

claim the wrong house, and so try to make himself feel that he owns what does not belong to him.

Now, the absurdity of these things is abundantly evident to all, but ought it to appear less absurd to us when the Christian acts in a similar way? We know by experience as well as by observation that it is quite possible to be in need of one thing and spend the time in claiming another, while it is a very common practice to spend much time in claiming promises which belong not to us at all.

The man of wealth has within him, as a part of himself, intuitions whereby he knows what part of his riches to utilize or appropriate each succeeding moment, hour or day. Does he need food, hunger intimates the fact, and he appropriates or uses a promise and is satisfied. Does he need rest, he utilizes a promise and is gratified with the result. So long as these intuitions act after a healthy sort and he obeys them, he does not mix matters by appropriating one promise in place of the other.

So the Christian, who is wealthy in all the riches of grace, has within him, as a part of himself, the unction divine, and makes no mistakes in appropriating his blessings; he utilizes the right promise at the right time with unerring confidence seeing he is a *sane* Christian, that is, a complete man or woman in Christ Jesus.

But when a *little off*, that is, not complete in Him, *i.e.*, when not filled with the Spirit after the Pentecostal pattern, he is of necessity erratic in his use of the promises, and is liable to make all sorts of fantastic blunders.

One determines to claim the promise of power and succeeds only in making a noise—beating the air. Another claims the conversion of sinners, and the result is weariness of body and discouragement of soul. Still another claims health, and only aggravates the disease and jeopardizes the welfare of the immortal soul.

From all of which it will be readily perceived that the first thing to be attended to in claiming the promises of the great Promiser is the health of the soul. It is absolutely necessary that we be in the normal Christian state, according to

Christ's teachings concerning that state of soul-health.

Let the rich man have a diseased stomach, and he cannot depend on its intuitions concerning what part of his possessions to utilize as nourishment. Let his mind become diseased, and he will constantly go wrong in claiming promises, that is, trying to appropriate his wealth to his needs or the needs of others.

Let us, then, attend to the conclusion of the whole matter. "Claimers of promises," Are you *complete* in Him? If so, then we leave you in His hands in the sure and certain hope that He will lead you aright in this thing; and, moreover, we suspect that if you have retained the legalistic habit of *claiming the promises* it will sooner or later pass away.

But if not complete in Him after the Pentecostal sort, then we earnestly exhort you to lay aside this habit, and the rather give *all* diligence to make your calling and election sure. "Seek ye first the kingdom of Christ and *His* righteousness, and all these things (promises) shall be added unto you."

"JUDGE RIGHTEOUS JUDGMENT."

JOHN vii. 24.

The plain teachings of these words of Christ are, that in forming our opinions concerning the acts of another, we should compare them with the true standard of righteousness.

Any thought of mercy, compassion, sympathy or consideration for surrounding circumstances, should not be permitted to interfere with our judgments concerning them, for the reason that the necessary result would be unrighteous judgment.

The standard of right and wrong has been erected by the Almighty in the heart of humanity, and the appeal should be made to it without hesitation and without limitation.

To this tribunal Christ Himself appealed for judgment concerning His own acts. And He is our example in this thing. He did not qualify His conduct by any complicated thoughts concerning the atonement or necessary mistakes and