrifice offered.

Under the gospel dispensation the sacrifice has been offered and the atonement made by Jesus Christ for all our sins—willful sins, sins of ignorance, and sins of negligence.

As none, not even the purest persons that walk the earth, are entirely free from sins of ignorance, we see clearly the force of God's words, "There is no man that liveth and sinneth not." (I Kings viii, 46.)

While entire sanctification does not admit of any willful sin, it does admit of a consciousness of infirmities and shortcomings. Shortcomings and infirmities are not therefore incompatible with entire sanctification.

The purest persons are conscious of mistakes, shortcomings, and great weaknesses. These they often deplore in the deepest humility. These innocent mistakes and infirmities all need the blood of atonement, and we rejoice and praise God that the blood of atonement covers them all, and more than meets every demand. Entire sanctification admits of many infirmities, but not one willful sin.

We are commanded to be blameless, but not faultless. I have often used the following simple incident to illustrate this: A mother gave her little girl a handkerchief to hem. She gave the child a needle, thread, and thimble, and gave her directions how the work should be done. The child followed the mother's directions as near as she possibly could. She did her very best to do just as the mother told her. When the work was finished she took it to her mother. The mother examined it. Some of the stitches were long and some of them were short; some places the hem was wide, and at other places it was narrow, and at other places it was badly puckered. The work was not faultless; but the child was blameless. She had gone according to the

mother's directions as nearly as possible, and had done the very best she could. The mother gave the child a smile of approval and a kiss of affection. With all the divine grace it is possible for us to have, we shall not be faultless; but we may be blameless. If we go according to God's directions just as near as we possibly can, though our acts may be very far from being faultless, we shall have the divine smile of approval and the infinite kiss of affection from our loving Heavenly Father.

Nowhere in all the range of God's Word is there a single promise that God will make us perfect in judgment. The only perfection promised in the Bible is the perfection of love. Mr. Wesley says: "Another ground of these and a thousand mistakes is the not considering deeply that *love is the highest gift of God*. There is nothing higher in religion; there is in effect, nothing else." Christian perfection, or entire sanctification, is loving God with all the heart, and all the soul, and all the mind, and all the strength. This is the highest spiritual mountain peak that can be gained here on the earth.

CHAPTER XVI

Growth

IN order to retain perfect love there must be constant growth. There is an infancy in entire sanctification as in justification. That old stereotyped phrase which you have so often heard is a very true one, "There is no standing still in religion." We are either advancing or retrograding; ascending or descending; nearing our home in heaven, or nearing a flaming hell. Paul said the members of the Corinthian Church were babes, and had to be fed on milk. They could not eat meat; that was a diet entirely too strong for them. They were not able to bear it. They had never grown since they were born into the kingdom of grace. They had little knowledge or influence, and were utterly inefficient; and they had but very little joy, for they were quarreling with each other. They were weak in everything that goes to make up a healthy and vigorous Christian. There are some Christians to-day like the members of that old Co-

rinthian Church. They have never grown since they entered the kingdom of grace. They are just as weak and just as helpless and just as ignorant as when converted. They always have the same threadbare, thirty-or-forty-year-old experience to relate. They have never grown in grace, and so have nothing new to tell. They can not bear the strong meat of the gospel. Give them the old, rugged doctrines of the gospel, and they become chronic dyspeptics, and sigh for "the good old days of the past." They are always ready to say, "The former days were better than these."

Why were the former days better to them than these? Simply because they have never grown. They are babes now, with not as much strength as they had when born into the kingdom of grace. God says, "Say not now that the former days were better than these."

Why does God forbid our saying, "The former days were better than these?" Because God wants us to grow. He wants every day we live to be better than the day last past. He wants us to know more every day, and rise higher

every day, and enjoy more every day; then we shall have a new and richer experience every day to tell.

The Christian's pathway to the skies is an ascending pathway. Mountain peak of joy and knowledge in divine things rises above mountain peak, higher and higher and higher.

Our experience may grow deeper, and wider, and richer, and grander. We go from a justified soul to a soul made perfect in love, from a soul made perfect in love to a soul glorified in body and spirit; then onward and upward forever and ever.

The bliss of a saved soul when it first enters heaven is as far beyond the utmost perfection that can be attained in this world, as an adult Christian is above and beyond the infant. And the soul that has just entered heaven, and realized the bliss of the skies—a bliss infinitely above and beyond the bliss of the highest saint on earth—is only an infant in heavenly happiness. It has before it an eternity of widening and increasing joy.

The attributes of God are infinite, and are

capable of being eternally manifested. The desire of a soul for happiness is unlimited. God will satisfy every desire planted in the saved soul.

As we rise here from one plane of enjoyment to another, so there. Standing upon the threshold of glory, with an infinite sweep of vision before us, faith will go forward to apprehend a still higher plane, hope to anticipate, and love to enjoy. Standing upon this higher plane, with a wider range of vision before us, faith will go forward to apprehend a higher and grander plane, hope to anticipate, and by and by love will enjoy it. Reaching this, then another higher and more glorious still will rise in view, and so on forever. While the soul of the saved will be forever passing up from one plane of enjoyment to another, it will never reach the infinite.

The saved soul is winged for an eternal flight. It will be forever ascending in knowledge, forever growing in power, the sweep of vision forever widening, the light forever brightening, the joy forever increasing, and the glory becoming more and more glorious forever. That is the destiny of a saved soul. As Paul tells us, "Changed from glory to glory."

“But,” says one, “what about an unsaved soul?”

Is it not true that the longer a man puts off becoming a Christian, the less inclination he has to become a Christian? God declares this; observation and experience confirm it.

God knew from the beginning all about the human heart, hence he says to the young, “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.” (Ecclesiastes xii, 1.) As the unsaved advance in years, they have less and less pleasure in divine things, and by and by they reach the point where they say, as God declares they will, “I have no pleasure in them.” But few old persons are ever converted. Only now and then one. The great majority of Christians become so while young.

The longer men sin, the farther they get away from God—the distance between them and God constantly increases, and, according to analogy, if they die as they have lived, the distance will increase forever. The Word and works of God are analogous and in perfect harmony. They

both teach the great truths. "The wicked shall go away into everlasting punishment." Hell is called the "bottomless pit." "The wicked shall be turned into hell"—into the "bottomless pit"—"and all the nations that forget God." They shall forever descend, but never reach the bottom, for the pit is bottomless. While the saved will be forever nearing God, the unsaved will be forever receding from God. The one will be forever ascending, the other forever descending. I want to be on the rising grade, and not on the down grade. I want to be forever rising, and not forever sinking. I want to be forever nearing God, and not forever receding from God. I want my future pathway to be one that shall be forever brightening, and not forever darkening. One or the other it will be; which, depends upon my actions here.

CHAPTER XVII

Some Rules to be Observed in Order to Retain Perfect Happiness

IF you would retain the boon of perfect love, observe the following rules:

1. Watch. "Eternal vigilance is the price of safety" in spiritual as well as national affairs. Christ's admonition must be heeded, "What I say unto you, I say unto all, watch." (Mark xiii, 37.)

2. Pray. "Pray without ceasing." The wholly sanctified soul should live in an atmosphere of prayer. This is easily done, and it is the only safe way to live. We may be in constant communion with our Heavenly Father. It is right to have special hours for secret prayer; but this is not enough. We may hold sweet and delightful communion with God all the time. As we lie down at night, as we rise up in the morning, as we pursue our daily vocations, we may breathe forth ejaculatory prayers, and hear the sweet returning answers from our God.

3. Live up to increasing light. As we travel along this heavenly way the light will shine with increasing splendor, and this increasing light will discover unto us new duties to be performed, increased surrender to God to be made, and things to be given up we never dreamed of before. Whatever the Spirit tells you to do, do it without one moment's hesitation.

4. Search the Scriptures. One evidence of our sanctification is an increased love for the study of the Word. Theodore Monod said: "When God sanctified my soul he gave me an illuminated edition of the Bible." Every fully saved soul has a feeling akin to this, "His delight is in the law of the Lord: and in his law doth he meditate day and night." (Psalm i, 2.) David says: "Thy Word have I hid in my heart, that I might not sin against thee." (Psalm cxix, 11.) Hide away in your heart the many great and precious promises of God. This can not be done without daily studying the Word.

5. On proper occasions, without ostentation, tell what God has done for you, and give to him the glory. David says, "Come and hear, all ye that fear God, and I will declare what he hath

done for my soul." (Psalm lxvi, 16.) Timothy "professed a good profession before many witnesses." (1 Timothy vi, 12.) And Paul says, "Let us hold fast our profession." (Hebrews iv, 14.)

6. Work for the benefit of others. Labor unceasingly to make others happy. The Master went about doing good. Imitate the Master's example, and you will find in it a real luxury. No sweeter joy can come to the heart than the thought that we have done or said something that has benefited a fellow-being. The sweetest recollections of the past are the recollections of things done that have helped others.

A very wealthy man determined to retire from business, and spend the balance of his days in ease. He built him a splendid mansion, surrounded it with beauty, and furnished it grandly. He had around him every earthly comfort that heart could wish. "Now," said he, "the balance of my life shall be one of rest and perfect joy." But in a few days he found himself more miserable than he had ever been in all his life before. There was a dull monotony in every day, such as he had never before experienced. He became

nervous and restless and discontented. His nervousness and discontent increased as the days and weeks passed by. Although he had everything that money could bring to make one happy, he became increasingly unhappy. Life became intolerable. He wanted to die. He determined that he would die. He started to a river near by, with his mind fully made up to drown himself. As he neared the stream he met a poor man, who asked him for a dime to buy a loaf of bread. He gave the dime. The poor man smiled, thanked him, and passed on.

The smile and word of thanks from the poor man thrilled his soul with pleasure. It was a small act of kindness; but O! what joy it brought to his heart! It was an act that benefited another, and that deed of kindness had a reflex influence. It came back to bless the giver far more than the receiver. A new world opened before him. A new light seemed to shine all around him. He said, "If the giving of that dime to help that poor man has made me so happy, why may I not do another act of the same kind? Why should I put an end to my life?" He returned to his mansion, consecrated him-

self and all he had to God, and spent the rest of his life in laboring for others. And from that time on no happier man lived than he.

Live to make others happy, and you yourself will be happy.

Follow rigidly the above rules, and you will never lose perfect love. You will grow, you will run up the shining way with increasing rapidity, and alacrity, and this shining way will grow brighter and brighter.

We earnestly entreat every one who may read these pages to come up to this high plane of perfect love. Come to this place of perfect and delightful rest. We close this book in the language of another. We ask you to come, "not to sobs, but songs; not to tears, but joys; not to slavery, but freedom; not to long faces and doleful feelings, but to countenances made radiant with divine love, to hearts filled with joy unspeakable, to lives beautiful with the beauty of holiness, and made fragrant forever with the odor of good deeds."

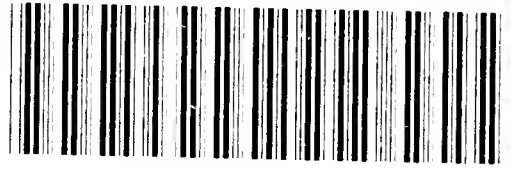
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