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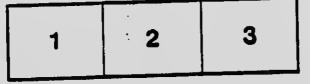
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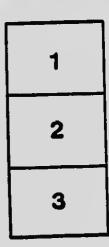
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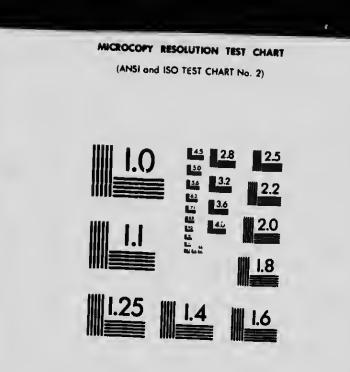
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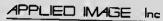
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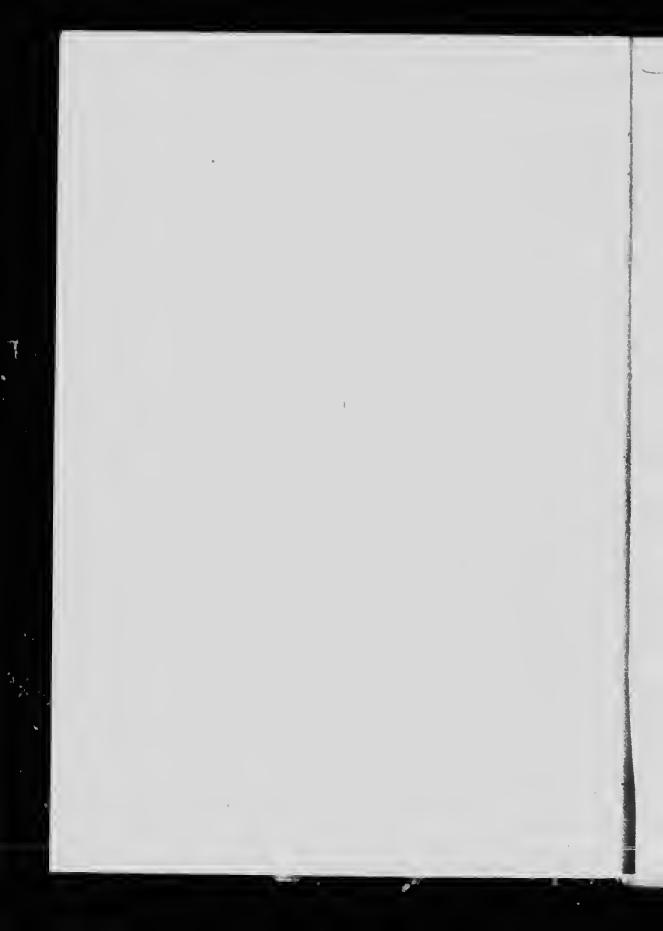


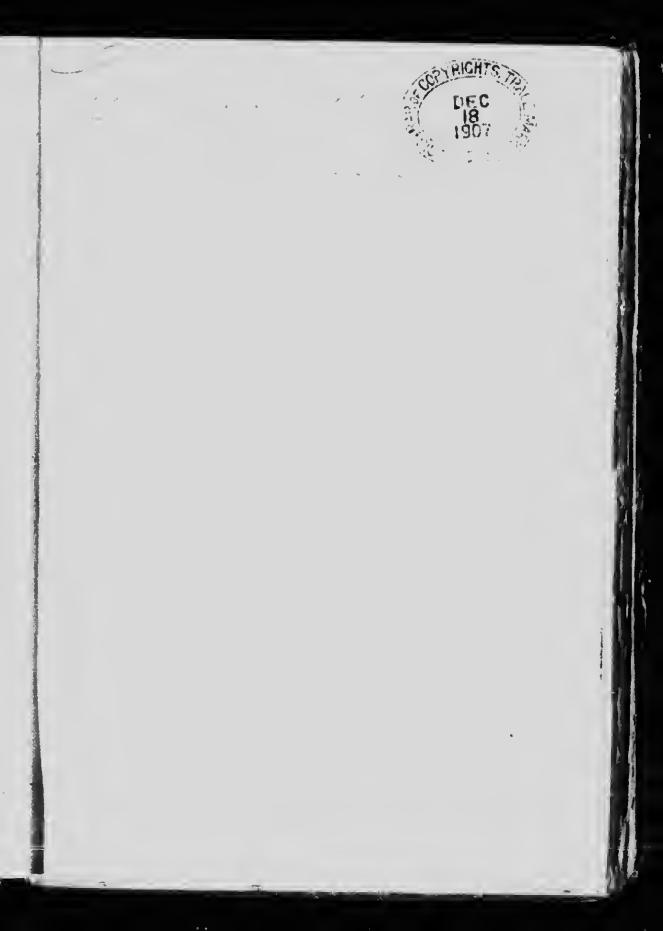


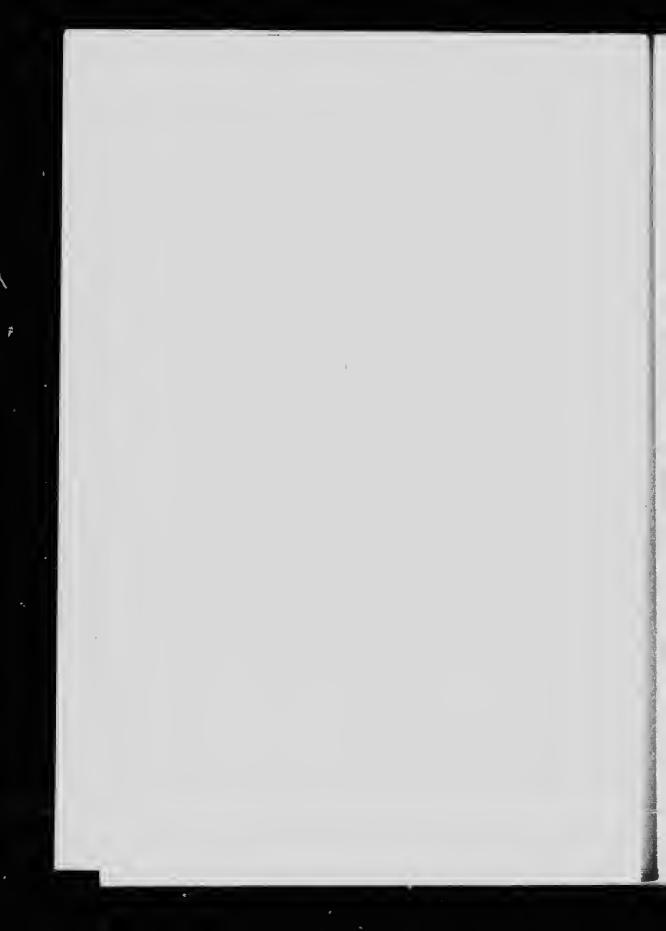
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By

REV. T. S. LINSCOTT, D.D., F.R.C.I.

AUTHOR OF

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VOLUME II.

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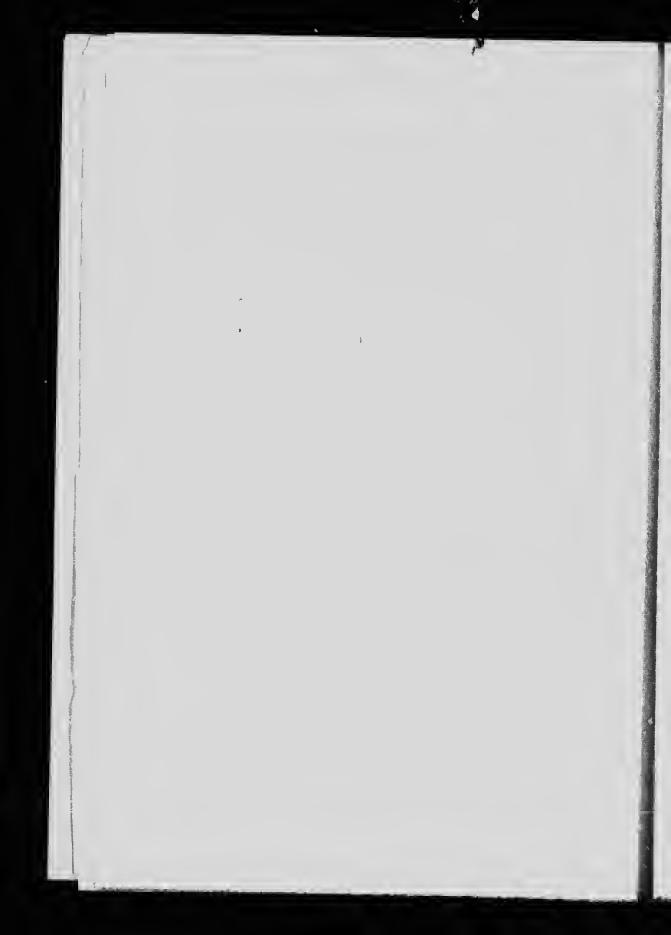
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CHAPTER XXXII.

DANGERS OF DIVINE GUIDANCE.

Divine Guidance is simply doing what we think to be right. -Some claim Divine Guidance as liable to grave dangers. -There are dangers in all duty doing .- We learn spiritual truth the same as other truth .- We learn how the Holy Spirit guides by heing guided .- The Holy Spirit undertakes to be our teacher .- Learning implies overcoming of ignorance.-The Holy Spirit when necessary gives instantaneous lessons, but generally teaches by natural processes .- We learn by our mistakes .- Jesus learned hy suffering .- There are grave dangers to persons who trifle with the Holy Spirit .- Error of judgment is the only necessary danger .- A heart filled with love is a necessary condition to Divine Guidance.-Voluntary sin is impossihle to such a person.-Such a condition is supernatural. -Perpetual faith a condition.-All men under obligation to do what they think to be right.-The danger of heing led by the Spirit no greater, at least, than being led hy our common sense.

THE title of this chapter is used in a qualified sense and in deference to those who oppose the doctrine of the guidance of 3^{27}

the Spirit. Using language in a strictly correct way, we could not speak of "The dangers of Divine Guidance" any more than we could of the dangers of being a Christian, or the dangers of truth, or the dangers of doing what we verily believe to be right. In fact, from one point of view Divine guidance is simply doing that which we verily think to be right.

It is, however, claimed by some that to trust absolutely in the Holy Spirit for guidance, in all things, under all circumstances, is attended with grave dangers. To start the discussion we will admit that there are the same kind of dangers in a life of absolute and unconditioned faith in the guidance of God the Holy Spirit, as there are in all duty and privilege, and it may be well to point out what these so-called dangers are.

God has so constituted human nature and the plan of salvation that we have to *learn* spiritual truth, the same as we do other truth, before we can enjoy its advantages. It is true in the higher realm of Christian privilege as in the lower, viz: "How then shall they call on him in whom they have

DANGERS OF DIVINE GUIDANCE. 329

not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

We must learn of the existence of the Holy Spirit and of the fact that He undertakes to guide us in all things, before we can commit our lives to him for such guidance. After we have so learned and committed ourselves to His guidance, the Holy Spirit Himself becomes our teacher, for Jesus said that one of the chief offices of the Spirit was that of teacher.

Luke reports Him as saying, "For the Holy Spirit shall *teach* you in the same hour what ye ought to say," and John reports the gracious promise of Jesus, "But the Comforter, who is the Holy Spirit, whom the Father will send in my name, He shall *teach* you all things, and bring all things to our remembrance, whatsoever I have said unto you."

A teacher implies a learner and learning implies a more or less gradual overcoming of ignorance. It is certainly true that the Holy Spirit, when necessary, gives instantaneous lessons, and the mind of the Christian is suddenly illuminated by direct

inspiration, both with the knowledge of what to de and the power with which to do it, but this I think is exceptional, for there is nothing to show that it is the regular and normal way by which the Spirit teaches. On the contrary, there is much to show that the Holy Spirit teaches by natural processes and that He expects us to learn in the natural or normal way. Ordinary learning is a more or less gradual process according to the natural ability or diligence of the scholar, and as a rule, it is precisely the same with the tuition given to us by the Holy Spirit.

Hence, Divinely guided persons being ignorant of a great many things, are liable to the "danger" of making what we call mistakes. But the Divine Teacher has in this our infirmity, if it be an infirmity, one of the most effectual mediums of teaching, for "through mistakes," we learn that, "men may rise on stepping-stones of their dead selves to higher things." We are placed in the same relation as Jesus, for "He grew in knowledge and stature," "ard though He were a son yet learned He obedience by the things which he suffered"; hence our so-

DANGERS OF DIVINE GUIDANCE. 331

called "danger" is really one of the greatest blessings for our instruction in "the mind of the Spirit."

So far as I can see the "danger" of making mistakes is the only danger that a really honest Christian, who has committed his life to the guidance of the Holy Spirit, is liable to fall into, and as we have seen, this is an advantage rather than a disadvantage.

A Divinely guided person knows that he is fallible and liable to mistakes, and is fully conscious that he learns by experience, which is another way of saying that he learns by his mistakes. But by faith he also knows that, mistakes or no mistakes, God has him in charge and that all the events of his life are being superintended by Him who said, "I will counsel thee with mine eye upon thee," and further, that in all his thinking and doing, whether as a result of his folly or his wisdom, he "knows that all things work together for good to them that love God," and that "The steps of a good man are ordered by the Lord."

While it appears that the liability to make mistakes is the only danger of a

Christian walking in the Holy Spirit, there are grave dangers to persons who merely play with the doctrine of Divine guidance and trifle with the Holy Spirit, but these will be discussed in a future chapter.

That error of judgment, is the only moral, or semi-moral "danger," to which the Spiritled Christian is liable, will be seen when the nature of such a spiritual condition is understood. The very first spiritual accomplishment, in taking the Holy Spirit as guide supreme, is in having the heart filled with love to the exclusion of all selfishness and hatred. The Holy Spirit is God, and "God is love," and "He that dwelleth in love dwelleth in God, and God in him," and Jesus said that all the law and the prophets are based on the commandment to love.

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Now when one receives into his being the Holy Spirit, he submits himself to God; he surrenders his entire nature, physical and spiritual, to be leavened and moulded and controlled, and one of the very first results is that, he is "made perfect in love"; "The love of God is shed abroad in his heart by the Holy Spirit given unto him." "The love of God constrains him"; love

DANGERS OF DIVINE GUIDANCE. 333

has become his guiding star, his compass, his rudder, for God *dwells in him* and "God is love."

Granting that such a condition of love is possible and that the Holy Spirit can and will keep the heart in that condition, then voluntary sin is impossible. The origin of all sin is enmity to God, but the essence of holiness is love to God; therefore, the heart filled with love cannot sin.

Let it be understood that such an accomplishment of love is supernatural, for no mere man can either attain or retain it and so far as the writer's experience goes, such a life is only possible by perpetual faith in the Unseen, and a practical everyday conscious or unconscious abandonment of one's nature and circumstances to God the Holy Spirit. And even this faith and abandonment are only possible by the power of God in us, and around us, and the marvel is that God never fails us so long as "We will do His will."

Another thing that takes place, when one receives the Holy Spirit, is the inwrought conviction that from that time God will lead him into all truth, and further, there is

the determination that he will do what he thinks he ought to do, in the full faith that the Spirit will cause him to think and do right.

Every man who relies upon his own judgment of right and wrong is under obligation to do what he thinks he ought to do, and the only difference between him and one who has accepted the Holy Spirit as guide is that the judgment and common sense and experience of the latter is supplemented and regulated by God. Now taking it for granted that such a person is controlled by love and that he will not do what he thinks he ought not to do and will do what he thinks he ought to do, then even if we leave out the consideration of the power of God in him, to direct his choice, the only possible danger of such a man is the liability of an error of judgment.

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Suppose such a man is mistaken concerning the guidance of the Holy Spirit in all his thinking and doing, and that he does make frequent mistakes, I ask in all reason what greater danger he is in, in this particular, than one who does not trust to such guidance, but who is controlled by common

DANGERS OF DIVINE GUIDANCE. 335

sense and the best light he can obtain for the control of his actions?

What folly it is to cry "danger," when the guidance of the Spirit is taught, for to put this doctrine on the lowest possible plane, there is no more danger of going wrong by following it, than there is in being guided only by common sense, or merely by the light of reason and conscience, for all who are so guided admit, not only that they make mistakes, but that they sin constantly in thought, word and deed.

When Jesus promised the Holy Spirit as guide and teacher to us, his followers, everybody with common sense, who will think about it, must see that the Divine Guide and Teacher would use all the laws of God in matter and mind to convey His lessons : that He would use experience, suffering, temptation, success, failure, friends, foes, education, history, literature,—especially the sacred literature of the Scriptures—the Church and everything available so, " that the man of God may be perfect, thoroughly furn:ched unto all good works."

In short, those who have committed themselves absolutely to the Holy Spirit, to be

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guided, have all the resources for their enlightenment that all others have, plus an infallible Teacher to guide them and an Almighty God to furnish them with all needed supplies.

CHAPTER XXXIII.

TRIFLING WITH THE HOLY SPIRIT.

The average man a comparative failure.-Most men attain mediocrity only .- Few men excel.-Sin, more than circumstances, accounts for this .- Most failures due to moral causes.-Real failure always a result of trifling with the Spirit of God.-No man can be sure he is righ., who is not consciously guided by the Spirit .- Most professed Christians are not really spiritual. - Few Church members attend the more spiritual means of grace.-Few Christians, comparatively, always giad in God.-Few live the self-denial life.-The life depicted hy Jesus is practical.-God never commands the impossible. - The Church an hospital instead of a workshop, a kindergarten instead of a university.-Much of our theology and teaching legitimately produce such results.-People confess they are sinners, as if it were an evidence of piety.-The teaching of Jesus and the Bihle is all reversed.

It has been said that the average man in all callings is a failure, and that comparatively few are really successful. I have seen the statement that four business men out of five, bankrupt at some period in their career. I do not now inquire whether these statements are true or not, but it is a matter of common observation that but few men really shine, in the callings they have $\frac{2}{337}$

adopted, and that a great many are signal failures.

Most of us attain, at best, mediocrity, and the middle and lower rounds of the ladder of success are very much crowded, while it is a statement which has, almost, if not quite, become a proverb that, "There is always room at the top."

The difference, in the degree of success, may be partially accounted for by different degrees of natural ability and by the difference in opportunity, that is, by heredity and environment; but when we give to these causes, their full value in explaining this riddle, there is much more to be explained than has been made clear. But if this is true, of the different degrees of success, what can we say of the majority, who are said to be failures?

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The fact is that most, if not all, failures are due to moral causes. There may be exceptions, but they are very rare. It is not lack of ability, nor of opportunity, which keeps men from a proper success, but when it is not worse, it is a lack of moral earnestness and sincerity of purpose. Such men, for the most part, trifle with their abilities

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and with their opportunities. They trifle with life—that is, they trifle with God.

Real failure is always a result of trifling with the Spirit of God, for God means every man to be a success, and all who are true to Him are successful. It must be, that God has a work for each to do and that each has the kind of ability, and the proper opportunity, to enable him to do the work successfully which God has assigned to him.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths," tells of a condition and of its result which is absolutely dependable. The converse of this is true for they, for the most part, who do not acknowledge God and are not directed by Him go the wrong road—the road that leads to failure and in the end to death.

No man can be sure he is in his right calling who is not directed by the Spirit of God and, on the other hand, every man who gives himself up to the guidance of God, may be absolutely sure that he is in his proper position, or that he is on the right road to it, which is really the same thing.

If we turn our thought to the success of professed Christians in spiritual life and work we find the same evidence of failure. Pessiniism and censoriousness are grave faults in a writer, even when they are not mortal sins, hence we must avoid both with prayerful diligence. But with the most hopeful outlook and a heart full of charity. what can we say of the spiritual life of the average church member? I think it is true, that there never was a time when the Christian Church was more spiritual, or when she was doing more for humanity and the cause of God generally, but after having said this, we cannot but see that the average professed Christian is not a spiritual force, and that he is trifling with his duty, his privileges, his opportunities and consequently with the Spirit of God.

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Evidences of this lack of spirituality are sonumerous that we have but to call attention to the fact in order that even a casual observer may see it, and "He who runs may read" its all too evident signs.

Even in the most spiritual of our churches, comparatively few attend the prayer meetings, and the class meetings, or spiritual con-

TRIFLING WITH THE HOLY SPIRIT. 341

ference meetings, and similar means of grace. Of those who do attend, how few there are who can give positive testimony of the saving and keeping power of Christ, or can testify to lives of victory over sin through the indwelling Holy Spirit! How few testify from personal experience that "Where sin abounded grace did much more abound." What proportion of those whose voices are heard in Christian testimony speak with sighing and sadness of the trials of life, and what proportion exult with Paul aud say "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; aud patieuce experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us."

In short, what proportion of professed Christians, are making a real success of the rich provisions of God's grace; walking in the Holy Spirit, with self-denying lives, living to do good and are eating their bread with gladness and making melody in their hearts to God? How many know or even care, that their bodics are the temples of the Holy Spirit? How many have actual, or

conscious, conversation with God, and know anything of the voice of God? These are questions I leave the Christian reader to auswer from his own observation.

Forget all your theology for the time being, and read the New Testament, containing the story of Jesus and the Acts of the Holy Spirit, as though you had never read it before; then draw a mental picture of a person who has really adopted the Christianity of Jesus and of His Holy Spirit, and then see how many you know whose image the picture is.

It is a libel upon Jesus to say, that His theory of life is impracticable or that the character He depicts is impossible. There have been, and there are thousands of persons who have practised the one and have attained the other, and the only reason that all professed Christians do not make like attainments, is because they trifle with the Holy Spirit, and will not obey His promptings.

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It is sadly true, that the majority of professed Christians do not bear the "image and superscription" of the man whom Jesus depicts in His Gospel, except perhaps in

TRIFLING WITH THE HOLY SPIRIT. 343

the faintest outlines, but it is gloriously possible for all to do so, for God never commands the impossible and Jesus rightly interpreted, and revealed, the mind of God concerning the duty and the privilege of His followers.

To change the figure, the church is really a hospital instead of being a workshop of stalwart men and women, engaged in building the Kingdom of God on the earth; it is a Kindergarten when it ought to be a University. The soldiers of the cross are running, with their backs to the enemy, instead of facing the foe with their bands playing and banners flying and driving him back.

The pity of it all is, that much of our theology and teaching expects, and plans for, just such results. It has become a sign of saintliness, instead of sin, to confess short-comings, neglect of duty and disloyalty to Christ! People say very unctuously that: "We have done many things which we ought not to have done, and left undone what we ought to have done, and there is no health in us." To call our elves "Poor miserable sinners" has become, in many

quarters, the guinea stamp of genuine piety! The cry of the poor publican, "God be merciful to me a sinner," is a blessed cry for a sinner under conviction, but nothing short of trifling with the Holy Spirit, can make it a necessary cry for the child of God.

I hope not the majority, but certainly a host of Christians, have settled down to the conviction that sinning—that is disloyalty to Christ and the Holy Spirit—is the normal condition of even the most faithful of Christians, and instead of covering themselves with shame and confusion, and hanging their heads in guilt, when they have to confess sin, they seem to do it with the air of conscious piety; as though their very sins commended them to the confidence of the church.

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What a burlesque, and comedy, it all would be, if it were not such a serious matter! The teaching of Jesus and the Bible are all reversed, and instead of Christ saving His people *from their sins*, He saves them, according to this theory, *in their sins*, and to confess sin is a sign of piety, instead of pollution. This surely is trifling with the Holy Spirit,

CHAPTER XXXIV.

FOLLY AND FANATICISM.

We have to learn how to walk in the Spirit .- Innocent mistakes seem to be inevitable .- The half-hearted never aucceed .- Some go into folly and fanaticism .- A short history of one Holiness Association .- The highest spiritual truth is on the border-line of fanaticism.-A few step over the line.-Immorality when practised under the plea of Divine Guidance is sinful and fanatical.-Dishonest persons are always liable to delusion.-Emotion is no necessary aign of spirituality .-- Dishonest persons finally deceive themselves .- Parleying with sin brings delusion .- Religious delusion has landed many a man in the penitentiary. -Some go into eternity with their self-delusion on them. -Deluded persons may be in the pulpit, as well as in the pew.-All who sin under the guise of Divine Guidance are deluded .- Such persons are rare exceptions, hut they exist .- No sane person will discount the Christianity of Jesus because a few dishonest persons deceive themselves.

EVERY Christian who starts to walk in the Spirit, and commits himself to God absolutely for guidance, has to learn how to do it, and it seems inevitable that he should make some innocent mistakes in working out its details in daily life. As in all other 345

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branches of learning, or human endeavor, the half-hearted never succeed, while some do so only partially, but the really earnest ones succeed to their great satisfaction. But alas! some who start on this road go into folly and fanaticism.

I wish I could say that all who have professed to walk in the Spirit, and that all movements devoted to the spread of the doctrine, had worked out righteousness, but with the facts before me I cannot truthfully do so; I can say, however, that the evil results have been the rare exception. I have been a student, and a careful observer of spiritual movements, devoted to this subject, for many years. I have come in contact with a great many individual Christians, who claimed to have committed themselves to the guidance of the Holy Spirit, and, of more importance to me personally, is the fact that, many years ago, I made an eternal covenant with God to take His Holy Spirit for my guide in all things, great and small, both for time and eternity, and so I am able to speak with some degree of authority on the subject.

I have some intimate knowledge of one

Association which started out as a Holiness Association after the Methodist type, which, perhaps in twenty-five or more years, has gone through a series of evolutions, or devolutions, according to our view-point, until to-day I believe it has the same use for the Bible as for Shakespeare and but little or no use for prayer. They also have dancing in their assemblies and practise card-playing and other similar worldly amusements.

This Association, for years, did good work in teaching the guidance of the Holy Spirit for the individual, exactly after the pattern of the teaching of Jesus, leaving each person to account for himself to God alone, but it has now "Swung around the circle," so that the Association has become the guide of the individual and has thus taken the place of the Holy Spirit. Each member has to submit himself to the Association and take its verdict in all things. So far as an outsider can see, this is practically the Roman Catholic doctrine that the Church is the guide.

There is no reason to believe that this Association has ever taught, or practised immorality, for its leaders have been sincere

men of character; yet there is ground for suspecting that the reason for the complete change of front, in the matter of guidance, is the fact that some serious irregularitics developed under its former teaching. To the writer's personal knowledge, wrong things were done by some of the members, under the fanatical notion that God instructed them to be done. "God tells me," this and that, was a familiar way of proclaiming a strange opinion and for excusing a doubtful action.

But this Association did a vast amount of spiritual good when it taught the doctrine of Jesus, concerning the office and work of the Holy Spirit, and there are many to-day living the Jesus' life as a result.

The writer is frank to repeat what he said in substance in the former volume, that the highest spiritual truth is on the border line of fanaticism, and some step over the line, and further, there is danger in its teaching, just as very sharp edge-tools are dangerous things to be handled by children and lunatics.

It cannot be that God will allow any really honest person to go astray morally, or get the notion that the Holy Spirit leads him to do that which is essentially wrong, nor has such a case ever come under my observation. God may, and does, allow His children to learn by experience. They may think that God's plans are for one thing when they turn out to be for another. God often hides Himself, as Job said, "Verily thou art a God that hidest thyself," but He only does that when it is best that it should be so. God, to fulfil His promise, must and does correctly guide His trusting child into all truth, and does teach him by one means or another all essential things, so that the trusting one can fulfil all righteousness, and succeed in accomplishing his work in life to God's satisfaction.

When, therefore, any person does that which the wisdom of the ages, and the Bible, has stamped as essentially immoral, on the plea that he has been led to its doing by the Holy Spirit, we have a right to conclude that he is under the influence of the evil spirit, and not the Holy Spirit.

But I am convinced that many fanatical and immoral things have been done, and the doers have persuaded themselves that

they had God's sanction for doing them. This is brought about in a variety of ways. Motives are always subtle, and hearts, and heads, of all who have not fully given up to God are always deceitful, and such persons are always liable to the gravest delusions when they assume to be religious.

There is a class of people who appear devout; they like to have their feelings played upon by religious influences. They love gospel singing and revival praying. Their tcar ducts arc right on the surface, and flow easily. They manifest genuine feeling when tender stories are told, or pathetic experiences given, but their hearts are not right with God. These people often pray for the Holy Spirit as Simon Magus the magician did, and for the same purpose; but unlike his case, there is no Peter to stop them in the beginning of their mad career; so they give out that they have received the Holy Spirit. Dishonesty long practised, dissimulation well kept up, easily do the rest and bring on a strong delusion to believe the lie, but in the long run they succeed only in deceiving themselves. These are the men who do bad

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things and father them on the Holy Spirit, and thus bring into disrepute the most vital doctrine of Jesus.

There is also another class of persons, who do wrong things, persuading themselves that they have the sanction of the Holy Spirit, and they are a warning to all of ns, because the average man is in more danger of committing their sin than of the Simon Magns sort.

Such a person often starts out with the sincere desire to be a true follower of God. He receives the Holy Spirit as guide and comforter and for a time is guided by Him into all truth; but under the influence of some great passion he sins and is condemned by the Holy Spirit. It may be he repents, but the desire for the forbidden thing comes again and with it the opportunity. He theu begins to parley with the sin. "It may be that God wants him to do it." "That God has made an exception in his case." "What harm is it anyway?" He actually prays that he may be kept from it if he ought and be made to do it, if he must. Then Evelike, he looks again with a great yearning at the forbidden fruit and when he sees

that "The tree is good for food, and that it is pleasant to the eyes, and a tree to be desired to make one wise," he plucks the fruit and eats it. Surely this experience was of God, for had he not prayed to be directed?

The Holy Spirit, however, does not give him up, but when the glamour of the sin is over and his mouth is filled with ashes, condemns him again. Then in contrition he makes another truce with God. But the Devil loves a shining mark, and keeps up the temptation, so this thing is repeated over and over again, until he has succeeded in persuading himself that he does that bad deed at the command of God.

Manya man has, fortunately for him, landed himself in the penitentiary, or brought on himself some great trouble through this devilish delusion and has had an awful and sudden awakening; and many more it may be, have gone into eternity, with the delusion upon their souls, to learn in the other world how by their dabbling in what they knew to be wrong, triffing with conscience and the Holy Spirit, and praying to their desires instead of God, they have brought

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upon themselves a streng delusion that they may believe a lie and be danmed.

There are others doubtless of the same type, that are neither in durance nor dead; they may be in the pulpit, they may be in the pew, they may be the leaders in religious work; they may be almost anywhere. Judas was of this very type, and was he not the treasurer and a chief man of Jesus' little company? If any such read these words, I hope this picture will be so lifelike, that it will make them loathe themselves and by the power of God, free themselves from their devilish delusion.

No sane person, however, will discount Christianity, because of those who caricature it; nor need any be afraid to commit themselves to the Holy Spirit for guidance, because some, by their own wicked and deliberate choice, have deceived themselves. The lesson to be learned from such sad experience, is that sin is always a deadly thing, and as deceitful as it is deadly, and no matter what a person's profession may be; no matter what opinion he may have of himself, no matter what others may think of him, no matter what good work he may be doing, no

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matter how pious he may feel, if he is living in sin he will as surely get the reward of sin, which is death, as that God is God and right is right. It is as certain as the laws of gravitation.

CHAPTER XXXV.

ACTIONS WHICH CONSTITUTE SIN.

Profitable to know what actions constitute sin .- The root of sin, is being out of harmony with God.-Any thought, or act, contrary to the law of love is sinful .-- All duty to God, and our neighbor, is summed up in the command to love. -Hatred, jealousy, envy, strife and similar feelings are deadly sins.-Any wilful injury to our neighbor is sinful. -To injure our neighbor's reputation is sinful.-The respect of our neighbors a great hlessing .- Hurting our neighbor's reputation a sin of frequent occurrence.---If we know anything against our neighbor we should see him personally .- Any act which will hurt our neighbor's family ia sinful .-- Any deviation from the moral law is a sin .- The Ten Commandments, and the Sermon on the Mount, are the hasis of morals .- Anything you would not like your neighbor to know is very likely to be sinful.-It is sinful to do ourselves injury .-- Mammon and care and selfishness .-- Jesus warns us against these personal ains.

It is an interesting as well as a profitable inquiry to find out what actions constitute sin. In the first place, it may be repeated that the root of all sin is in being out of harmony with God. God is the author of the universe and of all its laws. God made man with his complex, moral, physical and 355

spiritual nature; and God made man in His own image, so the record declares. Hence when we are out of harmony with God, when our hearts are not loyal to Him, when our wills are not in submission to His laws and requirements, we are then sowing the seeds of all sin, or to change the figure, we are laying a foundation for the entire superstructure of sin, for sin consists in being out of harmony with God.

In the next place, one may further define sin as any thought or act contrary to the law of love. When Jesus was asked by a learned lawyer, "Master, which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. Ou these two commandments hang all the law and the prophets." Hence, according to this definition of the Master, all our duty to God, and all our duty to our neighbor, is summed up in the commandment to love. But for our ignorance of all that this law implies, and but for the selfish currents in

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human nature, which tend to pervert our judgment, there would be no need for any other law than the commandment to love God, and to love our neighbor as we love ourselves. This commandment is the essence of the law of life, for "Love worketh no ill to his neighbor," and if our hearts are filled with love to our neighbor, we shall certainly do him no harm. Therefore, any thought, motive, word, or act, out of harmony with the law of love is a sin against God, against our neighbors and against ourselves. Love is the fulfilling of the law, and a person whose heart is controlled by love is in harmony with God, in harmony with himself, and with all the moral and spiritual forces of the universe. On the contrary, hatred, jealousy, envy, or strife, or any similar feelings, whether accompanied by actions or not, are deadly sins.

To specify more minutely, we may say that, any injury to our neighbor, constitutes sin. Any injury to his reputation, whereby his acquaintances think of him less highly; any word, hint, or act, which will hurt his good name, is a sinful act. One of the greatest blessings of life, is to enjoy the

confidence and respect of our neighbors, and wheu we are robbed of this blessing by any person, we are grievously injured, and the one who deprives us of this precious possession, is a sinner of the deepest dye, and according to God's word, brings upon himself death.

This sin, of hurting our neighbor's reputation, is worthy of more than passing notice, because it is a sin of such frequent occurrence. Persons, apparently otherwise good, think nothing of spreading an evil rumor, or giving free expression to their views of any apparently suspicious action. It is a staple part of the conversation of a great many people, to tell what they have heard to the injury of others. It is important to observe that, as a rule, people do not take the same pleasure in speaking of their neighbor's good qualities, as they do of their supposed bad qualities, for they delight to spread any suspicion or choice morsel of scandal about them. This can only be accounted for by the inherent badness of human nature. Men have hatred in their hearts, they are out of harmony with God, and with themselves, and take a fiendish delight, in hurting an-

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other's reputation. To spread an evil report about any person, even if it be true, is a great sin. To spread an evil report, upon mere suspicion or hearsay, is one of the cruelest acts of which a man or woman can be guilty, and it comes in for the severest denunciations in the Word of God. When professed Christians are guilty of this sin, they have, of course, grieved the Holy Spirit. Our business as Christians, when we hear anything against our neighbor, is to see him, and with love in our hearts, tell him what we have heard, and find out first hand. what answer he has to the accusation; and if we cannot do this, then as decent men, to say nothing of being Christians, we should keep our mouths closed. No doubt, as a rule, we are estimated, in the community in which we live, at our worth, and many things not to our credit reported concerning us may be too true; at the same time such is the diabolical greed for people to believe evil reports about their neighbors, and to spread them, that experience has proved in ninety-five cases out of a hundred the rumors are false, or at least that the person who is slandered has some defence, or explanation, which in

most instances may free him from the blame which report may have attached to him. Shakespeare says:

"Who steals my purse steals trash; 'tis something, nothing; 'Twas mine, 'tis his, and has heen slave to thousands; But he that filches from me my good name, Robs me of that which not enriches him, And makes me poor indeed."

In the next place, anything we may think, do, or say against our neighbor's family is a sin. A man's family lies very close to his heart and is to him 'a priceless possession. A true man lives for his family more than for himself. His wife and his children are the treasures of his heart, and anything done or said to the injury of his family is to him a mortal hurt and to the person committing the offence a mortal sin.

In short, anything which may be done, or said to the injury of our neighbor's reputation, his family, or his property; or anything which may in any way reduce his happiness in life, is a sin.

In the next place, we may say that any deviation from what is known as the moral law is a sin. The Ten Commandments are a summary of the laws which govern humanity,

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and the Sermou on the Mount is but an elaboration or amplification of these commandments. The moral law, - hile no doubt a revelation from God to Moses, was in the very nature of thiugs in existence long before Moses. The experience of mankind has demonstrated the fact that certain acts are always injurious to individuals, and to the community as a whole, and all such acts are called immoral and, therefore, always constitute sin.

Before leaving this phase of the subject it may be well to give a simple rule by which we can generally detect sin. I do not give it as a rule without exception, but as a general rule, and the rule is that anything you would not like your neighbor to know is very likely to be sinful. Any thought you harbor in your heart that you would not like your neighbor to read, auy plans you are forming that you would not like to be known, any habit you have which you would be ashamed to have found out is very likely to be sinful. The day is coming, when the secrets of all hearts will be known; when things that are done in darkness will be brought to the light. It is, therefore, well

for us to live under the search-light of that day, and to encourage no thought, and do no act, which we should be ashamed to have our neighbors know.

There is a story told about a clergyman in Pittsburg, Pa., who had a desire to hear Edwin Booth, the great actor, in the play of Shakespeare's Hamlet. It is said the min-, ister went to Mr. Booth, and told him that he would like to witness the play of Hamlet. and asked if there was not some secret door in the theatre, by which he could enter and not be observed. In answer, Mr. Booth turned on him and said, "Sir, there is no door in my theatre that God could not see you enter." It is well for us to remember that God's eye is always upon us: that He knows the secrets and intents of our hearts. He knows all we do, He hears all we say, and the day is coming when we shall be revealed to each other as we are now revealed to His all-seeing eye.

But while sin consists in any violation of the law of love, or any injury we may do our neighbor, it is also sinful to injure ourselves. Jesus dealt very largely with this class of sin. He evidently saw that if a man

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can be saved from injuring himself, he is thereby saved from injuring his neighbor. He paid special attention to three cardinal sins: known as Mammon, and Care and Selfishness. He speaks of Mammon as a knight in armor and as the god of this world. He arrays Mammon in armor and puts him over against God, and says, "Ye cannot serve God and Mammon." Mammon stands for wealth and worldly possessions; or at least wealth and worldly possessions become Mammon to us when we set our hearts upon them. When the majority of our thinking and planning is on the accumulation of worldly gain, when our hearts are in money making, when our chief thought is devoted to laving up treasure in this world. to the exclusion of the love of God, the culture of our souls, the salvation and welfare of our neighbors, then we are worshippers of Mammon. It is one of the natural impossibilities, according to Jesus, for a man to serve God and Mammon. They are contrary gods and the worship of the one entirely dethrones the other. The worship of Mammon is primarily a sin against our own soul. We thereby deprive ourselves of

the worship of the true God. We turn out the light that lightens up the darkness of this world. We destroy the beauty and muzzle the music of the soul. The worship of Mammon, that is, devoting the majority of our thoughts and energies to the accumulation of worldly goods, is a deadly sin against the soul.

Jesus also gave earnest effort to the overthrow of the siu of care and auxious thought. The habit, of care and anxiety, does not appear to the ordinary observer, as a very deadly sin, but if you will read the words of Jesus attentively, and if you will observe the effects of care and worry, you will come to the conclusion as He did, that it is a deadly sin. Some of Jesus' most beautiful illustrations arc His references to the sparrows, to the lilies, to Solomon and his glory, and all these beautiful things were said to encourage trust and confidence in God, with the object of overthrowing care and anxiety. A great many, who are free from the worship of Mammon, still bow down before the demon of care, and some, alas, clothe this monster in pious raiment. Care is a reflection upon the providence of

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God. Anxiety about the future is an insult to God, because we have the most emphatie promise from Him, that "All things work together for good to them that love the Lord," and Jesus said that, if we seek first the kingdom of God and His righteousness, all other things shall be given unto us. He tells us not to be auxious for the morrow, what we shall eat and what we shall drink, and wherewithal we shall be elothed, and refers us to God's care of the sparrows, to the beauty with which he paints the lily aud says that if God is so eareful of these smaller things it is certain that He will not negleet His own sons aud daughters. We must not forget that anxiety, no matter how piously it may be thought of, is in the estimation of Jesus a grievous siu.

Selfishness is also a sin against ourselves, for while it may be levelled against others, yet after all, its worst injury is to those who commit this sin. Over against this great sin of selfishness Jesus has given us the law of love. He has given us His matchless example of self-denial. He has told us that to deny ourselves is to serve ourselves; to be thinking about ourselves exclusively is

to lose ourselves. To have our thoughts always upon our own interests, is to sacrifice our best interests, but to think lovingly of others; to live to help others; to be anxious to give others a good time; to save their souls; to comfort their bodies; to gladden their hearts; to bless their homes; is the only way by which we can enjoy these blessings ourselves in the fullest measure. Hence let us be careful that we do not commit against ourselves either the sin of Mammon or anxiety or selfishness.

CHAPTER XXXVI.

SIN, DEATH, AND DESTINY.

The laws of the physical world we count on with certainty. -The laws of the moral and spiritual world are equally certain .- Sin in the soul is like strychnine to the body .-Sin causea the death of self-respect.-Sin destroys character.-We become like our actions.-Liberty is destroyed hy sin .- Hahits become a part of ourselves, -Sinners are slaves to their hahits .- Sinners led captive by the Devil at his will.-Sin is the death of conscience.-" The soul that sinneth it shall die."-The Devil gilds sin with allurements .- What Solomon says about the wine cup is true of every sin .- Temptation is attractive like the tree in Eden. -The fascination of Solomon's lewd woman, an illustration of the fascination of all sin.-Sin entices and then crushes,-Jesus uses the most startling illustrations, to depict the condition of the lost.-Dante's Inferno.-Horrihle material pictures represent actual mental realities,

THERE are many things in the physical world which we count on with certainty. Day and night, summer and winter, seed time and harvest, the changes in the moon and the consequent ebb and flow of the tide; the power of electricity, the law of gravitation, and, that like begets like in the vegetable and animal world, and many other

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things of a similar nature we count on with absolute assurance. When we speak of these laws and forces, we never have any mental reserve, but speak of them and their effects with all the assurance of mathematical certainty.

But these laws and forces are no more certain in their effects, than are the laws and forces in the moral and spiritual world. This is not generally realized, but it is a fact. Certain results, always follow from certain moral causes. Certain pleasures and benefits always come in the observance of certain spiritual laws, and corresponding evil results follow the breaking of these laws. The Bible makes it clear, and experience confirms the good book, that what we sow we reap. Paul says "The wages of sin is death," and the statement is just as certain as the statement that like begets like. Sin is the seed corn of death, and without any exception, always bears its legitimate fruit.

There are certain poisons which are always deadly to the body. Strychnine, for instance, is a deadly poison. Popularly speaking no man may hope to take strych-

nine and still live. Strychnine means death and it is not extravagant to say that sin is always strychnine to the soul. There is no qualification and there are no exceptious to this statement. What a man sows he invariably reaps. It would be folly, for example, to sow the seeds of thistles and expect to reap wheat. It is equal folly for a man to sow sin and expect to reap life or happiness, for the fruit of sin is death.

In the first place, sin always causes the death of self-respect. We are more intimate with ourselves than we are with our dearest friends. No person knows us as well as we know ourselves. It is a good thing to be able to enjoy what is called self-respect; to know nothing mean or ignoble about ourselves; to have noble plans and purposes to review every day; to be conscious of some kind word spoken or good deed done; but sin, in the very nature of things, destroys this self-respect. The pleasure of mentally living over again the deeds of the day, or of the month, or of the year, or of a life, when these periods of time reproduce to us good thoughts and good deeds, are wonderful pleasures. But when memory brings us

nothing but hateful thoughts, ugly words, evil deeds, then alas, memory is a veritable torment. No man cau sin and still retain his self-respect, so we see that sin is always the death of that perennial source of pleasure which comes from one's respect of himself.

But further, sin is the death of character. A man's reputation is what others think of him; his character is what he actually is in himself. A man's character, subjectively, consists in his thinking and planning, in the amount of his love for his neighbor and for his God; in good ambitions and noble striving. It is certainly true, that we become like our thoughts and acts. Our characters are moulded by our thinking and our doing. Those who think pure, loving thoughts, and engage in noble deeds, build up beautiful characters. Now no matter how noble our characters may be, if we indulge in sin, the fine gold becomes dimmed. The love of the true and the beautiful, is driven out when sin is taken No man, if he sins, can love God and in. his neighbor and be in harmony with the good, the true, and the beautiful. Sin hardens the tissues of the soul and dries up

the fountain of love and benevolence. Sin always makes the sinner like the sinful acts which he commits. It is said, "As a man thinketh in his heart, so is he," and that is certainly true; but the converse of this is also true; as a man is, so he thinketh; that is, what a man does he becomes like. Sin always pollutes a good character and finally destroys it.

I have also noticed that sin is the death of moral courage. Men who themselves do wrong seldom have the courage to rebuke others who do wrong. They dare not stand out in the light and rebuke sin, because their own sins muzzle them, and make them afraid to testify against others lest their own actions should be brought to the light. This is the reason why so many men, supposed to be good citizens, array themselves on the worldly side in moral issues. Sin has destroyed their courage, and their manliness, and like sneaks they hide themselves away, when they should come out to the front and array themselves on the side of the right against the forces of wrong.

Siu is also the death of liberty. Men boast of their liberty and often with the

manacles of sin rattling upon their wrists. It is not as generally known, as it ought to be, that sinners are slaves, whether they are in the church or out of it. It is a wellknown law that habits, whether good or bad, become a part of ourselves. What we do frequently, or regularly, is, as a result, often done unconsciously and automatically. We do things because we are accustomed to do Sinners contract the habit of certain them. sins and when they awake to the injury they are doing themselves, they find that they have contracted habits which have become second nature, and when they try to free themselves, learn to their amazement that they are bound with a chain sometimes impossible, and always difficult to break.

There are certain pernicious habits, which are coming more and more a part of our social system, and that are being incorporated into the life and habits of the people. I refer to the morphine habit, to the liquor habit and to the tobacco habit, which I mention in the order in which I conceive of their hurtfulness. Whatever may be the other evils of these habits, they have one common quality, and that is, they bring

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about the most abject slavery. When men, addicted to these habits, try to stop them they find they are held in a terrible grip, from which it is always exceedingly difficult and sometimes apparently impossible to free themselves. Those who are addicted to either habit, and have tried to give it up, do not need any confirmation of what I am now saying, and those who are happily free from this slavery may well be content with the evidence without making the personal experiment.

It is not now my purpose to show the evil of these habits except incidentally; I refer to them only as an illustration of the universal tendency of sin to make slaves of sinners, for what is true of these things is true to a greater or less extent of every sinful habit. Sin holds the sinner in a terrible grip, and induces him to go on doing the things which he has been in the habit of doing.

A striking illustration of the slavery of sin, among so-called good people, is shown in an incident in Jesus' life. He was speaking to those Jews that nominally believed in Him, and He said, "If ye continue in My

word, then ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered Him, "We be Abraham's seed, and were never in bondage to any man: how sayest Thou then, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." (John 8: 31 to 34.) Jesus recognized and taught that sin is slavery and that men who commit it are its servants. Paul speaks of sinners as being led captive by the Devil at his will. He personifies sin and makes it a slave-master, who with whip and goad compels his abject subjects to do his bidding.

I have seen a powerful and vicious animal with a ring in its nose and a man leading it with a pole. Notwithstanding its great power it was subject to the control of a man with only a fraction of its strength and was led captive at the man's will. This looks to me, as not an inapt illustration of Paul's statement, that sinners are led captive by the Devil at his will. The Devil, so to speak, has a ring in the nose of every sinner, and leads him to do his diabolical bidding.

I know, and you know, men who do things, daily, that they know to be to their injury, and yet they do them. There are men who while they love their families, constantly do that which blights the happiness of their hearths and homes. They injure themselves and injure those whom they love more than themselves, because they have lost their freedom and are driven by the apparently irresistible force of a pernicious habit.

I remember once visiting Dartmoor in England, where the celebrated Dartmoor prison is situated, and seeing a company of prisoners being led to their work in chains. Each man was linked to another, and through each set of links ran a long chain, which connected the entire procession, and they were called "The chain gang." This too illustrates the fact, that sinners are yoked with other sinners, and are chained to their habits and are led captive by the Devil at his will. Sin always destroys liberty and sinners are bound to their habits, and while sometimes the chains which bind them are invisible they are often chains which, short of Almighty power, can never be broken.

Sin is also the death of conscience. Conscience has been defined to be "The man within the breast," that always approves of the good and disapproves of the evil. Conscience is God's monitor in the soul, approving of what the judgment thinks to be virtuous, and disapproving of what the judgment thinks to be vicious. It is the experience of mankind that a continued course in wrong-doing destroys this monitor in the soul. The Bible speaks of "Consciences which are seared as with a hot iron." When a man's conscience ceases to condemn him for wrong-doing, when he can hurt another without feeling any compunction of conscience, when he can go contrary to the higher instincts of his nature without feeling any remorse of soul, when he calls that which he knows to be wrong, right, and calls good, evil, when he breaks through moral and religious restraints, and gloats over his bad deeds, and makes sport with others who are engaged in the same sort of life, he has succeeded in killing his conscience, and is in a pitiable moral and spiritual condition.

Sin may also be said to be the death of

the body. The Bible says that "The wicked do not live out half their days," and this is doubtless true as a general rule. Certain it is that sins, in early life, often cut off many of the years at the end of life which were meant by the Creator to be spent in serenity and rest.

The sum total of the death, which is the result of sin, is plainly expressed in the words, "The soul that sinneth it shall die," so that sin is the death of the soul. Sin destroys love and hope and veneration, the pleasures of memory, and the happy ontlook for the future. It destroys every good thing in the soul which makes for right and love and happiness. It blots out the sunshine of God's love. It destroys all the nobler instincts of the soul and starts it singing the melancholy strains of the death song of anguish and regret.

The trouble is, alas, that sinners do not always realize the result of their sinning, for sin is often very attractive and looks beautiful. The Devil gilds sin with allurements that look to be desirable. The attractive and deceitful nature of sin may be illustrated by Solomon's reference to the

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wine cup, and to its fateful influences. Observe the warning of these words, " Look not thou upon the wine when it is red, when it give h its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." This is a very apt and forceful illustration, not only of the deadly and deceitful nature of wine, but, of every sin. Sin, alas I like old wine, is always attractive! It is red and beautiful; it sparkles in the glistening glass; it moves itself aright; it is fascinating and creates rapturous anticipations, but the serpent and its deadly sting are hidden. Temptation is like the tree which bore the forbidden fruit in the garden of Eden. The fruit appears to be good for food and capable of making one wise; it hangs on the tree attractively; it is luscious and makes the mouth water, and this is the way with sin, for it always looks attractive and desirable. But the poor victim never sees the sting in the cup nor the poison in the fruit, but they are always there, and they bite like a serpent and sting like an adder-which sting, always spells death.

We should be careful of the beginnings

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of sin. We should watch its source in our thoughts, for it has been said,

"We sow a thought and reap an action, We sow an action and reap a habit, We sow a habit and reap a character, We sow a character and reap a destiny."

The fascination and deadliness of sin are also vividly represented by Solomon in his portrayal of the lewd woman. Let us read what he says.

"To deliver thee from the strange woman, even from the stranger which flattereth with her words. Which forsaketh the guide of her youth, and forgetteth the covenant of God. For her house inclineth unto death, and her paths unto the dead. *None* that go unto her return again, neither take they hold of the paths of life."

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell."

"With her much fair speech she caused him to yield, with the flattering of her lips

she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now, therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

Solomon paints this vivid, this true to life, this horrible, this hell-like picture of a bad woman, and her victims, with the brush of a born artist dipped in the paint of a bitter experience; but who does not recognize that it is an equally vivid and true picture, of every tempter, of every form of sin, and of every victim of sin, for sin is always "The way to hell, going down into the chambers of death."

> "Fools make a mock at sin, will not believe, It carries such a dagger up its sleeve. How can it be? say they, that such a thing, So full of sweetness, e'er can have a sting."

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Another illustration of the fascination and deadly consequence of sin, will be seen in the story I have read about a beautiful woman in a heathen temple. She looks like life and is arrayed in attractive apparel. She stands with outstretched arms and with dulcet voice invites her devotees to her embrace. Now her breast and arms are filled with invisible spikes, and those who submit themselves to her embrace, submit themselves to the embrace of death. All who yield to her invitation are crushed by the powerful arms, and the spikes are driven into their bodies, while the screams of the hapless victims are drowned by the tomtoms, furnished in the temple for that purpose. This is an illustration of the fate of all those who submit themselves to the embrace of sin. It looks to be loving and attractive but when drawn to its embrace, it always means death.

The story of Joab and Amasa also illustrates the deceitfulness of sin and its deadly results. Joab greeted Amasa with apparent affection, but with murder in his heart. He said, "Art thou in health, my brother?" and Joab took Amasa by the beard with the right

hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; so he died." This is the way sin always acts. It greets the poor sinner with affection: it uses love words; it paints a beautiful picture; it speaks caressingly and draws its hapless victim on. Sin takes him, and alas! kisses him, and in the same act stabs him to the heart.

I have not the power to describe all which the death from sin means, but the Bible is clear in stating that sin finally results in the death of the soul. Jesus uses the most startling and terrible illustrations to depict the condition of the lost. It is true his words are figurative, but the figures stand for something. He speaks of the lost soul as being "Where their worm dieth not and the fire is not quenched"; and of being "Cast into outer darkness, there shall be weeping and gnashing of teeth." Perhaps you have read Dante's Inferno, illustrated by that great artist, Gustave Doré, a voluminous and wonderful poem describing the future of the wicked. Dante's is a material hell. It has

seven turrets or stories. Its highest state is a terrible enough condition, but it gets lower and lower, and more and more terrible, and as one reads Dante's horrible description of hell, aided by the artistic conception of the artist, it makes one's flesh crawl on his bones. Of course, nobody in these days attempts to believe in Dante's material hell, whether it be the plain of hot dry sand upon which the writhing bodies of the hapless victims are stretched out, or whether it be the hell of ice in which the poor sinners are frozen solid with their heads only exposed to view, or whether it be any of the other even more horrible conceptions which Dante has pictured of the condition of the lost; but all thinkers, all observers of the consequence of sin, or who know the results of sin, and its deadly and terrible influence, must say that what Jesus said about the future of the lost, and what Dante depicts, are scarcely overdrawn material pictures of the actual mental realities. All who have seen a man in the horrible grip of delirium tremens have witnessed Dante's hell in all its horrible details and have thus learned something about what the loss of the soul may mean. Have

you ever seen a mau suffering under the lash of an aroused conscience? Have you seen the defaulter, the murderer, flying to the ends of the earth from the pursuit of the sleuthhounds of the law? Have you seen a man drinking the cup of remorse and moaning with wails and lamentations, with soul agony and bitterness the curse that he has brought upon himself and others? If you have, then you will have some faint realization of what the death of the soul may mean.

I have read it as a historic fact that the ancient Romans had a cruel method for the punishment of a certain kind of crime. The hapless victim was chained to a dead body, hand to hand, body to body, face to face, limbs to limbs. The living man was lashed to the dead body and it was his fate to remain in that condition until he too became a corpse. No person can describe the horrible experience of such a man. His groanings are utterly indescribable. His torture in being lashed to that dead body of corruption and the horror of the entire situation would first drive the man into insanity and then into death. All his cries of, "Oh, wretched man

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that I am, who shall deliver me from this body of death," would be unavailing and he would suffer on until merciful death would end the agony. Now if natural immortality is true, if the wicked as well as the good have to live forever, if a man who has lived a life of sin must always keep company with himself, he is indeed lashed to a body of death, and when he dies he goes out into the eternal world into utter darkness and realizes then what he might have known before, that the wages of sin is death.

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CHAPTER XXXVII.

THE HOLY SPIRIT THE COMFORTER.

Much of our teaching concerning the Holy Spirit is indefinite.-Difficult to get people to realize that the Holy Spirit is a person.-Contrast the way Jesus spake of Him with many modern examples .- He is spoken of as if He were merely an influence.-Jesus is never spoken of as an influence .- Teachers should get their facts, concerning the Holy Spirit, from the New Testament .--The Church needs to be reminded, that the Holy Spirit is a person.-He is invisible but real.-We see Him with spiritual eyes .- He dwells in the body of each Christian. -The Holy Spirit is our Comforter .- The antidote and cure for all trouble is in Him .- The Holy Spirit of Jesus. -He makes the beatitudes of Jesus real to us.-The teaching of Jesus can only be practised, by the power of the Spirit .- The life of Jesus in the soul, is not an evolution but a creation.

Notwithstanding the revival, during the past few years, of the teaching concerning the Holy Spirit, the doctrine is still but little understood. Much of this teaching is vague and indefinite, and not a little of it with no basis, in fact. The heart of those who are walking in the Holy Spirit, is often grieved when they read what some eminent 3^{86}

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revivalist, or other religious teacher, states concerning the third person in the Trinity, for in many instances it is clearly wrong.

The one difficult thing for Christians to realize is that the Holy Spirit is a person, and not, merely, an influence. A great many who assent to the proposition of the personality of the Holy Spirit theoretically, in actual practice show that they do not mean what they say, or at least, do not take in the significance of what they assent to. Contrast the simple way Jesus spake of the coming Comforter and Guide, with much that is written and spoken of Him these days. Jesus spake of Him, as a person, just as correctly, and naturally, as He spake of His Father as a person. But, their theory to the contrary, many modern teachers speak of Him as though He were only an influence, or at most, some sort of vague and indefinite person. They do not show this uncertainty, or lack of clearness, when they speak of Jesus. He is never confused, in their thought, with a mere influence, but spoken of as a person. When they speak of God the Father, there is the same clear cut recognition of His personality, but in speaking

of the Holy Spirit the voice is often lowered, and the words prolonged into pious cadences, as though the Comforter were some mysterious, occult, awful influence, of the traditional ghostly sort.

Teachers should get their facts first hand, and form their opinions from original sources of information, if they would be correct in their teaching, but it is certain that much that is taught concerning the Holy Spirit, has not been derived in this way. Will the reader take the time to look up the familiar words of Jesus concerning the Holy Spirit, and see how emphatic He was in His personal pronouns when referring to Him. Let me quote a passage or two, which are samples of all the rest in referring to the "And I will Holy Spirit as a person. pray the Father and He shall give you another Comforter, that He may abide with you forever." "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things." "But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me."

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It may seem like proving that which is self-evident, or which everybody knows or believes, to attempt to demonstrate the personality of the Holy Spirit and, as nobody disputes it, that it is a waste of effort; but such is in reality not the case. Creed is one thing, but an actual practical working faith is a vastly different thing, and there never was a time when the Church needed to be reminded that the Holy Spirit is a person, more than now. To get a clear and definite understanding of this basal truth is necessary in order to be satisfactorily guided by Him.

The Comforter is also an invisible person to the outward eye of all, and totally invisible to those to whom He is is not revealed; but not invisible, to the inner or spiritual eye of the obedient child of God, to whom the Holy Spirit is given. Jesus said, speaking of Him, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you." It is, therefore, necessary for us to have our spiritual eyes anointed, to see Him, and our natures inspired to receive Him. In fact

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the Holy Spirit is a "gift" to those who really desire Him for their indweller and The consciousness that our Comforter. bodies are the temples of the Holy Spirit is a revelation, to the individual soul, or a divine impartation, and He can only be apprehended by specific inspiration or illumina-The whole thing is supernatural, and tion. takes place in answer to real soul desire and faith. The basis of our belief, in the Holy Spirit, prior to our becoming acquainted with Him, is solely in the words of Jesus; but the writer has found, as thousands of others have found, that when these words have been put to the test they have proved true, to the satisfaction of the soul.

The purpose of Jesus and the Father in giving or sending the Holy Spirit to His children, is clearly revealed, and it is a most blessed purpose. The loving heart of God could not have devised, or planned, a better method for making His people happy, and causing them to carry out His will on the earth.

In the first place, and perhaps the most conspicuously, Jesus promised the Holy Spirit as our Comforter, indeed He often

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calls Him by the name of the Comforter, as if that were to be His pre-eminent work to comfort His followers, the people of God. What a world of care and anxiety the children of God unnecessarily carry. How often our hearts are sad when they should be glad; how our spirits are depressed; how gloomy the future sometimes looks; "Our souls how heavily they go to reach eternal joys." The disciples of our Lord were in a very dispirited condition, when the truth of Jesus' word dawned upon them, that He was going away from them, but it was their unbelief, together with their lack of real unselfish love for the Master, that made them so, for He said : "If ye loved me, ye would rejoice, because I said, I go unto the Father."

The antidote and cure that Jesus gave them for all their troubles of heart and mind, was the Holy Spirit, for in view of their sadness at His approaching departure He said, "And I will pray the Father and He shall give you another Comforter that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He

dwelleth with you and shall be in you. I will not leave you comfortless, I will come to you."

As with the apostles so with us, the Holy Spirit is to be our Comforter, and He does give the troubled heart surcease from its oppressions, its anxieties and its cares. Jesus said, "Let not your heart be troubled, ye believe in God, believe also in Me." That is, believe His promise of the coming Comforter, and receive the Holy Spirit into your heart and life, and circumstances, and let Him carry your burden and assuage your griefs, and inspire your hearts and minds, so that you will be strong and of good courage to do your work, and fulfil your happy destiny.

The meaning of the word Comforter, in the original, seems to be more comprehensive than our English word, but if we will allow Him to be to us all our English word stands for, life will be one grand song of victory and good cheer, right amid its trials and temptations and its terrific battles. The comfort of the Holy Spirit is ease in pain, encouragement in seeming defeat, happiness in gloom, consolation in the bitterest grief,

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good cheer when everything is cheerless; in fact, it is, "A sovereign ' ilm for every wound and a cordial for our fears." O that the children of God would receive this blessed Comforter, for is He not the Spirit of Jesus Himself, our burden-bearer?

It is worthy, at least, of passing notice, although it will be treated more fully elsewhere, that the Holy Spirit is no other than the Spirit of Jesus Himself. If you will read what He said about the coming One, you will observe that in several instances He speaks of Him as one with Himself. Right in connection with the promise of the Holy Spirit, he said, "I will not leave you comfortless, I will come to you." Now if the coming One is the Spirit of Jesus, which seems to be clearly the case, then we can see the force of the fact, that He is our Comforter, and more fully appreciate and appropriate all the blessed invitations of Jesus concerning restfulness and freedom from care. This blessed Spirit, in us and around us as a perpetual presence, "in whom we live and move and have our being," administers and applies to us and to all our varying needs, every day and every hour,

the restfulness to which Jesus invites us in His Gospel.

Let us for a moment pause and look at the exalted blessedness to which Jesus bids us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put ou." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into Larns ; yet your Heavenly Father feedeth them. Are ye not better than they?" This, and much more of the same kind represents the restfulness and freedom from care, to which Jesus bids us; but which we can only enjoy by receiving His Holy Spirit.

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Many seem to think, or at least, act as though they do, that the maxims and promises of Jesus, are simply to be practised, and appropriated, in the same sense as the teaching of other philosophers or moralists; that is, if we have the desire, we have but to exercise the will, and then do the things and enjoy the blessedness of the truly wonderful life, which Jesus so vividly depicts. But this is a grave blunder and no living man has been able to accomplish the feat in this way. But, notwithstanding that nobody has ever been able to do so, preachers and religious writers still urge the living, the perfect Jesus life, just as they urge truth telling or honesty and other duties which, by the ordinary grace of God, human beings can accomplish. They do not discern the difference between the natural and the supernatural, and therefore by this lack, hold up an impossible ideal that nobody ever did or ever can attain to as a natural achievement.

Loving our enemies, the non-resistance of evil, freedom from care, self-denial, doing to others what we would wish them to do to us, preferring others before ourselves, suffering

in order to help our enemies, the practical recognition of God, in us and around us, as though we saw Him with our outward eyes, and the like spiritual accomplishments, which Jesus so fully practised and preached, are not natural but are supernatural things.

It has come to pass, therefore, that a large number of thinking men say that the teaching of Jesus, in these particulars is not practical, that He holds up an ideal, or paints a fancy picture of human nature for our gaze and admiration, and which may serve the purpose of making us better men than we otherwise would be, but that it is folly to expect to attain to the life to which Jesus invites us. These men are perfectly right from a human standpoint, and are wiser in their day and generation than those who urge the life without recognizing the one only way by which it can be lived.

Jesus' answer to a person in a similar dilemma, is the explanation : "With man this is impossible; but with God all things are possible." The Holy Spirit is the one power to bring about these supernatural results. He is, as before stated, the Divine Administrator of Jesus' laws; He alone can

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create, in the heart and life, the wonderful grace and power to live the life which Jesus so eloquently portrays, and I venture to say, there is no other way of its accomplishment. He is the comforter, the energizer, the empowerer, the imparter of wisdom, the cleanser of the heart, for in Him all fulness dwells. This life to which Jesus calls is not an *attainment*, it is an obtainment; it is not an evolution, it is a creation; it is not of the earth, earthy, but of heaven, heavenly: it is "Not of yourselves; it is the gift of God: not of works, lest any man should boast."

CHAPTER XXXVIII.

THE HOLY SPIRIT AS TEACHER AND GUIDE.

What Jesus said about the Holy Spirit being teacher, has received scant attention.-Jesus as our teacher left the Holy Spirit as His successor .- Jesus was a man plus God .-Jesus' body began to be, but God always existed .- Jesus' body grew, but God does not grow.-As man Jesus was limited in His knowledge, hut as God He was unlimited. -It was as God that He taught spiritual truth. -It is God still through the person of the Holy Spirit who teaches us.-God taught through Jesus; He now teaches through the Holy Spirit .- Jesus distinctly states that He taught what He had received from His Father .- " My doctrine is hut Him that sent Me."-" As My Father hath not Mi taught Me, I speak these things."-The Holy Spirit cannot teach the unspiritual.-That there are few to-day, consciously taught of the Holy Spirit, is no argument that it is not the privilege of all to be so taught.

WHAT Jesus said, of the coming Paraclete as Teacher and Guide, has for the most part received scant attention by theologians and religious teachers generally, and many of those who have devoted to it some attention, do not give full value to Jesus' words, that is, they are taken in some limited or restricted sense.

One phase of this subject has been treated 398

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to some extent, in the former volume under other heads, but let us look at it again from another angle, and if possible, with a little deeper look, for it is in every way worthy of fuller investigation.

There is no dispute of the fact that Jesus was a teacher, both of things and of ideas. It is a clear case that He devoted at least three years to teaching, and many of His sayings are left on record. He gave clear cut ideas, and if His hearers did not always understand what He meant, they always understood what He said. Now how many believe that the Holy Spirit is a teacher of the same sort? And yet this is just what Jesus said the coming One would be, and if He is not this, He is nothing and Jesus is found to be a false prophet. The record is unmistakably plain, as we shall see in a moment, that Jesus said the Holy Spirit was to be a teacher of the same sort as Himself, and was, in fact, to continue the lessons that He had begun. The Spirit was to review the past, calling to their minds what the Master had said and was to give them new lessons, so as to equip them for the present and prepare them for the future.

But Jesus had a physical body, and spake audible words, so that all could hear Him, and this is something that the Holy Spirit does not do, and this alone, it may be said, constitutes a vast difference in the method and manner of the teaching. Well, let us look into this and see if the objection is valid.

It is agreed on all hands, among those who hold the doctrine of the Trinity and the consequent doctrine of the Divinity of our Lord, that Jesus was a man plus God. That he had a human soul, body and spirit, the same as other men, that he derived His full human nature from His mother, as the rest of us; that He was born a babe and came to maturity like other normal human beings, that "He grew in wisdom and in stature and in favor with God and man" as the record states. It will be seen, from a consideration of these facts, that the human nature of Jesus began to be, and was not from eternity, but the Divinity of Jesus, that is "The fulness of the Godhead bodily" that dwelt in Him, is from eternity. Of this Jesus spake when He said, "Before Abraham was I am." From the human

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standpoint Jesus was limited in knowledge, but from the Divine standpoint He was unlimited. The consideration of these facts explains what is otherwise contradictory, the way He speaks of Himself, declaring at times that there were some things He did not know, and at other times that He knew all things; sometimes speaking of the man Jesus, and at other times of His Divinity.

This is the theory of the Divinity of Jesus which I have learned from the independent study of the Scriptures, and I do not see that it differs in any essential from the socalled orthodox theory. This theory too is just as consistent with any of the theories that are held concerning the conception of Jesus, into the merits of which I do not now inquire, for whether God is the Father of Jesus through the natural process, or miraculously, as two records clearly indicate, it makes no difference, for we all agree, that Jesus, "Took not upon Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren."

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Before reaching the conclusion of this argument, I wish further to point out, that in the nature of things, Jesus as a man could not have had any advantage over His brethren in the matter of duty doing, or living to please God. He was tried and tempted and suffered and He overcame in the same way that others are privileged to overcome, by the power and grace of God. He is not only our Sectour, but is also our perfect and equitable example. If He had any advantage over us, His example would not be equitable. Then He overcame as a man. He lived without sin, as a man who had learned how to utilize the power of God to that end, and this is the great lesson He is to-day trying to teach His Church. If it was as God that Jesus lived a perfect life, there would be no example for us, and nothing else that I can see; for we do not need to learn that God can be good, but we do need to learn that a man by the grace of God can be good.

Let us go back to our argument, that the Holy Spirit is now the teacher of those who will learn of Him, in the same sense as Jesus was the teacher when upon the earth,

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and let us see the bearing upon that point of the humanity of Jesus.

I take it that the Holy Spirit, which really means God, used the humanity of Jesus to convey His lessons to the disciples and through them to the world just the same as He uses the faithful to-day for the same purpose. Jesus males it very clear that He did not speak on His own authority as a man, but that He delivered unto them the commandments which He had received from His Father. Take a few sample statements of His out of many similar ones: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." "My doctrine is not mine, but His that sent me." "As my Father liath taught me, I speak these things." "For I do always those things that please Him." Here we learn that Jesus was the medium of the conveyance of the thought and mind of God. I do not suppose that the Father gave Jesus the actual words that He used. Jesus no doubt gave the thought of God in His own inimitable way-for He was a master of matchless phrases and expressive imagery which

no man has ever equalled—but He gave in substance, or in its essentials, the commandments that God gave to Him.

Now Jesus, having procured the gift of the Holy Spirit for His disciples, said that their spiritual education in the future would be carried on direct from Heaven. When Jesus had gone away, the Spirit was to teach them and to lead them into all the truth. God the Holy Spirit would communicate with them as He had heretofore done with Jesus.

The Christian reader who has not made a special study of this subject, will, I fear, stumble, if he is not shocked, at these words, but if he will hold himself in check long enough to make a thorough investigation of the record and the facts, and do this with an open mind, with a prayer to God to know the truth, I venture to believe that the theory here advanced will not appear to him out of harmony with what Jesus really promised, and planned, for His followers.

If Jesus really did promise this, then we must let God be true even if it involves making every man a litar. I quote some of

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the passages in which Jesus stated that the Holy Spirit was to be teacher and guide.

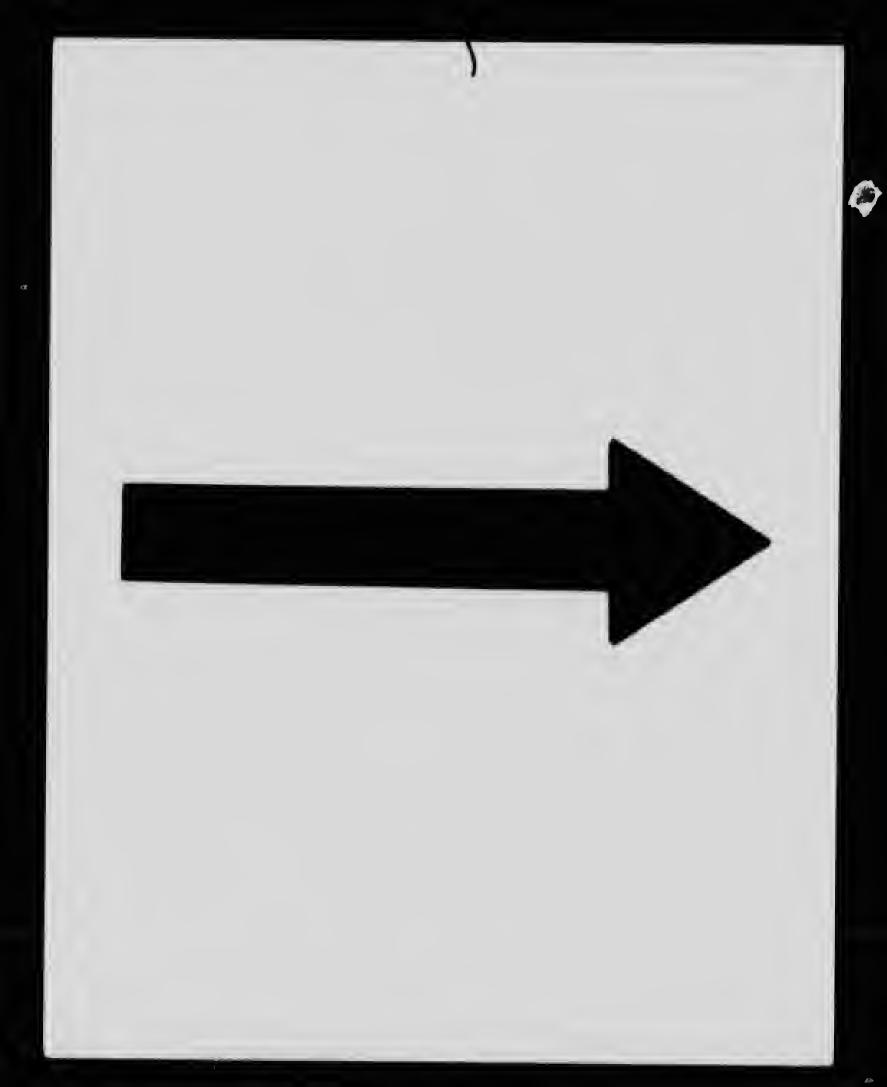
John 15: 36, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proccedeth from the Father, he shall testify of Me."

John 14:26, "But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John 16 : 13-15, "Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth; for He shall not speak from Himself; but whatsoever He shall hear, that shall He speak : and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall shew it unto you."

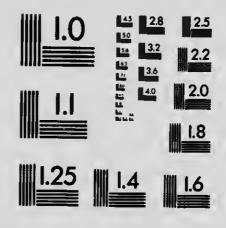
Luke 12:12, "For the Holy Spirit shall teach you in the same hour what ye ought to say."

These are the direct statements of Jesus, concerning the Holy Spirit as teacher and



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guide, but as you may be aware, there are many similar things stated in substance indirectly. Jesus said that the Holy Spirit would be to them teacher and guide, the same as He had been while with them and He also said that the Holy Spirit would be a superior teacher to Him. He said in substance that the Spirit could and would teach them some things which He was unable to teach. You remember he said, in His preface to one of His statements quoted above, "I have yet many things to say unto you, but you cannot bear them now, howbeit when He, the Spirit of truth, is come, He will guide you into all truth." There were some things that God had then to say which could not be communicated by human lips, no, not even through such matchless lips as those of the Son of God, and there are things to-day which the Holy Spirit communicates which cannot be put into words or translated by others. Hence the Holy Spirit was, in that sense, to be a superior teacher even to Jesus, according to what Jesus Himself said. This is a phase of the subject to which I call the reader's very prayerful attention.

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It is certainly true that the Holy Spirit cannot communicate with the unspiritual. Jesus distinctly said this, but He as distinctly said that He could communicate with the spiritual, that is, with those who have dedicated their lives to God, and have believed the words of Jesus, and received the Holy Spirit as their teacher and guide. When one receives the Holy Spirit, it appears that new powers are given to him; he is susceptible to the Divine touch and hears with his inner ears the Divine voice.

That the present interpretation of the promise of Jesus, concerning the Holy Spirit being teacher and guide, is true, is evidenced by the book called the Acts of the Apostles, but which would have better been named the Acts of the Holy Spirit. This phase of the subject was presented in the former volume, but to clinch the present argument, even at the expense of some repetition, I refer again to some of those cases where the followers of Jesus literally took the Holy Spirit as their teacher and guide.

Acts 13 : 2, "As they ministered to the Lord, and fasted, the Holy Spirit said,

Separate Me Barnabas and Saul for the work whereunto I have called them." Also the fourth verse of the same chapter, "So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

Acts 5 : 32. "And we are His witnesses of these things; and so is also the Holy Spirit, whom God hath give? to them that obey Him."

Acts 10 : 19-20. "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them."

Acts 16 : 6. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not." But why multiply instances? One clear case of the Holy Spirit's teaching would be enough to demonstrate the promise of the Master that the Holy Spirit was to be their teacher the same as Jesus had been.

It is no argument to say, as some do, that

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there are few, if any, to-day who have this intimate converse with the Holy Spirit. There are, however, perhaps more who receive teaching direct from the Holy Spirit than we are apt to believe; but if there were none, it would simply prove that this phase of the Gospel of Jesus had been neglected; that while we glibly enough use the name of the Holy Spirit, we have practically forgotten both Him and His work. Our spiritual ears have become deaf for the wont of use. Our spiritual powers of community tion with the Holy Spirit are atrophied. Spiritual powers are like other powers; most of them have to be developed by learning how to use them and after they have been developed, they wither away and die, if they are not kept in use. Coustant use, or constant practice, of and with, the powers of the body, or the mind, or the spirit, are necessary if we would enjoy the benefits of them. In Jesus' day, He recognized that there were some who could not hear, and some who could, and so he often interspersed in His addresses, "He that hath ears to hear let him hear."

It is a matter of common knowledge, that

a great many of God's faithful children know nothing of this conscious converse with God, and getting clear cut and definite teaching from Him, and I hope the reading of this book will stir such up to claim the promises of Jesus, concerning the Holy Spirit, and to receive Him as their teacher and guide.

CHAPTER XXX'

THE HOLY SPIRIT AS THE REVEALER.

Spiritual truth obtained hy a spiritual process .- " Not hy might, nor by power, but by My Spirit, saith the Lord."-It is simply a matter of scholarship, to interpret the merely literary part of the Bible .- Its spiritual import must be revealed by the Holy Spirit .- " The natural man receiveth not the things of the Spirit of God."-Merely human interpretation of Divine truth is generally wrong .- The Jews consistently rejected Jesus from a human standpoint. -They thought He was an impostor.-Their fundamental sin was that they did not know God .- Had they known God they would have known Jesus.-Jesus came to inaugurate the great day, foretold by the prophets, when God would reveal Himself to every honest heart .- Jesus taught that the Holy Spirit was to be the revealer of necessary things to God's people .- He is the only effectual revealer of Jesus .- The Holy Spirit solves all life's problems.

In one respect, at least, the knowledge of spiritual truth, is very different from any other form of knowledge. The latter can be gained by natural processes exclusively, but the former must be obtained by a spiritual process. It is true, that this spiritual process works through natural

mediums, but this does not make the process itself, any less spiritual.

The acquisition of spiritual knowledge, is "Not by might, nor by power, but by My Spirit, saith the Lord." So far as the Bible human knowledge, such as represents history, biography, geography, philosophy, or any other branch of merely human knowledge, it is simply a matter of scholarship to understand and interpret it, but when the matters, to be understood and interpreted, are purely spiritual, then it can only be done by a spiritual instinct if you like, but which being interpreted means, by the indwelling Holy Spirit, for "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."

No matter what the amount of our scholarship, or research, if we are not in close touch with God, so as to get His mind, on the events of His providence, we are almost sure to misinterpret their significance and hence draw wrong conclusions. Nearly all, if not all, the real blunders made by Christian people of a church, social, or business

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nature, or for that matter of any nature, are a result of acting upon their own judgments, and not getting the mind of God. They forget even the Old Testament warning to "Trust in the Lord with all thine heart, and lean not unto thine own understanding."

The Jews as a body, I have no doubt, were true to their own opinions, in rejecting Jesus, and thought they were doing God's service in putting Him to death. Jesus on the cross prayed that they be forgiven, for, said He, "They know not what they do." They rejected Him because they thought He was an impostor; that He did not bear the marks of their interpretation of the Scriptures, concerning the Messiah. Their fundamental sin, was, that they were not spiritual, they did not know God, nor His voice, and this is the chief accusation that Jesus brings against them. He said to them, "Ye neither know Me, nor My Father: if ye had known Me, ye should have known ... My Father also;" and again, "It is My Father that honoureth Me; of whom ye say, He is your God; yet ye have not known Him; but I know Him." Later He said to His disciples, "They shall put you out of

the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor Me."

The blunders and crime of the Jews, were a result of their lack of spirituality. Many of the religious leaders then as now, were pious men, and conformed religiously to the requirements of their creed, but they were not spiritual, they did not know God of their own knowledge. They knew nothing of getting direct light from Him, and, therefore, stumbled in the darkness.

The twelve, whom Jesus chose for His apostles, were only different from the rest of the Jews, in that they were more honest, and less carnal, and were attached to the person of Jesus. They certainly were not spiritual, that is, they did not know how to get the mind of God as Jesus did. They often differed with Jesus, and were shocked at His sayings. To the very last, they insisted upon not believing what He said, because they were governed by their own judgments, and did not get a spiritual interpretation of His words.

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Jesus' rebuke to Peter, is typical; I have no doubt, it is a sample of many such rebukes to the entire company, for they all acted on different occasions in a similar manner. Jesus was telling them that He was going to suffer death at the hands of the Jews, and Peter rebuked Him for His words, but Jesus turned and said unto Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Peter would never have deserved that rebuke if he had been spiritual or had understood how to get light from God, on things hard to be understood, before he made up his mind concerning them.

It is true, that God has always in all the ages directed those who have put their trust in Him, and has graciously interpreted life and its problems and revealed Himself, to a greater or less degree; but the old Prophets saw that a brighter day was coming, and they foretold that day and looked forward to it. Jesus came to inaugurate that great day, when the ordinary man would be able to converse with God and be consciously directed by Him. After He had done all

He could while in the flesh, to prepare His people for that day, He gave place to the Holy Spirit, who as well as bringing other great blessings, was to be a revealer to all the spiritual and to all who wished to become so, of God, of Jesus and His salvation, of duty and privilege and for time and eternity.

Jesus made much, of this important part, of the work of the Holy Spirit, and the pity is that this vital privilege is not more generally known and enjoyed. Jesus said that the coming One would reveal Him, and experience has proved that "No man can call Jesus the Lord but by the Holy Spirit." He said, "But when the Comforter is come. He shall testify of me." "But the Comforter, who is the Holy Spirit, shall bring all things to your remembrance, whatsoever I have said unto you." When Peter confessed his faith in Jesus, with the words, "Thou art the Christ the Son of the living God," Jesus answered him: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The Holy Spirit was also to reveal to the

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spiritual, the nature and extent of Christ's Kingdom, and the priceless possessions of the Christian. Take one sample statement.

"He shall glorify Me; for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine; therefore, said I, He shall take of Mine, and shall shew it unto you."

The two thoughts I wish to emphasize in this statement, are first, the fact that Tesus owns all things, for said He: "All bings that the Father hath are Mine," and second, the fact that the Holy Spirit is to reveal to the spiritual these priceless and inexhaustible possessions. See what far-reaching truths these are. Jesus owns and controls all there is of matter and mind; all the material universe; all the houses and the lands, and "The silver is Mine and the gold is Mine saith the Lord of hosts," and " Every beast of the forest is Mine, and the cattle upon a thousand hills." Jesus owns and controls all spiritual forces and blessings, and He said, "All power is given unto Me, in Heaven and in earth."

It is the work of the Holy Spirit, to reveal these things to us, who are the sons of God,

as fast as and when we need to know them. What a comfort this thought should be to us, for we are constantly in search of these things, and our brains are racked as to where we may find them. We may not limit the Holy Spirit, to revealing what is known as spiritual blessings, for while He does this, to the blessed and full satisfaction of the hungriest heart, He also reveals all other things which we need. A farmer, a professional man, a business man, a scholar, a mechanic, a father or mother, or lover, may, and should, look to the Holy Spirit to reveal every needed supply and there will be no disappointment.

That is to say, we should form the habit of *always knowing* that the Holy Spirit lives in our bodies, and that He is there in order to reveal to us all temporal and spiritual supplies.

To know this great truth, to bank upon it so to speak, to put it into practice, is to dethrone care and anxiety and to put us into possession of all things which we need. What worry, what mistakes we should be saved from, and what power we should take on, and how much more we should accom-

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plish, if we always remembered that our bodies are the temples of the Holy Spirit! To be conscious of this is a source of strength that shall enable us "To mount up with wings as eagles, to run and not weary, to walk and not faint." One such will be able "To chase a thousand, and two put ten thousand to flight."

If we can but exercise the same faith in the promises of God, and the realization of the Divine presence, as we do in material things, we shall get all the blessings that are promised by God, in honor of such a faith. To have eyes to see the invisible, to recognize God in all the events of His Providence; to trust in Him when we cannot trace Him; to be sure that all which He sends, or permits to come to us, is in our highest interests, and to have the comfort of this faith, is to take us away above the troubles of this life, and to place our conversation in Heaven; from whence also we look for the Lord Jesus.

What a pity it is, that God's children look to the world and worldly things for happiness and satisfaction. What a pity it is, that they seek to solve life's problems by

worldly methods. How much better is it, therefore, to live as Jesus lived, and to be as conscious as Jesus was, that God is around us, and in us, controlling all things and directing all things, which come to pass. To live such a life is not an unattainable ideal as some vainly say. It is for the common people. It is for the everyday man and woman. It is not an intellectual attainment, but a spiritual obtainment. The power to live this life, is of God, and it comes to all whose hearts are humble and contrite, and who submit themselves to the guidance of God. The Holy Spirit is the revealer and the interpreter of all God's providence, and when we learn to know Him we can then solve the problems and riddles of life in harmony with enjoying the blessings which God gives us to enjoy.

CHAPTER XL.

FIRST WORKS OF THE SPIRIT.

The Holy Spirit convinces of sin and witnesses to our conversion.—He is not depended upon as He ought to be to convict and convert.—A lack of the sense of sin in most modern converts.—Our preaching not of a nature to convict of sin.—Sin is looked upon as a venial disease.— Preachers should co-operate with the Holy Spirit in convicting people of sin.—But little dependence appears to be placed upon the Holy Spirit to convict of sin.—The Holy Spirit is really the mother of the new-born soul.—" That which is born of the Spirit is apirit."—The Holy Spirit is to convince the judgment.—He makes clear the difference between right and wrong.—The Holy Spirit is our wisdom. Worldly knowledge is gained by natural methoda, but apiritual knowledge is a Divine impartation.

THE Protestant Church has been loyal enough to the doctrines of the Holy Spirit so far as His first works are concerned. In past years the Holy Spirit was expected to convince of sin; to witness to conversion, and to be the chief instrument in bringing abont the new birth, and while in recent years perhaps, these important functions of the Holy Spirit have not beeu so much em-

phasized as in former years, still the Church is true in theory, at least, to these doctrines.

Whether the actual working faith of the average Minister and Christian worker harmonizes with the creed, is a matter of some doubt. It is to be feared that the same dependence is not being placed upon the office work of the Holy Spirit, to bring about these great changes in the human heart, as formerly. There is a tendency to trust more in the human element, to depend upon the preaching and the singing and, perhaps unconsciously, to expect that these human instrumentalities will bring about the spiritual change desired. All admit that religion is supernatural; that salvation is from God, and, if these facts are kept more vividly in mind, if our dependence is upon God and not so much upon man and human instrumentalities, it must be that the Kingdom of God will be extended more rapidly.

To stir up our faith in these elementary doctrines concerning the work of the Holy Spirit it may be well to refer to what Jesus said concerning them. In John 16 : 8, Jesus said, referring to the Holy Spirit, "And when He is come, He will reprove

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the world of sin, and of righteousness, and of judgment." Here it is clearly stated that one of the first works of the blessed Spirit was to convince the world of sin. That is, of course, to convince individuals that they are sinners.

From the observation of the writer there appears to be a lack of the sense of sin, and its exceeding sinfulness, on the part of converts. It is not ofter that we hear seekers of salvation bemoaning their sins, or expressing any real conviction that they are sinners deserving the wrath of God. In fact real conviction of sin, so far as one may judge from appearances, seems to be a rare experience.

One reason may be, that the preaching is not of a nature to convince sinners of their sins. Perhaps there is not sufficient effort to demonstrate the terrible destructiveness or sin, or to point out the guilt of living in rebellion against God, or of the terrible consequences which always come as a result of living in sin.

It is not very often that we hear a sermon, even in revival services, with sin pictured in the manner with which Paul pictures it in

the Epistle to the Romans, for example. Modern preaching seems to aim more at stirring the feelings, by painting pictures of the love on God and of the advantages of being a Christian. Nothing, of course, can be said against, and everything must be said in favor of, preaching the love of God and showing the benefits of being a Christian, but while these doctrines ought to be preached, the other doctrines concerning sin and its baneful effects ought not to be neglected.

People are so accustomed to sin in themselves and in others, that it is looked upon as a normal condition, without any due apprehension of its virus and destructiveness. Indeed people laugh and make jokes concerning sin, as though it were an indifferent thing, or a matter for amusement, and have no conscious idea of its evil tendencies. It must be, therefore, that preaching which does not emphasize the baneful nature of sin and which does not educate the judgment and conscience of the people, will result in a type of converts without due appreciation of the terrible thing from which they have been saved, and without any real

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apprehension of the exceeding sinfulness of sin.

This, no doubt, is one reason why we witness so little conviction of sin, on the part of those who would become Christians; but in addition to not educating the judgment and the conscience, concerning the nature of sin, very little dependence seems to be placed upon the work of the Holy Spirit in convicting the soul of its sinfulness and of its need of the Saviour. If we pay due regard to the preaching of Jesus, we must see that one of the office works of the Holy Spirit is to convince sinners of sin. To preach with that end in view, and to exercise faith in that behalf, would produce in sinners a "Repentance for sin that needeth not to be repented of."

Another of the initial works of the Holy Spirit is to bring about the new birth, and this the writer gathers is implied in the passage just quoted, that the Holy Spirit is to convince the world of sin and of righteousness. This appears to mean that the Spirit will point out that which is wrong and then point out that which is right. He will convince a person when he is wrong and also

convince him when he has been made right. Jesus, in John 3: 5-8, clearly taught the doctrine that a man must be born again, and that he must be born of the Spirit. Of course, the language of Jesus is highly figurative, but the figures stand for facts. The Holy Spirit is represented as the Mother of the new-born soul. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In Romans 8: 16, Paul says, "The Spirit Himself beareth witness with our spirit, that we are the children of God."

These and many other passages of Scripture clearly indicate that the Holy Spirit brings about the new birth; that He convinces of sin and that He witnesses to the sinner's conversion.

Man-made converts do not last very long; for they soon go back again into the world, if indeed they ever came out of the world. When you have to convince converts by a process of reasoning from the Scriptures, or otherwise, that they have been converted, and when they are argued into a profession of religion by a process of logic, they have been done a great injury. Seekers of religion should be taught to expect the distinct witness of the Holy Spirit. No person but God can tell a man when he is converted, and He always will impart that information, or give that assurance to every honest seeker after salvation.

Then according to Jesus, in the passage before quoted, another work of the Holy Spirit is to convince of judgment. In the first chapter of St. Luke's Gospel in that beautiful psalm which Zacharias pronounced, as the result of being filled with the Holy Spirit, referring to the birth of Jesus and the wonderful things which were going to happen to the world as the result of that birth, He said among other things, that one result would be "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." And Jesus said, when He met Saul of Tarsus on the way to Damascus, referring to the work which God had for Saul to do in the future, "To open their eyes and to turn them from darkness unto light and from the power of Satan unto God." Jesus said also, "He that followeth Me shall not walk in darkness, but shall have the light of life."

You will notice the full sentence concerning the Holy Spirit, giving "judgment" and it reads as follows, "He will convince . . . of judgment, because the prince of this world is judged." That is, I take it, the Holy Spirit will enable Christians to discern the Devil and his temptations, and will enable them to judge betweer . . ight and wrong; to be able always to choose the right and refuse the wrong; to be able to discriminate between right and wrong suggesticus. In short, that the Holy Spirit will preside in the judgment of the Christian and incline it to proper decisions.

In Stephen's famous apology before the Jewish council, he said among other things, referring to Joseph in Egypt, "But God . . . gave him favour and *wisdom* in the sight of Pharaoh, king of Egypt," and what God did for Joseph, the Holy Spirit proposes to do for the humblest of the followers of Jesus.

The Holy Spirit does not propose to give us worldly knowledge only by God's natural methods, but he does propose to impart to all the faithful, spiritual wisdom. See 1st Corinthiaus, 1:18-31, for a discussion of the wisdom which God imparts to His

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ehildren. In the 30th verse of that ch pter it is stated, "God is made unto us wisdom." Paul, iu the second chapter of that epistle and the fifth verse, says, "That your faith should not stand in the wisdom of men; but in the power of God," and further on, from the ninth to the fourteenth verses of the same chapter, we find the wonderful words : "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, bit which the Holy Spirit teacheth; eomparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolish-

ness unto him: neither can he know them, because they are spiritually discerned."

Why multiply Scriptural evidence? as it is as clear as the noon-day sun, that one of the precious office works of the H ly Spirit is to give wisdom or judgment to the children of God. If this were only understood and practised, how many blunders we should be saved from, and how much more we should accomplish for the Kingdom of God, and how much richer and better and more satisfactory life would be to us!

The three truths then, which I would seek to impress upon the mind of the reader in this chapter, are that we depend exclusively upon the Holy Spirit for giving a real sense of sin, and for revealing Jesus to the seeker of salvation and witnessing to the fact of his conversion, and that, the Holy Spirit, from that time on, is to preside in the judgment, giving the necessary wisdom at all times to discern between the suggestions of God and of Satan, to discern between right and wrong, and to rightly interpret the many providences of God as they transpire day by day.

CHAPTER XLI.

HOW THE HOLY SPIRIT IS RECEIVED.

The Holy Spirit received hy faith .- Forget every theory and go to the Bihle for the facts, especially St. Join's Gospel and the Acts of the Apostles .-- Wisdom should be sought from God .- We must understand what part the Holy Spirit takes in God's plan of salvation .- Should have a distinct ides why we want the Holy Spirit .-- He dwells in the heart of every believer whether recognized or not .- When He is not recognized, for all practical purposes, He is not there .---We must desire Him .- We must fully commit our lives to Him .--- We must get out of our minds that sin is a nerrossity .- The power of God more than a match for sin .--Keeping a teachable mind, and a heart open to God, is a way to receive the Holy Spirit .- In the last analysis we must receive Him hy faith .- Such faith is neither delusion nor fanaticism .- Receiving the Holy Spirit, is simply recognizing Him as dwelling in our hearts.

In answer to the important question, as to how the Holy Spirit is received, I can answer in one word, and that is, He is received by faith, like every other spiritual blessing. But while this is a very simple answer, and really easy to put iuto practice, if all the conditions have been complied with, and if the mind is clear as to what it means,

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yet after all, in actual practice it is always found to be very difficult of performance. The simplest things in grace, as in nature, are very often the last things discovered, and the hardest things to understand. From the standpoint of those who have made the discovery, these simple things are simplicity itself, and the wonder is they were not discovered before, and the still greater wonder is that others do not see them or understand them, as those do who have made the discovery.

When, therefore, we say that the Holy Spirit is received by faith just the same as justifying grace is received, it seems to need a great deal of explanation, for in actual experience, it seems to be very difficult to put into practice.

We must believe that there is a Holy Spirit. This seems to be a preliminary to every other step. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." We must believe, literally, the words of Jesus concerning the Holy Spirit, and the record concerning those that received Him on Pentecost, and during the history as re-

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corded in the Acts of the Apostles. It seems necessary to have as clear a conception of the personality of the Holy Spirit, as we have of God the Father and God the Son. Any haziness here is generally attended with failure when the Holy Spirit is sought after. We must get rid of all notion that the Holy Spirit is only an influence, and we must fortify our minds with Scriptural truth concerning Him. Not theories, but actual facts must make the basis of our decisions. It is well to forget every theory, and for that matter every theory advocated in this book, and to go to the original records and learn what these records say concerning the Holy Spirit. It will be found, by examining these records, that He is spoken of as a person who comes, and goes, and hears, and sees, and speaks; a person who is grieved and pleased, of whom are predicated all the acts which can be performed by an actual person.

So as to make your research as short as possible, I suggest that you commence with the first chapter of St. John's Gospel and take a pen, or pencil, and make a mark opposite each passage where the Holy Spirit is mentioned, or underscore such passages,

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and that you keep this up right through the Gospel of John and through the Acts of the Apostles. It would then be a good exercise, to go back over the passages you have marked and to write down a summary of what is said in them about the Holy Spirit. Inasmuch, however, as spiritual truth can only be spiritually discerned, you should, as an earnest Christian naturally will, have your mind poised on God, in your investigation, and let your heart be uplifted to Him, and your whole spiritual nature be open to the Divine impress.

This advice is so simple, and so easily adopted, that its very simplicity, and easiness of performance, may prevent many people from following it, but I beg of you, if you would know all that Jesus meant in His teaching about the Holy Spirit, that you adopt the simple advice here given. It must be, that long before you have fuished this delightful study, you will have rooted and grounded in your mind, the fact, that the Holy Spirit is a person, just as described by Jesus, and as recorded in the Bible concerning what the Holy Spirit said and did.

We must understand what part the Holy

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Spirit takes in God's plan of salvation. This seems to be the second step, or at least, one important step, which is necessary before receiving the Holy Spirit. The short study suggested before, in order to find out concerning the personality of the Holy Spirit, may also be made the means of finding out concerning the works of the Holy Spirit, and the foregoing chapters, carefully read, will also contribute to the impartation of this necessary information.

When one seeks the Holy Spirit, He is sought for a purpose, and when we distinctly understand what the Holy Spirit proposes to do for ns, it will be the means of establishing our faith in our expectations concerning Him.

To recapitulate what has been before stated, the Holy Spirit is a convincer of sin. He witnesses to the new birth, He presides in the judgment, giving the necessary wisdom to discern between God's suggestions and the suggestions of the Devil and wisdom to choose the good and refuse the evil. He is also our teacher of spiritual truth, and our guide in all things, great and small, both in temporal and spiritual matters : He dwells

in our hearts and His sole business in the position occupied by us, is to take the best of care of us; and guide us in all things. Then the Holy Spirit is our Comforter; He is our joy and our peace. In fact, the Holy Spirit dwelling in the heart of the believer, gives him control of all the power and wisdom of God, so far as that is necessary or expedient to help the believer accomplish God's purpose for him in life. I do not say that it is necessary for you to accept each statement that I make in reference to the Holy Spirit, or to endorse the wisdom of any of my formulas or statements as to what the Holy Spirit does, but I do ask you to accept, without question, what Jesus and the New Testament state about the Holy Spirit, and I think, if you do, you will not very seriously object to, and I hope iu most instances will endorse, what is herein written.

Do not be contented with a partial knowledge of what the Scriptures state concerning the office work of the Holy Spirit. Get these things grounded in your mind, just as thoroughly as you would get grounded in your mind facts concerning so-called secular things. For example, when you

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wish to purchase drugs, you go to a drugstore, having in your mind a pretty clear conception of the commodities of such a store. When you wish to purchase hardware, you go to the proper store and have in your mind a distinct conception of the class of goods sold in such stores. When you need a physician, you have a clear cut idea of what you need him for, and what you expect he can accomplish for you. The same is true if you need the services of a lawyer. These are very simple and commonplace illustrations, but I hope they will convey to your mind what I mean, when I say that it is necessary for you to understand what the Holy Spirit proposes to do for you, if He condescends to dwell in your heart.

We must desire Him. This too is a very simple statement to make, but it is all-important. A desire to become a better Christian; a desire to be more useful, or any other similar desire, no matter how devout, is not enough if we would be indwelt of the Holy Spirit. They who receive the Holy Spirit must desire Him above their chief joy. To be indwelt of God, to be controlled

of God, to make Him the beginning and end, the centre and circumference of our lives, this must be the great ambition and desire as a condition of being filled with the Holy Spirit. It is to be feared that the Devil deceives a great many persons at this point, and persuades them to be content with a little stirring of the emotions and with a general desire to live an improved life. Rcceiving the Holy Spirit, and walking in Him, means a great deal more than a mere improvement, or turning over a new leaf, or making a fresh consecration as that act is generally uuderstood. There must be a desire to be induclt of God, and to be controlled by Him in all our thoughts, words and deeds, before we may hope to enjoy the object of such desire.

We must fully commit our lives to Him. This means ceasing to want our own way, or think our own thoughts, or make our own plans. It means that we do now commit ourselves wholly to God's guidance; to do His will in all matters. It means that we will go where He sends us and do what He bids us. It means that we will think His thoughts and not our own thoughts;

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that we turn over our bodies and our souls to His keeping; that we commit the interests of our business to Him, and that in all things great and small we will be governed and controlled by Him. Nothing is too great for Him to undertake for us, and nothing is too small or insignificant for His superintendence. We must allow Him to control us in matters which are so private that we cannot speak of them to our most familiar friend, just the same as we must allow Him to control in public matters, or in things which we do under the observation of the Church, or community.

We must forever give up all expectation of sinning. This, in view of past experience, will be a difficult thing to do, but it must be done. There must be no expectation of sinning in the future, either in thought or word or deed. We are now going to be controlled by the Holy Spirit and we know that He will not lead us into sin; and if all there is of us, is to be under His control, this means that we shall not sin. It may not, and does not, mean that we shall not make mistakes, because mistakes are necessary in order to progress. It does not mean

that we shall be saved from a thousand and one frailties to which flesh is heir, because ignorance and limitations are necessary parts of human nature and of growth and development; but it does mean that we shall be kept from sin, if we are under the control of the Holy Spirit.

It will not be an easy thing for the average Christian to exercise such faith, or to have any such expectation. Either consciously or unconsciously, the heresy has crept into the Church that sin is necessary, and that no person can live without sin, not even by the power of God. All this unscriptural teaching must be thrown to the winds, before we can receive the Holy Spirit in our souls, because one of the things which He is expected to do, is to enable us to do the perfect will of God on earth as the angels do it in Heaven. But if the seeker of this glorious condition will keep himself in a teachable frame of mind, with his heart open to God, he can attain to the faith and expectation that God will enable him to live without breaking His commands, or doing anything to grieve Him.

You must then receive the Holy Spirit by

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faith. That is, you must have the sure and certain confidence that the Holy Spirit does take possession of you, that the words of Jesus are being fulfilled, and that your body has become the temple of the Holy Spirit; that from this moment He will guide you into all the truth, and teach you all things, enabling you to please God in all your thoughts, words and deeds. Faith is simply acting in the full assurance that God is now keeping His promises, and that He is now doing for you according to your needs, and that He will continue so to do. Faith means thanking God for hearing your prayers. There may or may not be any sign or demonstration in your soul that anything special has taken place, but you should not need any sign or demonstration that God tells the truth. You should act in every way in the full assurance of faith, nothing doubting, believing that your body is now a temple of the Holy Spirit.

Such faith is neither delusion nor fanaticism. It is not, as some say, believing a thing to be so, in order to make it so. It is simply a reasonable and logical expectation that God is doing, and will continue to do

as He has promised, and more than this, such faith is always honored by actual fact demonstration. You dare believe, and do, what God directs, and you may depend that God will not fail you in any emergency. If He tells you to walk from one mountain peak to another mountain peak on an iuvisible bridge, it means faith to step out into the seeming void, but with the very first step you will find your feet treading upon the bridge which God said was there, but which you could not see; and each successive step, as you walk across this bridge, will become knowledge, and you will then know that the bridge is under your feet, and when reaching your destination you will know you are there and will marvel at the wonderful fulfilment of God's promises.

After having received the Holy Spirit by faith, we must then walk in Him. In other words, we must think every thought and speak every word and do every deed with a full assurance that God is inspiring and directing. There will be times of great temptation, no doubt, but like every other, these temptations must be resisted and we

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must persist in our faith walk, and the results will justify our faith. Every new day we start upon, we take the events of that day by faith, but every night when the day is looked back upon and its events noted, our faith receives a scientific demonstration, for we never are fooled or disappointed. When the object of our faith has been accomplished, it has become sight, or in other words positive knowledge, and so walking by faith day by day, each day becomes a scientific demonstration that our faith has not been misplaced and these experiences strengthen us for the future.

Before closing this chapter it may be well to say that, much if not all, our talk about receiving the Holy Spirit, is figurative. As a matter of fact, the Holy Spirit is right here, and does not need to come to us, but *practically*, He is not in the heart of the Christian who is not conscious of that fact and is not being guided by Him. So notwithstanding that the Holy Spirit literally does not come, being already here, yet for all practical purposes the Christian docs receive Him. Another way of teaching about the Holy Spirit is to say that He is actually

here; that He is in our hearts, and all we have to do is to recognize Him and to allow Him to have right of way with us. Everybody knows, when they think of it, that God is everywhere. We cannot get away from Him.

> "Nearer is He than breathing, And closer than hands and feet,"

He cannot come any nearer to us than He is, for "In Him we live, and move, and have our being," and so, as a matter of fact, when we speak of receiving the Holy Spirit, we use the figurative expression for the literal fact that we recognize the Holy Spirit, in us and around us, and allow Him to become our guide.

CHAPTER XLII.

WHEN THE HOLY SPIRIT IS RECEIVED.

In one sense the Holy Spirit is received when convicted of sin .- God governs by law in the spiritual, as in the natural world.-God rarely, if ever, changes Iiis laws.-God often adapts His laws to our varying mental conditions .-A mother may train a child so it will give itself to God without knowing it .- The Holy Spirit in a Pentecostal sense, may be received when converted, but rarely is .-Jesus promised the Holy Spirit to those who were already His followers .- The eleven Aposties received the Holy Spirit after they became Christians, so did the other original Christians .-- Jesus never promised Him to worldly people .- Read the record of the revival at Samaria --Philip's preaching was on Jesus and the resurrection, and under its influence they were converted .- Peter and John preached the Holy Spirit and these converts received Him .- Saul received the Holy Spirit after conversion .-Cornelius a man of God received the Holy Spirit .- Certain disciples at Ephesus received the Holy Spirit .- Many modern instances.-It seems to be a mental necessity.

THE last chapter was devoted to how the Holy Spirit is received, and I propose in this chapter to answer the question, when the Holy Spirit is received? I pray that the Holy Spirit Himself may direct, causing me to say the right things, and to inspire the

heart of the reader to understand and appropriate what is said.

In view of the importance, of being indwelt of God the Holy Spirit, it is not a trivial question to inquire as to when this event takes place. It is unmistakably clear that God governs by law in the spiritual, as well as in the physical world. There are certain ways by which He does things and there are certain times when these things are done. In the physical realm we act upon this knowledge almost, if not quite, instinctively. We look for the rising and setting of the Sun day by day and are never disappointed. Day and night come with unerring regularity. We look forward to the seasons, spring, summer, autumn and winter and they always come. We know there are certain laws to be observed in the propagation of vegetable and animal life, and we know if we observe these laws that certain definite results invariably follow. We know how and when God does things in nature, and the student of the spiritual sphere knows how God does things in this sphere.

To attempt to make God change His laws

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is a vain attempt, and it is therefore necessary for us to know the laws of God, in order to reap their benefits.

While all the above is true concerning God's laws, it is also true that when dealing with moral agents, on spiritual subjects, that the operation of God's laws is conditioned upon the actions of these moral agents, and thus the time when Christians receive the Holy Spirit, in a Pentecostal sense, is determined by the condition or actions of the persons who are to receive Him.

In the matter of conversion for example, we all know that there is no definite time set as to when we may experience a change of heart, or receive what is called the new birth. Some children are so carefully trained that from their infancy they learn about God, and Jesus, and the plan of salvation, and they, so to speak, glide into a state of conscious salvation without knowing when or how they did it. There are a great many people in this condition and would that there were a great many more. It is no doubt possible for a mother to so train her child that it will give itself to God without

knowing it, and pass through the experience of what answers to the new birth unconsciously. When mature persons pass through this experience, it makes a distinct epoch in their lives and is an experience never to be forgotten. When such children arrive at the stage where they can rccognize their own spiritual condition, they are conscious of the fact, that they love God and are followers of Jesus. They know they love God with the same sort of knowledge as they know they love their parents. They cannot tell, or set a specific time, when they first loved their parents and in the same way they cannot set a specific time when they first loved God.

There was a time when the old school theologians and preachers used to insist upon such children passing through an experience which they called conversion. They did not recognize the fact that they were already God's reconciled children and that their names were written in the Lamb's Book of Lifc, but used to assume that they were still unregenerate, because they could not state the time and place when they were converted. The faith of

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these children of God was often undermined, and they were persuaded that they ought to seek a change of heart, and a definite experience, and be converted in the orthodox style. This, of course, was all a mistake and a great injury and injustice was done to such children. It is well to remember that we cannot place God under castiron rules, or at least man-made rules, or laws.

Then there are some people, who after they reach adult years, receive the light into their hearts gradually, and these too cannot always set a specific day for their conversion. They know they are converted and that certainly is enough. On the other hand, a great many people, whether the majority or not I cannot say, pass through a distinct and positive experience, and they can tell the place, and the date, when their sins were washed away and their names written in the Lamb's Book of Life; these are they who can sing:

> "Happy day, Happy day, When Jesus washed my sins away."

Thus we see there are three distinct types of converts and, no doubt, they are

equally the children of God, although they have obtained that experience at different times, and apparently in different ways and with different mental impressions concerning the event. I refer to this matter of conversion by way of illustration as to the time when we receive the Holy Spirit, in the way that Jesus promised Him to His disciples.

I see no real reason why the Holy Spirit may not be received when people are first converted. If, for example, a seeker of salvation has been well taught and understands his privilege to receive the Holy Spirit, and if his mind can take in and his faith embrace all that is implied in conversion, and all that is implied in receiving and walking in the Holy Spirit, I know no reason from the Scriptures why such a person may not receive Him at that time. Truth to tell, however, I have never known such a person, nor can I call to mind any such an experience in the New Testament. I do not say there have not been such persons, but I simply state that they have not come under my observation, nor can I recall such a case in the Scriptures, unless the experience of

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those converted on the day of Pentecost might be so interpreted.

The truth then, practically, appears to be that the Holy Spirit is received subsequent to conversion. We must bear in mind, of course, that all the work of salvation from beginning to end, is wrought in us by the-Holy Spirit; but the Holy Spirit's agency in the conviction of sin and in conversion is, as a rule, not recognized by those who pass through these experiences. The sinner simply knows that he has an oppressive sense of his sins, and wants to be relieved of them. The convert simply knows that the love of God is shed abroad in his heart, but he does not always know that this has been accomplished by the Holy Spirit given unto Him. The young convert reads his title clear to mansions in the skies; he experiences a sense of forgiveness and innocence and he knows a radical change has taken place in him, but he does not generally know that all these things have been wrought in him by the Holy Spirit. So when I speak of receiving the Holy Spirit the meaning is, receiving the Holy Spirit consciously as a person to dwell in our

bodies and to guide us into all truth, and in the sense as stated before, as Jesus promised the Holy Spirit to His followers, and in the sense in which He was received by Christian people as recorded in The Acts, subsequent to their conversion.

To make clear the proposition that the Holy Spirit is received subsequent to concersion, we have only to look up the records in the New Testament and the statement will be fully confirmed.

I take it that the eleven apostles were Christians before the Pentecost. Thev loved Jesus; they had dedicated to Him their services; they had been appointed by Jesus as His apostles; they had received the great commission to preach the Gospel to all creatures, and to disciple all nations, and if this does not constitute them as being Christians, or having passed through what we call in these days conversion, then I do not know what would constitute them such. But prior to Pentecost, they had not received the Holy Spirit as a distinct experience, and so it is a clear case that these apostles received the Holy Spirit subsequent to their conversion.

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You are, I am sure, very familiar with the story of Christ's Ascension. According to Luke, He led the apostles out as far as Bethany and on the Mount of Olives gave them His last loving address, and just as He was about to be taken up into Heaven He told them to go back to Jerusalem and wait there until they had received power from on high, saying, "Behold, I send forth the promise of my Father upon you: but tarry you in the city of Jerusalem, until ye be endued with power from on high."-The same writer states in his other book called the Acts of the Apostles, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."

They saw the Lord arise and then, according to His instructions, the little company went back to Jerusalem. They called together the band of Jesus' disciples, amounting all told to one hundred and twenty, and they met in the historic upper room day by

day. They continued with one accord in prayer and supplication, doubtless in the singing of psalms and hymns and spiritual songs. They were a glad company, but they waited day by day, certainly not for the forgiveness of their sins, certainly not to be made followers of Jesus, for they had these things already, but they waited for the person whom Jesus said was coming to take His place: the Divine person whom He called the Holy Spirit, who was to abide with them forever and to direct them by His invisible presence, as Jesus had done while He was with them in the body. This little company of one hundred and twenty disciples waited in full expectation that this person would come, nor were they disappointed, for the story states that on the day of Pentecost He came to them and by His coming completely fulfilled the promises of Jesus.

Thus it is clearly seen, that all Christ's loved friends and followers received the Holy Spirit after they became the followers of Jesus and not at the time when they joined Him.

In fact Jesus never promised the Holy

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Spirit to the world, but promised Him only to His followers. The Holy Spirit was to be given to those that followed and loved Jesus and not to sinners as such.

But it may be said that these first disciples necessarily had to receive the Holy Spirit, after they had become followers of Jesus, because the Holy Spirit had not yet been given, and that subsequently He could be received when sinners first gave God their hearts and became the followers of Jesus: but let us see what the facts are, and fortunately there are a number of clear cases recorded in the Acts of the Apostles. We will take them up in the order of their occurrence.

The revival at Samaria, under Philip's preaching, affords us a clear demonstration that, as in the beginning so in this case, the Holy Spirit was received by Christians subsequent to their conversion. You are familiar with the story as recorded in the eighth chapter of the Acts of the Apostles. Saul had made a terrible havoc in the Church. He had caused the arrest and death of many of Jesus' followers and Stephen is a notable example of this, for Saul was a party to his

martyrdom. Saul had struck terror to the heart of the Christian community and the disciples of Jesus were scattered throughout the regions of Judea and Samaria, except the Apostles who remained at Jerusalem.

Now Philip, a layman, one of the seven men who had been chosen to look after the temporalities of the Church and to see that the widows and the poor were cared for, went down to Samaria as the result of this great persecution in Jerusalem and started a series of meetings which resulted in a great spiritual awakening. Philip, so the story says, preached Christ unto these people and did not apparently say anything about the Holy Spirit. He doubtless told the wonderful story of the man who spake as never man spake. He told of His death, of His resurrectiou; of His ascension and of the commission which He had given to He, no doubt, preachcd His followers. Jesus as the Lamb of God which taketh away the sins of the world, and the story says, " And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which He did"; and further on it states, "And there

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was great joy in that city," and it further states, " When they believed Philip's preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both mcn and women." Here is a thrilling account in a few words of a wonderful spiritual work among these people of Samaria and then, as now, the story of a revival is always interesting news and spreads rapidly. "The Apostles at Jerusalem heard that Samaria had received the word of God." They, no doubt, received full information concerning the nature of the revival and the kind of preaching which Philip had given them, and when they learned these things the story says, "They sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet He was fallen upon nonc of them : only they were baptized in the name of the Lord Jesus." The story goes on to say that these young converts then received the Holy Spirit.

I do not know how many days or weeks the revival lasted, nor how soon the Apostles at Jerusalem sent down Peter and John to

preach to these converts about the Holy Spirit; nor is it necessary that we should know these things, but the case is clear that Pcter and John followed the preaching of Philip, and its great results, by preaching the Holy Spirit. They no doubt, did then as I am doing now, explained the office work of the Holy Spirit ; quoted the promise of Jesus in that behalf, told them of the Pentecost and of others who had received the Holy Spirit; pointed out to them that it was their privilege, not only to have their sins forgiven, but, to have their bodies indwelt by the Holy Spirit and thus receiving God into their natures, they would be from that time under His immediate and direct control, and would have Him for their teacher, sanctifier and guide.

The story says that they received the Holy Spirit and, as we have pointed out, He was received subsequent to their conversion. It may have been if Philip had preached concerning the Holy Spirit the same as Peter and John did, that these young converts could have received Him when they were converted, but whether this is true or not, here is a clear case where converts soon

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after their conversion, received the Holy Spirit, under the preaching of Peter and John, who went down to Samaria for that purpose.

I strongly advise you to read this story in the Acts of the Apostles, and receive from it your own original conviction, and you will come to the conclusion that what I here say is simply a statement of events as they occurred.

The next remarkable event in the history of the Apostolic Church was the conversion of Saul who afterwards became Paul. This event is narrated in the ninth chapter of the Acts. It is, however, such a familiar story that I need not here reproduce its The facts are in short, that "Saul, details. yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, aud desired of him letters to Damascus to the synagogue, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem." You know the subsequent events, how that on the journey Jesus appeared to Saul and a light from Heaven shone round and about him and Jesus

spake to him saying, "Saul, Saul, why persecutest thou me?" The light and the voice and supernaturalness of the whole thing, seemed to have deprived Saul of his strength and he fell to the earth and cried out in his agony, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." The story further states that Saul, "Trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Saul, blinded by the light, was led by the hand to Damascus and was there three days without sight, and without eating or drinking. Whenever a sinner hears the voice of Jesus and when he cries out, "Lord, what wilt thou have me to do?" and thus intimates his surrender to God, he becomes a converted man. I do not care what the experience may be, or even if there is no experience. God accepts every rebel when he lays down his arms and surrenders. The very moment the sinner turns to God, God turns to him and accepts him, and writes his name in the Lamb's Book of Life, and he

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is then a child of God just as much as he ever will be. Now this story of Saul has all these marks, and it is generally told by preachers who wish to demonstrate the possibility of instant salvation as a result of instant surrender, and I have no doubt at all that Saul passed from death unto life before he regained his feet and was led into the city by his attendants.

The story now goes on to tell about Saul receiving the Holy Spirit, and which can be read by you to much better effect than I can here tell it. I might state, however, that God had in Damascus a certain servant named Ananias, and the Lord told him, in a vision, about Saul being in that city and told him where he was staying and the name of the man with whom he was staying. God told Ananias that Saul was now a praying man, for Ananias had heard about the murderous assaults of Saul, upon the Church of Jesus, and when God told him to go to this man he expresses some doubt about the matter, but the Lord said to him, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."

Ananias then went his way and entered the house where Saul was staying, and putting his hands on him said, "Brother Saul, the Lord, eveu Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." The narrative goes on to state that the scales fell from his eyes, and that he was baptized, and after certain days began to preach Christ in the synagogue, that He is the Son of God, and his preaching was attended with such marked result that the people were amazed.

If it is true that Saul was converted when he surrendered to Jesus on his road to Damascus, then it is evident that Saul, like the other cases mentioned in the Acts of the Apostles, received the Holy Spirit after he was converted. If, on the other hand, he was not actually converted until Ananias visited him, and until he received the Holy Spirit, then Saul would be the solitary instance in the New Testament in which the Holy Spirit was received at the time of conversion. Personally I have no anxiety in this matter and do not wish to press either theory, although it looks to me from the

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story itself that Saul was converted on the road to Damascus, and that the Holy Spirit was received by him in the Pentecostal sense subsequent to that event.

I also refer you to the case of Cornelius, as recorded in the tenth chapter of the Acts of the Apostles, for I think that is another clear case of a man receiving the Holy Spirit while he was a devout worshipper of God and living in harmony with Him. Cornelius was a Roman soldier, and, what we should call in all probability, a General in the Roman army, and the record states concerning him that he was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." This certainly constitutes what we now call a Christian, or a man living in harmony with God and who, therefore, had practically passed through the experience which we now call conversion. This man had a vision in which God spoke words of endearing approbation, saying that his prayers and alms had been acceptable to Him, and in the vision Cornelius was told to send men to Joppa for Peter, and that Peter would impart to him light as to what

he ought to do. Cornelius was obedient to the Heavenly voice and he sent three devout men, two of them being household servants and one a soldier, and they went to Joppa and found where Peter was staying. About the time they arrived at Peter's house, it appears that he was on the housetop praying, and as he prayed he fell into a trance, and saw Heaven opened and a great sheet knit at the four corners, wherein were all manner of fourfooted beasts and creeping things and fowls of the air, and there came a voice to him, saying, "Arise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean," and then God expostulated with him and said, "What God hath cleansed, that call not thou common," and this was done three times, and just as Peter came out of this trance, the men from Cæsarea were at his door inquiring for him. They gave him the message from Cornelius, and told him that their master, the great Roman General, had been instructed by an angel from God to send for him. Now, as you are aware, it was not right, in those days, for a Jew to have any dealings with the Gentiles, but God had

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warned Peter in this vision, that he was not to call anything common or unclean that God had called clean, and so he was prepared for the message of these men, and made all provision to accompany them to Cæsarea to have the interview with Cornelius, the devout centurion.

When Peter came to Cæsarea and saw Cornelius, the latter repeated to him his vision and his instructions to send for him, telling him the striking spiritual experience which he had had, and wound up by saying to Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." It appears that Cornelius had gathered together his devou" friends and the members of his household, to be present at this momentous interview, and then Peter delivered to him his marvellous story about God being no respecter of persons and told him the story of the sending of Jesus to the children of Israel, repeating to him iu substance the gospel story, and while he was delivering this message the narrative states, "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word," and 10

that afterward they were baptized in the name of the Lord.

There were many apparently beside Cornelius, upon whom the Holy Spirit fell, but the inference is that they were all devout persons, and this, therefore, appears to be another clear instance where the Holy Spirit is given to those who are already the children of God.

There is yet another instance to which I will refer before closing this chapter, and it is recorded in the nineteenth chapter of the Acts of the Apostles. It is the case of certain disciples of Jesus whom Paul found at Ephesus, and in a conversation with them he asked them whether they had received the Holy Spirit since they believed, and they answered him, "We have not so much as heard whether there be any Holy Spirit." It appears that these disciples had accepted Jesus and His Gospel, but had been baptized under the baptism of John the Baptist, and they had not heard anything about the Holy Spirit. Paul then told them about Him, and after they were baptized in the name of Jesus he laid his hands upon them, and they received the Holy Spirit.

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There are other cases, in the Acts of the Apostles, of similar purport to those already mentioned and they all seem to bear out the contention that the Holy Spirit, in a Pentecostal sense, is given to people after they first believe, or after they have become the children of God.

We could refer to a great many modern instances of a similar nature, how men after having lived Christian lives, and in many instance preached for years, have received the Holy Spirit, and this experience being as distinct and clear as the experience of their conversion. It must be that Luther and Knox and Wesley and Moody, and similar noted men, received the Holy Spirit after their conversion, because in the case of each of these men there came a crisis in their lives, when they took on new power and realized as they never had done before that they were indwelt of God.

There is one other point, and that is, it would seem to be a mental necessity for the ordinary man to receive the Holy Spirit after conversion. It seems that the mind cannot take in the significance of being indwelt of God, or of being guided by His

Spirit, at the time of conversion, but that after having passed through the new birth and realizing that their sins are forgiven and that they are the children of God, the mind has been broadened, and the faith increased, until it can intelligently grasp the promises concerning the Holy Spirit.

The chief thing, however, is for the Christian to be clear in his mind that the promise of this great experience is for him, and that if he has not received the Holy Spirit it is his privilege to do so right now, and then to enjoy His indwelling and have the assurance that he is being guided and directed, that all necessary power is being given to him, so that he can discharge faithfully and well the duties which devolve upon him.

CHAPTER XLIII.

JOY IN THE HOLY SPIRIT.

The Bible is full of the subject of joy.—Christian joy not dependent upon circumstances.—Christians enduring the greatest afflictions may be filled with joy.—Depression of spirit is a result of forgetting God.—The note of joy in the Spirit-led, is always louder than the note of any earthly sorrow.—The actual belief that God is always with us hrings joy.—Joy a supernatural impartation.—The Holy Spirit in us is a well of satisfaction.—The Spirit as the executive of the Godhead furnishes joy to the Christian's heart.—Sin either conscious or sub-conscious, the cause of sadness and gloom.—It is the Christian's privilege to take the joy of the Lord, as he would take a drink of cool water when he is thirsty.—Constant joy the result of constant faith.—Faith, however, is one thing and realization is another, but they act as cause and effect.

WE have to understand the very heart of Christianity, in order to believe what it teaches concerning joy. Both the Old and New Testaments are full of the subject of joy. It is the unspeakable privilegc, and the blessed duty, of every child of God to be filled with joy, and even to be filled with joy when he is suffering the dcepest distresses and going through the bitterest 469

sorrows. This is, of course, a contradiction in terms to all who do not understand the supernatural power of the Gospel, and have not experienced the power of the Holy Spirit in administering joy to the Christian heart.

No Christian would ever have a heart void of "The joy of the Lord, which is our strength," if he only realized how much the Bible says about this great grace and thus had brought to his mind the rich and precious promises of God.

Worldly people have joy when things go well with them, and when they are drinking the cup of worldly pleasure, but they know nothing of joy when they are in sorrow or distress, but quite the contrary. To be glad when we are sad is an accomplishment known only to those who have formed the habit of walking and talking with God. Indeed Paul says, "And not only so, but we glory in tribulation also," and in another place "Rejoicing in hope, patient in tribulation, continuing instant in prayer," and to cap the climax, he says, "I am exceeding joyful in all our tribulation."

I know of no greater feat of faith than to

be able to rejoice in tribulation and to be glad when everything around us, according to our senses, is calculated to make us sad.

Job states that "Sorrow is turned into joy before Him." That is, I presume, that when we look at our sorrow on the one hand, and to God on the other and see so much in the look of God and His promises, that no matter how great the sorrow may be, it is overshadowed with the glory of our blessings.

Christians are very often depressed in spirit, but they never are so depressed, only when they are not walking in the light of God's presence. Doubt of God's providence: the indulgence of sinful thoughts or words, is a means of a bringing sadness and gloom, but as long as we are enjcying the sense of God's love and favor, there can be nothing but joy.

David had a grip of this truth when he said, "Thou wilt show me the path of life: in *Thy presence* is fulness of joy; at Thy right hand there are pleasures for evermore." Some erroneously think that David referred to Heaven when he spake of the pleasures that are enjoyed at the right hand of God, but that is a mistake. David knew what it

was to live in the presence of God, and to realize that he walked by God's side at His right hand. The Holy Spirit is constantly in attendance upon the faithful, and anoints their eyes to see God and with this realization, with the sense of the immediate presence of God, there is fulness of joy, no matter what the outward circumstances may be.

At the dedication of the second Temple, there was both joy and sorrow. The old men, who remembered the first Temple and its glory, had reason to be sorrowful, when the second Temple was dedicated; while the young men shouted for pure joy and the story says, "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people : for the people shouted with a loud shout, and the noise was heard afar off." The Christian, however, no matter what his sorrows may be, if he is walking in the presence of God, has always ringing in his ears a shout of joy which drowns the shout of weeping. A man may be very sorry for having lost his all of this world's goods, but if at the same time some rich friend promises him twice as much as he has lost, the sorrow,

of course, is eclipsed by the joy. This is a faint illustration of the position a Christian is always in.

So long as God lives; so long as He is our constant companion, and so long as this is realized, then altogether apart from the supernatural impartation of joy, our hearts will be joyful right in the midst of sorrow. To quote David again, he 2005, "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee. O God my God. Why art Thou cast down, O my soul? and why art thou disquieted within me? hope in God." As with David so with us: God is our joy.

The sense of the supernatural in us and around us, of the fact that we are dwelling in love and are heirs of God, that we are His children, is what gives the joy which nothing can disturb.

This is what Jesus talked about to the Samaritan woman, as He sat at Jacob's well. He requested her to give him a drink and she expressed her wonder that He asked a drink of a woman of Samaria, He being a Jew. "Jesus answered and said unto her, If thou knewest the gift of God, and who it

is that saith to thee, Give me to drink; thou wouldest have asked of Him, and he would have given thee living water." And in reply to herfurther remarks, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jesus, of course, was trying to teach this woman how to have constant peace and joy in her heart, without any need of having that peace replenished, and He was telling her of the source of joy, which she could have once and for all in her own heart. He evidently referred to the Holy Spirit, as being this perennial source of joy, for a little further along, in John 7: 37-38, He is reported as saying, "In the last day, that great day of the feast, Jesus stood and cricd, saying, if any man thirst, let him come unto Me, and drink. He that believeth on Me. as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the

Spirit was not yet given; because Jesus was not yet glorified." So it is that God the Spirit, dwelling in our hearts, is the constant source of our joy and peace. He is the source of all our supplies, spiritual and temporal. From Him all blessings come, and so long as we have this source of supply within us and are conscious of that fact, our hearts will be glad and we shall always "Rejoice with joy unspeakable and full of glory."

As intimated before, sin, either conscious, or sub-couscious, is generally the cause of sadness and gloom, for no person can indulge in sin and still have the sense of God's presence. David clearly had this experience when he prayed, "Cast me not away from Thy presence; and take not Thy Holy Spirit from me: Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." He clearly had a sense of sin upon him, which had brought upon him depression and gloom, and knowing the cause of his sadness he prayed to God to be restored to His love and favor, and he knew that this would again bring him back to his old-time joy. Therefore, dear reader,

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if your heart is not bounding with joy; if you are weary and heavy laden and burdened and cast down; if your feet drag wearily, if your heart is leaden and does not respond with thankfulness and joy at the events of God's providences, you may take for granted that "Sin lieth at the door." It may not be any overt act of sin, but it is clearly sin, which has driven your Lord away from you.

Forgetting God as the source of our strength and depending upon our circumstances to bring us peace and joy, is itself a type of sin. The way to do in such circumstances is to think of God and to take on the joy of the Lord which is our strength. Just like one would go to a cool spring for a drink of water on 1 hot summer day, so think of the Lord and take from Him the cup brimming full of joy, which He holds in His hands, and drink it and be glad in your heart. Then learn how to constantly practice this faith act, and your depression of spirits and gloom will all be things of the past, and your life will be one grand song of praise and triumph. Just try this recipe for joy and gladness. If while you are reading these wor's you are not glad in God,

but feel dull and depressed, and if you have not been living in conscious sin, then just reach out the hand of faith and take the cup of joy, which God is offering to you, and drink it. To do this by faith, thank God for the joy even before the joy thrills your nerves, because just as surely as you ask Him for it, and believe He is giving it, and just as surely as you reach out the hand of faith for it, the joy will be yours. Faith is one thing and realization is another, and the faith always precedes the realization, although it may not sometimes be more than a fraction of a second; while at other times a greater period may elapse between one and the other.

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CHAPTER XLIV.

MORE ABOUT JOY IN THE HOLY SPIRIT.

Joy stands for every satisfied experience in the soul.-The proud and the haughty cannot expect to have joy .- "The meek, also, shall increase their joy in the Lord."---"Blessed are the poor in spirit."-Sensual pleasures destructive of Christian joy .- Eating and drinking, for the mere pleasure, is destructive alike to bedily and soul health .- Oue who depende npon sensuous pleasures cannot have the joy of God.-One may even use the Bible, and the most precious means of grace, as a barrier to the joy of the Lord.-We should avoid dwelling upon the horrible in human life and think of the beantiful.-Telling our troubles and fishing for human sympathy shuts out the joy of God.-We have a right in the face of impending ruin to be joyful .- Jesus gave His disciples practical lessons in the duty of joy, when the shadow of the cross was npon Him.-His is a copiable example.-Jesus said, "Blessed are ye when men shall hate you leap for iov."

THE subject of joy is so important, for the Bible is so full of it, and being one of our chief needs, it seems necessary to devote another chapter to its consideration.

In many respects, and for all practical purposes, joy stands for peace, gladness, 478

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satisfaction, rest of soul, happiness, and even hope or blissful anticipation. Each of these words, doubtless, has a shade of meaning all its own, but joy is such a strong Scriptural word, and expresses so much, that if we once learn the happy secret of keeping the joy of God in our hearts all the other spiritual blessings, by whatever name known, will be ours.

Spiritual or perpetual joy is just as much a Divine impartation as is the forgiveness of sins, or as the gift of the Holy Spirit There are, however, certain Himself. human conditions which have to be met before this, or any other spiritual blessing, can be imparted to us, for God is a God of These conditions for obtaining the law. joy of the Lord, are not stated in the Bible categorically, but they can be clearly inferred. For example, the proud and the haughty cannot expect to have the joy of the Lord. If we encourage pride in our heart, or life ; if we seek to appear to others different from what we are; if we have improper ambitions; if we desire to shine more brightly than others, or if we are jealous of the success of others, we cannot expect to

have the joy of God. Isaiah says, "The meek, also, shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel"; and further on he says, "The Spirit of the Lord God is upon me, because He hath anointed me to preach good tidings unto the meek." The haughty, the high-minded, and the proud, may not hope to be sustained by the joy of the Lord, as the one state of heart is contrary to the other. "Blessed are the poor in spirit for theirs is the kingdom of Heaven," and "The kingdom of Heaven is joy in the Holy Spirit."

Then sensual pleasures are destructive of Christian joy. People who are given to appetite, or who cat and drink more than the body needs for its proper sustenance, and who do it for sensual reasons or in order to have the appetite tickled, cannot expect to know the sweets of the joy of God. Eating and drinking for the mere animal pleasure is destructive of bodily health; but more destructive to soul health. It pampers the animal and dwarfs the spiritual. In short, it is the sin of gluttony in which no person can indulge and at the same time have the

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joy of God in his soul. Christian joy is spiritual aud does not harmonize with animal or sensual joys, hence persons who seek unduly the pleasure of appetite, or of worldly amusement, are indulging in a species of idolatry which makes it impossible for them to worship God with their whole hearts, or to receive from Him the joy which they may Paul says, "The kingdom of God crave. is not meat and drink, but righteousness and peace and joy in the Holy Spirit," and he exhorts us "Let us therefore follow after the things which make for peace." The spiritual in all the ages have found antagonism between the flesh and the spirit. God has given us certain appetites and desires which have legitimate uses but when these are depended upon and used for real soul comfort, they are unduly gratified, as they are then used to accomplish a purpose that God did not intend, and the result is, that the body is injured and the soul debauched. One cannot hope to increase his spiritual joys by eating or drinking, or by the gratification of any fleshly desire, or by worldly pleasure of any kind. Alas! I fear the majority of professed Christians try it, and

that is the reason there is so little known of the joy of God in the soul.

Faith in God is the source of Christian joy, and it cannot be obtained in any other way. God will not divide the honor even with any of His good creatures, much less with anything that is sensual or of an evil nature.

There is even a way to use and depend upon the legitimate spiritual means of grace, which is really a source of idolatry. God is a jealous God and He wants all our love, and desires to educate us to trust only in Him and if we put the most spiritual means in place of Him, it defeats the very purpose these were meant to serve and makes the soul lean. We must recognize His presence with us at all times, believe His promises, depend wholly upon Him, and we shall not lack the highest type of joy which the Bible speaks of. Paul prays for the Romans, "Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit." The key-note of the Scriptures, concerning joy, is faith in the Holy Spirit. He is the

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fountain-head of joy: He is the administrator of this great gift, and we receive it from Him as we walk with Him and exercise faith in this behalf.

Then we must get into the habit of believing that all things work together for our good ; that God permits nothing to take place in our lives, but that which is for our highest good. If we cultivate a habit of regretting, or repining, or grumbling, ever so faintly, we thereby mar the peace of our souls by thus discounting the promises of God. We must practise our faith, for faith which is not practised is really no faith, or at most only a seeming faith. We believe that God is good; that He is our Father; that He supervises all things; that He is "Too wise to err and too good to be unkind," and that whatever happens to us, His children, is either permitted or sent by Him, and that it is all prompted by love and for our highest interests. Now, if we do not practise this faith, we really go back upon God, and, therefore, we cannot expect that He will, under such circumstances, give us His joy. This is the doctrine which James preaches, for he says, " My

brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." These verses contain the philosophy of holy living, one of the chief features of which is to be filled with constant joy. We are to "Count it all joy"; even our enemies, our friends, our losses and our gains; when circumstances smile upon us and when they frown; when friends please us aud when they displease us; in fact, we are to count everything that happens to us as joy, and this sort of faith in God is always honored with the joy of the Holy Spirit, for great peace have they that love God's law and nothing shall offend them.

It is not well to allow our minds to dwell upon horrible things, or unpleasant circumstances. The reading of the details of tragedies in human life, or great calamities; reading of murders, and filling our minds with the exposure of political corruption,

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and crimes with which the daily papers are filled, is something which should be avoided, if we would get the real joy of living. It is hard to draw a line as to how much of these things we ought to read, nor do I attempt to do such a thing, but experience has proved the unwisdom of allowing our minds to dwell, more than is absolutely necessary, upon the dark aspects of life, but on the contrary, we should make a practice of thinking upon the glad things, looking upon the best phases of humanity and in enjoying God's beautiful world, cultivating the habit generally of thinking about, and speaking about, pleasant and agreeable things.

Another bancful habit, which many people practise, is in telling about their troubles; dwelling upon their aches aud pains with a desire, perhaps unconscious, for pity or sympathy, or to pose as heroes of suffering. Talking of our aches and pains and losses, when they are real, is a sure way to increase all these afflictions. Each time you tell your troubles you increase them. Each time you expatiate upon your pains and sicknesses, these maladies

are increased. One sure way to cure a great many of our so-called ills, is by not seeing them ourselves, much less reproducing them in our talk to others. Nine-tenths of our real troubles yield to the mental attitude here suggested. We should seek to get our mind off these troubles, and to think about our pleasures and blessings and gracious opportunities. This may appear to be a human way to increase our joys, but it is really a Divine way, or at least a human-divine way, for it is one of the laws of God and all God's laws are Divine.

The habit of looking sad, of having a frown upon our face, of speaking short, or being cross, no matter what the provocation, is a way to drive the joy of God out of our own soul, and drive other souls to the Devil. We should cultivate *the habit* of good feeling, of cheerful faces, and of speaking kindly to everybody. One needs to practise this more particularly in the family, and perhaps at the table, during the meal hour. People who love one another, and are the most intimate one with the other, often think that they have a right to speak unkind things one to another, that

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they would not dream of speaking to strangers and they thus irritate themselves and their loved ones. No person whe thus acts can expect, at the same time, to have the joy of God in his soul.

To talk about the bad qualities of people, who are absent, is another sure way to drive away joy. Except when it is absolutely necessary we should not speak of the bad qualities of the absent, even when they are true, much less when we are only repeating hearsay, or giving expression to mere suspicion. On the contrary, we should cultivate the habit of saying good things about the absent, of repeating all the good things we have heard of them, and of giving expression to things which we have reason to hope according to the prompting of a loving heart. These are some of the never failing human means of bringing about the Divine joy in our hearts.

Above all things, as before intimated, we should, even in the face of impending ruin, be joyful. This is what Jesus did, and He is our example. If you will again read the familiar account in John's Gospel, of the events that happened just prior to the cru-

cifixion of Jesus, you will see a wonderful demonstration of this. Starting with the thirteenth chapter and ending with the seventeenth, you will see that Jesus, with the shadow of the cross upon Him was full of joy. From a human standpoint He was now in a condition to receive comfort from His disciples, but instead of that it was His part to comfort them. His chief anxiety appeared to be to comfort their hearts and to give them joy, for the story says, John 13:1, "Having loved His own which were in the world, He loved them unto the end," and after having had supper with them. He gave them an object lessou in service one to the other, by washing their feet, and telling them that as He had been their servant, so they should serve one another in love. Remember while He was giving this lesson in practical service one for another He was right up to the cross, for its shadow was now resting right upon Him.

After He had told Judas to go and do quickly the diabolical work which he intended to do, He said to His disciples: "Now is the Son of man glorified, and God is glorified in Him." His heart was full of rapture,

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instead of repining and being filled with dread of what was going to happen. He urged them, "Let not your heart be troubled : ye believe in God, believe also in Me." They may well have used these words to Him, for He was in the position to be troubled and not they; for He was going to His cross, but instead of receiving comfort He gave it. He said, "I will not leave you comfortless, I will come to you," and further on, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." Then listen to these words from a man who was just about to be nailed to the cross, and was being betrayed by one whom He had trusted: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Who is this that is speaking of joy, surrounded by the deepest gloom, and under the saddest and most sorrowful circumstances in which a man ever found himself? It is Jesus, the son of God, our Saviour and our example, who right then was filled with joy, and was endeavoring to impart that joy to His dispirited band of disciples. Then

read his wonderful prayer, which takes up the entire seventeenth chapter of John. It is full of soul rapture, of faith in God, and of desire for the blessing of God, to rest upon His little band, which He is now about to leave. There is no word of doubt or gloom in this wonderful prayer. It is full of faith, and hope, and joy, and of loving desire, with no word of anxiety in it for Himself.

Jesus is our example in this matter, for if He was filled with joy, at such a time, we too, by the power of God, can have like precious faith, when we are face to face with the greatest possible calamities, when the shadow of our cross is upon us. Jesus knew, of course, that the cross was the short cut to the glory, and that the pain and the agony were only preliminary steps to the eternal joy and the rapture which were to follow. But as in His case, so in ours, all sorrow, all so-called calamity, all pain, are simply necessary steps to glory and immortality and Troubles are not an end in eternal life. They are simply means to an themselves. end, for they are always forerunners of blessings. Now if we bear these things in mind, they are the effectual human elements

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which allow God to sustain us with His unutterable and unquenchable joy.

That the doctrine here taught may not be thought to be extravagant, let me quote what Jesus said, "Blessed are ye, when men shall hate you, aud when they shall separate you from their company, and shall reproach you, aud cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy : for, behold, your reward is great in Heaven." Here is at once a command to be joyful, and the promise of joy under the most adverse circumstauces. In fact, the Christian never has any reason to be sad, but always has a reason to be glad. It is true that we need to see things with the eye of faith, in order to realize this, but the necessary faith is always imparted to those whose hearts are loyal to God. I cannot refrain from quoting one verse from Isaiah in this connection and with which to close this chapter: "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."

CHAPTER XLV.

THE PEACE OF GOD.

Peace, a state of quiet or tranquillity.-Repose of soul.-Joy a more exultant feeling than peace.-Peace presides in the centre of the soul.-Peace a result of faith in God.-Peace divinely imparted .- The great work of Jesus was to bring sace.-The first thing said about Jesus was that He was to bring peace.-One of the last things said by Jesus was that He left His peace with them .- The ultimate human object of Paul's preaching was peace .- Paul opened most of his epistles with the salutation of peace.-Christian peace not a mere philosophic state of mind .-- God is the embodiment of peace .-- Peace is the Christian's birthright.-Peace possible under the most painful condition.-See the cases of Stephen and Paul and Silas .- It is God's witness to the soul that all is well .- Obedience to God necessary for peace .- Righteousness and peace go together .- There is no peace to the wicked.

THE two foregoing chapters are on the subject of joy, and the theme is so vital, that its discussion could be continued at much greater length with profit; I, therefore, propose in this chapter to speak of the kindred experience called peace. A glance at an unabridged concordance, under the words "joy" or "peace," will show you the $\frac{492}{492}$

large amount of space devoted to these two subjects in the Scriptures. These words are often used in the Bible to express practically the same state of mind, but very often, they are used to express different degrees of the same thing, or in their strict etymological sense. The dictionaries define peace as a state of quiet or tranquillity; freedom from disturbance and agitation, and to represent calm and quietness of mind, or repose of soul. The word also represents spiritual content, divinely imparted, and in this sense it is used by Paul in Phil. 4: 7. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Some of the synonyms of the word peace are contentment, quietness, tranquillity and repose of soul.

The meaning of the word joy, when it is used in its strict sense, appears to be a more exultant feeling than peace, represented more by the word gladness, or pleasure, or exhilaration. It is an exultant feeling of pleasurable emotion or delight. It appears to be a feeling which lies nearer the surface than peace, and makes a livelier demonstra-

tion in the feelings, or sympathies, and perhaps causes more of an outward glad demonstration.

I shall, however, use the word peace, and speak of the experience, just as it appears to me to mean when used in the Bible, and without regard to its strict or technical meaning. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed upon Thee, because he trusteth in Thee," and the writer of the 119th Psalm says, "Great peace have they which love Thy law: and nothing shall offend them," and there is a whole body of Scripture to the same purport.

There is one thing which impresses the student of the Scriptures, in investigating this subject of peace, and that is that it is generally spoken of as a Divine impartation, although it is sometimes used in its philosophical or human sense. One thing is certain, that no mere man can produce in himself "The Peace of God which passeth all understanding." It will not come to him at the bidding of philosophy, or as the result of his own mere will-power, and can only be received, and retained, by the mind being poised upon God. Perhaps one reason why Christian people enjoy so little of the experience of peace, is because they do not always recognize the fact that it is grace Divinely imparted, and by not looking to God, and exercising faith for this necessary experience, they do not constantly enjoy it.

The great work of Jesus, so far as this life is concerned, was to obtain peace for His followers. You will find this thought made prominent from the beginning until the end of the ministry of Jesus.

Indeed, this was the song of the angels when, on the fields of Bethlehem, they announced His birth to the shepherds. Their song was, as described by Luke, "Glory to God in the highest, and on earth peace." According to the glad announcement of these angels the two purposes of Jesus' coming, were to enhance the glory of God and to bring peace upon the earth. The song of peace, then, is the salutatory of the life of Jesus, as every Christian knows; peace was also the valedictory as pronounced by Jesus Himself. We read in that immortal fourteenth chapter of St. John's Gospel, "Peace I leave with you, my peace I give

unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." These, as you know, are among the very last words of Jesus upon the earth before His crucifixion, for it is a part of that memorable address which He delivered to His disciples prior to His agony and arrest in the garden of Gethsemane.

It is worthy of more than passing notice, that the first thing announced concerning the life of Jesus was that He came with a message of peace to the earth, and one of the last things which He said, was that He left his peace with the dear ones whom He left behind to carry on his work.

Then I call attention to the fact that one great object of Paul's preaching, was to bring peace to the hearts of his hearers. I think I have never heard, or read, this phase of Paul's preaching emphasized in proportion to the prominence which it is given in Paul's Epistles. It is a remarkable fact that he opens almost every one of his letters, or epistles, with a declaration concerning the peace of God, the peace of Jesus, or the peace of the Gospel. I shall be glad if you

will, while reading these words, take your Bible and open it at the beginning of each of Paul's epistles. See Rom. 1:7, and you will find his opening salutation to the Christians at Rome. "Grace to you and peace from God our Father and the Lord Jesus Christ." Then if you will turn to 1st Cor. 1:3 you will read the very same salutation and prayer for the Corinthians. It is also repeated in the second epistle to the Corinthians, and practically repeated, with perhaps a change of a word, in the Epistle to the Galatians, and the same salutation and prayer is written by Paul in the opening verse of each epistle except that to Timothy. I think it is the fact, that no desire is expressed by him so often, as that the peace of God should take possession of the hearts and minds of the disciples of Jesus, who were under his care.

Nor does Paul confine himself, in mentioning this great experience of peace, to his salutations to the Churches, but we find the theme running all through his epistles, and forming one of the chief thoughts that the great Apostle had in his mind, and making one of the richest experiences which, he

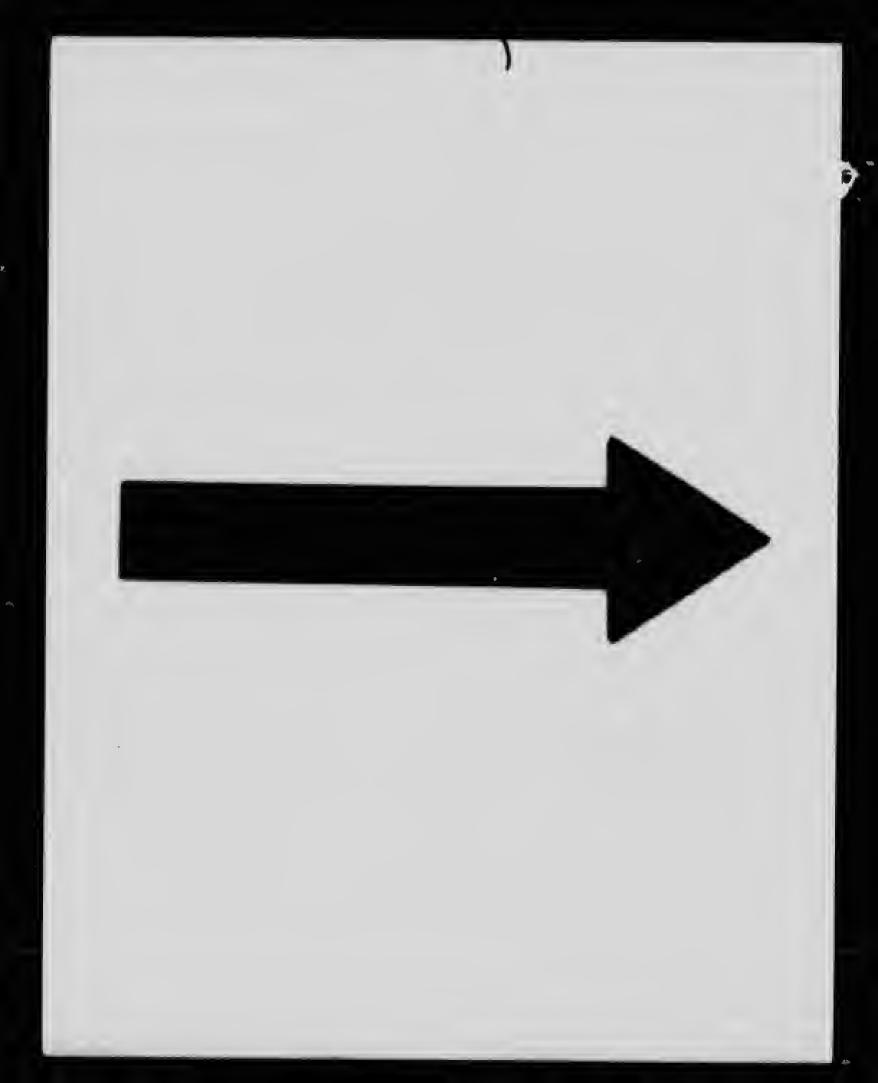
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told the people, was theirs to enjoy as a result of becoming followers of the Lord Jesus Christ. In Rom. 5 : 1; we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here it is made to appear that the greatest blessing, which comes to the Christian as a result of his faith in God, is the peace of God, and this is the meaning of the passage quoted previously from Phil. 4: 7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

In fact Paul makes it very clear, through his epistles, that having the peace of God in our hearts constantly, is not only our high privilege, but that it is the sum total of the blessings imparted to those who are followers of God, and who trust in Jesus for their eternal salvation. In Col. 3:15, we read, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful."

What has been hinted at before, is worth stating here specifically, that the Christian's peace here spoken of is in reality God's peace. It is not a mere human or philosoph-

ical state of mind, but it is the very peace of God imparted to the human soul. It is the Divine tranquillity and restfulness given to all those that put their trust in Him. God's peace, of course, is never disturbed. He, understanding the working of his own laws, and knowing that everything is working out for good, and will be the means of creating happiness for His creatures, is never disturbed by intermediate occurrences. No matter what the disturbances may be in nature; whether earthquakes, or famine, or pestilence; no matter what may be the commotion upon earth, between individuals or nations; He understands that all these things are simply means to an end, and that end is the bringing about of more happiness in the universe. Hence, knowing what the final result will be, God is never perturbed in His mind as we are, who can only see what looks like calamity, and cannot see what such a calamity will result in. God, therefore, has perpetually the perfect peace of which the Bible speaks, and it is this Divine quality, this undisturbed poise and rest of soul, which he imparts to all those who put their trust in Him.



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Whether God is creating other worlds in the universe, or destroying them, and whether He is doing this directly or indirectly by His laws, which He must of necessity constantly superintend, He knows that all these things will inevitably work out for the accomplishment of His great purpose, and that is in filling His boundless universe with happy creatures. It is true that God takes us through pain, in order to reach pleasure, and makes it necessary for us to fight in order to conquer, and to work in order to achieve the object of our work, but the goal or the ultimate and certain result is happiness. When, therefore, we have the Divine knowledge, "That all things work together for our good," and understand that defeat is only another name for success, and that pain is only a temporary manifestation of pleasure, we can then enter into the experience, and enjoy the peace of God, which, though it passeth all human understanding, is an experience that all enjoy who are really spiritual.

It may be said with truth that this peace is the Christian's legacy. It is in the will of our Father. It is one of our birthright

possessions. It is that experience that we can enter into according to the will and plan of our Heavenly Father. It is also true, that this peace is possible, under the most painful and trying human conditions, as may be seen by looking at the experience of those who have enjoyed it. Take only two sample instances; that of Stephen, when he was being stoned to death, and of Paul and Silas, when they were in the Philippian jail with their feet fast in the stocks; and these are but sample experiences of tens of thousands of men and women, who have enjoyed the peace of God in their hearts. Please read the record concerning Stephen, in Acts 7:54-60, and then you will marvel at the possibility of a man suffering as Stephen did, and yet enjoying the exultation of soul which he manifested. While his tormentors were full of anger, and were suffering the torments of murderous hatred, Stephen, "Being full of the Holy Spirit, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Bchold, I see the Heavens opened, and the Son of man standing on the right hand of God," and

while they were stoning him to death and he was suffering the necessary physical torture of such a horrible death, he was " Calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." It is, of conrse, quite beyond human unders nding how a man could be in such a pe .ceful condition under such circumstances, and it can only be explained by the fact, that God imparted to Stephen His own peace and he was, therefore, sustained supernaturally. In fact, one may say that God administered the Divine anæsthesia of peace to Stephen, so that its wonderful power either prevented the pain from manifesting itself, or imparted the grace of peace in such measure that it counterbalanced the pain.

The discovery of anæsthetics is one of the greatest discoveries of the nineteenth century, and has brought one of the greatest blessings to suffering humanity. Through this surgical operations can be performed with safety, which were always before thought to be necessarily fatal, and by this the most serious operations can be performed without the patient being conscious of any pain. With certain qualifications, one may aptly call the peace of God a Divine anæsthesia, for while this peace does not take away consciousness, as in the case of physical anæsthesia, it does either destroy the hurt of our troubles, or more than counterbalances them, so that our hearts are made glad and trustful, even when going through the greatest possible trials.

It may be well, also, to refresh your memory by looking up the record of the case of Paul and Silas to which I have referred. See Acts 16:22-28. Here is the case of these two men, whose backs had been striped and lacerated, and who then were thrust into the inner prison, and had their feet made fast in the stocks, and at midnight, they prayed and sang praises unto God. The result was, a great commotion among the prisoners, and, the keeper of the prison awaking from his sleep, drew his sword to slay himself, thinking the prisoners had gone, but Paul prevented him from doing so. The point of this reference is in the fact, that under these painful cir-

cumstances and at the dreary hour of midnight, in a loathsome prison, with their feet fast in the stocks, that men could sing praises to God. It can only be explained on the assumption, that God came to their rescue and administered to them His peace, which not only kept their hearts from being depressed, but gave them "Songs in the night."

It appears, from a number of Scripture promises, that God keeps His children supplied with His own peace. I may be permitted to repeat the passage of Scripture used before, "Thou wilt *keep* him in perfect peace whose mind is stayed on Thee." I take this to be a promise of the same kind as a bank, which upon certain conditions, promises to keep its clients supplied with money; or it may be illustrated from the practice of our government, keeping its ambassadors at foreign courts supplied with the necessary funds to pay their salaries, and provide for the expenses of their offices.

Peace may be called the Christian's working capital. He caunot perform his duties, or please God, without this necessary commodity. We may be sure that God will keep us with a plentiful supply of His peace, if we comply with His reasonable conditions. If our minds are poised, or stayed upon Him, then His peace will constantly flow into our hearts.

God's peace in the soul may said to be God's witness to the soul that all is well. It states that the past is well; that all our sins, of whatever nature or degree, have been forgiven us, and that God will make all the past of our life work for our present and future good. It means that the very mistakes of the past, will give us a background of experience which will be helpful to us for the future, and that what the Devil meant for our hurt, God will turn to our help.

The peace of God in the soul is an evidence that the present is well; that so far as the present moment is concerned, there is nothing to be desired; that from the Divine standpoint we are in the position we ought to be in, and are enjoying the blessings which we onght to be enjoying; that we have the degree of popularity, the degree of success, and the amount of worldly goods that we ought to have at this present mo-

ment, in order to make us well pleasing to God and to enable us to perform every duty in life in the best possible way.

The peace of God is the evidence that all is now well, and it saves us from repining as to what we might have been, or how different things could have been, if we had acted differently, or how much better our position would be at the present if others had acted differently. The peace of God is the witness to our souls, no matter what may be our environment, that we are now sustained and environed in a way that our happiness will be conserved and that His purposes will be fulfilled in us.

The peace of God, in our souls, is also the evidence that the future will be well; that to-morrow will be better than to-day, and that it is always better further on. The peace of God at this stage is always acrompanied with the grace of hope, which is "As an anchor to the soul, both sure and steadfast." With this peace there is no evil foreboding, no expectation of future calamity, or looking to the future with anxions thought.

As stated before, the condition for enjoy-

ing this peace is to have our minds stayed on God. Our thoughts must be upon Him; our expectations based upon Him, our imagination must revel in the fulfilment of God's promises. In other words, the peace of God is for the person who has forever abandoned a life of sin and has dedicated himself to the service of God.

In this connection it is a fact to be noted that the Scripture references to this experience of peace, are generally associated with obedience to God or righteousness. Psalm 85: 10 states, "Mercy and truth are met together; righteonsness and peace have kissed each other." Here it is seen, that righteousness is associated with peace, and that there can be no peace in the heart which is not righteous. In fact the Bible distinctly states, "There is no peace, saith my God, to the wicked," and the passage quoted before in another connection, Psalm 119:165 states, "Great pcace have they which love Thy law: and nothing shall offend them." Here the same truth is brought out, that love and observance of God's law are necessary if we would enjoy the peace of God in our hearts. We have

the statement in Prov. 3:1-2, "My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and pcace, shall they add to thee." Here the same basal truth is referred to, that the peace of God always dwells in the hearts of those who keep the commandments of God. The same thought is developed in Prov. 3:17, "Her ways are ways of pleasantness, and all her paths arc peace." The writer here is speaking of wisdom's ways, and wisdom's ways mean the fcar of the Lord, and the fear of the Lord means to depart from evil.

It is wonderful what agreement there is among the various writers in the Bible on this subject, for writing hundreds of years apart and under different circumstances, they all agree. Isaiah has written a great many gems of truth, which are very blessed for devotional purposes, and many of them have reference to the gift of peace and its connection with righteousness. See Isaiah 32:17, and we have the beautiful words, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." From

this it would appear that F = ce is the necessary experience of those up work righteousness, and in the forty-eighth chapter and the eighteenth verse of the same prophecy, we read, "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." Here the prophet is lamenting the sins of the people, and their captivity in Babylon, and iu the verse I have quoted, he shows by inference that all their troubles, national and personal, were a result of breaking God's commandments, for if they had only kept His commandments then their peace would have been as a river.

This, of course, is just as true to-day, as in that day, and it is the experience of all those who have made any attempt to serve God. In Isaiah 54:13, we have these suggestive words, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." That is, those that take teaching frc 1 God, as a result, have the peace of God in their hearts. In the next chapter and twelfth verse we read, "For ye shall go out with joy, and be led

forth with peace: the mountains and the hills shall break forth before you into singiug, and all the trees of the field shall clap their hands." While this is highly figurative language, yet the figure is not too strong to illustrate the glorious fact, that the peace of God makes glad the heart of all the loyal children of God.

The same essential connection, which exists between righteousness and peace, is also brought out in the New Testament Scriptures, and of this we will quote two sample passages from Paul. In Rom. 8:6, we read, "For to be carnally minded is death; but to be spiritually minded is life and peace." Here the standard is somewhat raised above the Old Testament standard of keeping God's commandments, as a condition for enjoying peace. It is not a bare morality which is here specified in order to enjoy the peace of God, but it is the spiritual mind that is sustained with this peace. A spiritual person is one who banks upon the unseen and the eternal God, whose conversation is in Heaven and who takes more stock in eternity than he does in time, and such a person always has life and peace. This

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same truth is developed in Rom. 14:17, "For the kingdom of God is not meat and drink; but righteonsness, and peace, and joy in the Holy Spirit."

We have thus seen, from the "Law and the testimony," that the blessing of God's peace is always imparted to those who love Him and keep His commandments, and that there is no peace to the wicked. It may seem to be a hard condition, but it is only seeming, for God's laws are not grievous, but i yous, and in keeping of them there is great ward, and the weakest of God's loyal children may be as sure of having the perpetual blessing of peace in His heart as is the strongest.

CHAPTER XLVI.

THE CHOICE OF A CALLING.

Life an important trust. -No step of life's journey can he retraced .- A deed done is done forever. - We learn hy experience.-Some mistakes are inevitable, others are avoidable and hlameworthy .-- God's guidance the only remedy against avoidable mistakes .- " The steps of a good man are ordered hy the Lord."-The guidance of God is most spectacular in life's great crises.-The choice of a calling in life is an important matter.-Parents must assume the responsibility for their children.-Should teach children to seek guidance from God.-Parents and children have a right to trust God in choosing a calling .- God has a special work for each individual .-- God has a plan and a purpose in each life .- As God planned Solomon's Temple in advance; so each human life is planned.-It is our privilege to find out God's plan for us.-Should be Divinely called to any trade or profession .- God expects us to use our reason, but He presides in the reason.

LIFE is a very important trust, and to know how to administer it to the best advantage, requires great wisdom. We assume the responsibility for the first time, and are, therefore, without experience; we live this life but once, so that we cannot go back to

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correct mistakes, for no step of the journey can be retraced. When a deed has been done, it cannot be recalled, when a word has been said, it is said forever.

God has so arranged that we have to learn by experience, and, therefore, we are as sure to make mistakes, as we are in possession of life, and that its responsibilities are upon us. But there are mistakes and mistakes, the one kind being innocent and inevitable, and which rarely, if ever, work any injury either to ourselves or others, but on the contrary to good to all concerned, and the other kind, being avoidable and blameworthy, and which are generally attended with more or less disaster.

While it is doubtless true, that mistakes which are attended with evil consequences are avoidable, there is only one way to avoid them, and that is by putting ourselves absolutely in the hands of God, and trusting in His Holy Spirit to keep us from committing them. There is no way to interpret either the Old or the New Testament on any other assumption, and we may confidently rest in the promises of God in this behalf. It is good to constantly remind our-13

selves that, "The steps of a good man are ordered by the Lord," and "In all thy ways acknowledge Him, and He shall direct thy paths," and the words of Jesus, "The Holy Spirit shall teach you all things." In each step of the journey of life we are attended by God, and our affairs are being looked after by Almighty wisdom, and directed by infinite love.

The guidance of God, however, is more spectacular or prominent, in life's great crises. There are events, in every human life, that are fraught with the gravest consequences, and upon their decision much depends. A wrong step here is often irretrievable, and what a comfort it is that God will not permit us to take such a step, but will infallibly lead us into the right path, if we are trusting in and serving Him.

The choice of a calling in life, for ourselves, and for our children, is one of the first matters, as it is also a very important matter, to settle. For the most part, parents have to assume the responsibility of choosing in this vital matter for their children, but it is well, also, to put the responsibility upon the one for whom the choice is being made,

or at least, get him to share it. He should be taught specifically, that God will direct in this all-important choice, and that the choosing will not be a matter of guess, or chance, or haphazard, and that when it is made, it will be the work for which he is fitted and intended. Do not have any doubt yourself in the final outcome, and then you will not show any. God may make it very clear, to your mind, what the calling should be, so that it will become a real conviction; but He may not do it this way, and may leave the matter open and to be finally settled by circumstances, otherwise called providence. But you have a right, and your child has a right, to be assured that in some way, God will cause the correct thing to be done.

There are certain things which we can take for granted, in the consideration of this subject, and which are generally overlooked, or not known by Christian people. The first is that God has a special work for each individual to do and a particular place to occupy. It cannot be that God brings a human soul into the world without a plan and a purpose. Jesus estimated a single

soul, as of more value than the whole material world, and who would say that God did not have a special purpose, in the creation of the world? No person builds the most insignificant house without a plan to build to, and a purpose after it is built, but a human soul is of more value than many One may draw on the whole analhouses. ogy of nature for evidence that God must, in the very nature of things, have a plan and purpose for the life of each human beiug. Jesus said that the very hairs of our heads are numbered, indicating thereby the priceless value which He places upou each ouc of us.

The Temple of Solomon is a very fitting illustration of God's ideal temple of humanity, and for aught I know to the contrary, may be intended by Him so to be. How was that Temple built? God imparted His plans to David and Solomon, and directed that the timbers should be hewn and shaped in the woods, so that each piece would fit into its place in the building, without any further shaping; and each stone was to be cut to its size and shape in the quarry. From the plan, and detailed

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drawings, the size and shape of each stone could be learned and then, I presume, each piece was numbered to compare with the corresponding number of the plan. All this was done so accurately, that the record states, "And the house, when it was in building, was of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." Each stone, in this Temple, was made for its specific place, and God's plan for it was for that place, and no other, and if any stone had been put into the wrong place, it would have spoiled the harmony of the Temple and thwarted God's purpose.

The comparison is obvious, for we are God's temple, we are His workmanship. The Church of God is compared to a temple by Paul, which he states, is "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building fitly framed together groweth into a holy temple in the Lord." I reason that, just as Jesus was planned by God to be the chief corner stone, so, each of His children is meant for

certain other stones, in His temple, and that they are numbered and fitted for certain specific places, and by further analogy, I conclude that from the way God planned Solomon's Temple, having each stone cut for its specific place, so God has planned a specific place for each individual in the temple of humanity.

If this is so, and who dare deny it, then it is both our duty and privilege to find out for ourselves, and our children, the places for which God has meant us, and not thrust ourselves into places for which we were not planned and therefore are not fitted. There is no need to blunder here, and it is nothing short of criminal to do so, as the consequences are so momentous. Nothing short of certainty, the cert inty of faith, should satisfy us. We have a right to ask our Father for specific and definite guidance, and assurance, in so vital a matter, and the joy of it all is, that He has as specifically promised to give the guidance we need.

What a blessing it is, what a rest from worry and care, that we may be certain as to our own calling in life, and that of our children; for parents are responsible, not only for themselves, but also for their children in this thing.

The entire Christian Church is agreed, that no person ought to take upon himself the work and office of the ministry without a special call thereto, or without a sure conviction that he is meant by God for that holy calling. In this universal agreement, the present writer heartily concurs, for it is a serious thing to be in such an important office, without being called thereto by God, for it certainly means failure; whereas the same man would, or could, have been a success, if he had found out the position for which God planned and fitted him. But the pity is, there is not the same universal agreement that a man should be just as sure he is called to be a physician, a lawyer, a merchant, or a mechanic. We need not compare the importance of one position with another, but we may say that every position in life is of vital importance and is fraught with eternal consequences. Personally, it is as important for a man to know that he is called to be a physician, for example, as that he is called to be a minister. The work may, or may not, be as important, but

that is not the question to be settled, the allimportant question is as to the work to which God has called him and for which he is best fitted.

A man should have a Divine call to any trade or profession, before committing himself to it, and parents should be equally clear as to God's plans for their children. Life and its great duties are of too much importance to be undertaken as a venture, or an experiment.

It is no trouble to fill the position we are fitted for, and if a young man gets into the position God has for him he certainly will be adapted to it. Fish swim, birds fly, and all animals breathe, without trying; they do it even without learning how, and men may almost as easily, and quite as naturally, do what God has intended them for and delight in their occupation.

Those who obey God and submit to be ordained by Him to their life's work never fail. Nature is one grand success and never fails. One can risk his life upon the return of night and day, spring, summer, autumn and winter. The earth never fails to bring forth her fruit. Every animal can be depended upon to be true to its nature, and all the laws of God unerringly answer the purposes for which they were made, and this is also true of every human being whose life is directed and controlled by God.

It is clearly, and unmistakably, in the covenant of God that the Holy Spirit will guide in this matter, if He is trusted for such guidance. There need be no uncertainty or fear, and to be true to the light He gives will work out in after life with satisfaction. If the record is true, and if Jesus spake truly, then the Holy Spirit may be trusted to guide in this and in all life's crises with unerring certainty.

In a former chapter it was pointed out, that the majority of men did not make a signal success in their callings and that a large proportion were signal failures; now doubtless one reason for this is, that they are square pegs in round holes, and round pegs in square holes, and therefore do not fit. If every true man were in the position for which God meant him, and fitted him, he would always be a success.

Look at this matter, of the choice of a

calling in life, from another standpoint, and we shall still see that we need the clear guidance of God in order to select the right one. Suppose the present contention, that God has a specific work to do, and a specific position for each person to occupy in life, is not correct; and that God has made the matter contingent upon choice and circumstances, then let us see what would follow.

In this case it would be simply a matter of circumstances, fitness, liking and probable success, and we are left with all the trades and professions to choose from. Human reason cau do much to help us here, aud God expects us to use all our own powers, in solving any of life's problems. We would not, for example, put a boy with a puny body to learn a trade which required great muscular strength; nor would we put a boy to the study of music, as a profession, who had no ear for music. We would not dream of offering a boy for the ministry who was tongue-tied or had any incurable impediment in his speech; and so we may extend the list of supposed conditions, and circumstances, which would be factors in

our choice; but even when we have :sed all our wisdom and selected a calling, for which we think we or our boy may be fitted, we find that there are a dozen callings for which, so far as we can judge, we are equally fitted, and we still have to settle the momentons question upon which so much depends!

There is only one Being in the universe, who knows with certainty the calling to which we are adapted more than to any other, and that Being is God. He also, doubtless, has in His mind the calling which He prefers we should select. Is He not our Father, and does He not desire our success, and will He not tell us what His selection is? There is, of course, only one answer to this question, and it is our great privilege to have imparted to us the wisdom necessary to select the calling in life, for our child, or for ourselves, for which He knows we are the best fitted, and which He prefers we should select.

How simple this all is, and how easily we could put it into practice if we actually believed the words of Jesus; and how important it is that we stir up in ourselves, a

working faith in the truths of the Bible, to which we as Christians nominally assent. Recting the Holy Spirit as Jesus meant, and walking in Him, will settle this and every other important problem to the joy and satisfaction of our hearts.

CHAPTER XLVII.

CHOOSING A LIFE-PARTNER.

The choice of a life-partner a vital nistter.-Some ought not to marry .- Jesus and Paul never married .- Paul's advice concerning marrying .- A man who ought to marry should look to God for guidance in choosing his wife .--God knows the womsn best adapted to him.-Should not marry an unconverted person.-A marriage not sanctioned in Heaven is not marriage .- Perfect marital love not possible between a Christian and a sinner .-- No true comradeship in such an alliance.-A Christian with sn unconverted wife cannot have a Christian home.-The case of John Wesley .- A woman who cannot be his intimate friend should not be the wife of a Christian .-- A Christian should not choose an unconverted woman for the mounce of his children .- Protestants and Roman Catholics should not intermarry .- Marrying for money is legalized adultery .-Christians often choose their wives and consult God afterwards .- Unhappy homes the result of such marriages .-Should not be governed by blind impulse misnamed love.

WE considered in the last chapter the important question of the choice of a calling in life, and while it is a most important question, it is but a sample of many others which we have to settle, all of them grave and important, but some of them of the

most vital nature, and we will now proceed to consider another of these questions.

The choice of a wife or of a husband is one of the most vital matters which most people have to decide, and on no question do we more need the guidance of God. Many a life has been wrecked through making a mistake here and much avoidable misery has been brought about. I trust that God will guide us in our study.

To save confusion and much changing of nouns and pronouns and mixing of genders I will, for the most part, consider the subject from the standpoint of the man choosing a wife; but, with exceptions that will be obvious, all our reasoning will be applicable to the choosing of a husband also. A woman has certainly the same right, duty and responsibility, in choosing a husband, as a man has in choosing a wife, notwithstanding the fact that by our customs in this matter she has to do it negatively.

A Christian man has the privilege of being guided by the Holy Spirit in all things, great and small, and for him to do anything, or make any decision, without either the conscious or subconscious guid-

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ance of God, is to fall from grace and therefore to bring on himself spiritual darkness. Privilege in this connection involves duty, for to do things by our own unaided reasoning is to disobey God, Who commands us to "Trust in the Lord with all thine heart, and lean not unto thine own understanding." But to choose a wife without clear light from God is to court disaster and commit sin.

But a truly Christian man will be glad to know that God promises to direct him in the choice of a wife and will fully trust Him for a wise and happy choice. Solomon says, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," and further he states, "A prudent wife is from the Lord," and James says, "If any of you lack wisdom let him ask of God and it shall be given to him."

Now, with the consciousness of Divine guidance, a man has a right to look for a wife and to use his best judgment in finding her, and to be as careful in his choice as if the entire matter depended upon him.

It is assumed that a man who is looking

for a wife ought to marry, for it must be understood that some men, like some women, ought not to marry. Jesus, for example, never married, neither did Paul, and many another has abstained, or at least rcfrained, from marrying for other reasons as well as for similar reasons that influenced Jesus and Paul. If a man can do his Godgiven work better without a wife, or if he is physically unfitted for marriage, or if he has some hereditary disease he ought not to marry. A good deal of ridicule has been heaped upon Paul, even by those who teach the inerrancy of the Bible, because of his advice concerning marrying, which a deeper and more spiritual insight into the Apostle's words, would have prevented.

But as soon as a man has reached the conviction that he ought to marry, he has a right to look to God and to expect Him to lead him to choose the right person for his wife.

It must be admitted that God knows the woman who would make him the best wife, even if we could not go so far as to say, that God has already a wife selected for him. Perhaps the two statements really amount to the same thing, for if God has a woman in His mind picked out from all the rest, who would make him a better wife than any other woman, does this really not amount to the conclusion that God has a wife selected for him? Be this as it may, it is clearly his privilege to look out for his wife with the assurance that God is also looking out for him, and that he will certainly find the woman which God has, or may select.

There are some prudential considerations by which such a Christian will be guided. He will not marry an unconverted person. Religion is such an all-embracing and vital matter, that it should be put first in importance, in seeking either a husband or a wife. There can be no real marriage that is not sanctioned in Heaven, and no marriage is so sanctioned when the parties are not blended into one. If their love is not all comprehensive of each other then there is no real union. But perfect marital love is not possible, between a follower of Christ and one who rejects Him, and as a result their souls are not united or blended in one. They are divided in the beginning of things, 14

and in the first essential of love; for God is love, and there can be no union in the heart of God between two such persons, for one of them does not dwell there.

It cannot be said that two such persons may not love one another in a certain sense, nor that their love may not be to them very precious, nor that they may not be kind one to another, but it must be said that there is no real blending of their souls, as they are not united in the very essence of wedlock, which is in the love of God.

Nor can there be any true fellowship or comradeship in such a marriage, for, "Can two walk together except they be agreed ? " To a Christian, religion is all and in all. In it he finds his chief joy and to it he devotes his chief thought and conversation. But if there is no fellowship in this, the chief thing and joy of his heart, what is left him in his companion, with which he can have fellowship? Very little indeed, and there can be no real fellowship nor can they be pleasurable company the one for the other; but on the other hand their company will be irksome and a bore the one to the other. The most that an unconverted wife can be to a

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Christian man is to be his housekeeper and the mother of his children, but a companion, or comrade, she never can be.

Right to this point, of lack of comradeship, I will quote the Bible, for it says in substance the same thing, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" These are words of wisdom to which all persons, seeking to be married, may well give heed. There is overwhelming evidence that the marriage of the converted with the unconverted has been attended with much unhappiness, and the Christian had better live and die single, rather than be a party to such a marriage.

Christian women have often married unconverted men, under the fond delusion that they would win them to Christ after they were married. The rule is, that if they cannot be won before marriage, they are very much less likely to be won afterward; and, alas! very few of them are. If a young man cannot be induced by an earnest Christian young woman, to give his heart

to God, under the psychological conditions that exist before marriage, it is almost certain that she will fail to do so afterwards, and to make the attempt is great folly, even if no stronger word should be used.

Great as the calamity is, for a Christian woman to marry an unconverted man, it is a still greater calamity for a Christiau man to marry an unconverted woman.

He certainly will not be able to have a Christian home; for the wife makes, at least, nine tenths of the home, and his home, therefore, will be what she makes it, and she can only make it out of what she is herself. She may be a model housekeeper and have every other quality of a good home-maker, so far as material things are concerned, but she cannot create the spiritual atmosphere which makes a Christian home.

How unspeakably sad it is, for a husband to be driven outside of his own home for Christian fellowship and for that communion of heart with heart, which is so necessary for Christian life and happiness, and which can only be enjoyed between those who have like precious faith! A Christian man's wife who is not fitted to be his heart to heart companion and friend, whose soul does not blend with his in spiritual union and fellowship, creates a sorry home atmosphere, and the husband is often driven to seek such congenial atmosphere outside of his home.

A Christian man needs a congenial friend, as much as he needs a wife, but an unconverted wife cannot be such a friend, while she, not recognizing this, wonders that her husband is not satisfied with her company and that he seeks fellowship elsewhere. This often results in much domestic infelicity, and it is no wonder. Cases of such ill-mated unions are, alas ! quite numer-A notable example of such union is ous. the case of John Wesley, for he married a woman who was not a Christian, to his great His wife was not, of course, a sorrow. congenial companion, and could not make a happy home for him, but on the contrary, rade the home very unhappy and practically drove him to seek his home elsewhere.

A large part of the trouble which Mrs. Wesley caused her husband was on account of

her ill-founded jealousy of other women, with whom he was associated in Christian work. In most cases these women were either distinguished for their spiritual or intellectual attainments, or for the active part they took in the great evangelism in which he was engaged. Most of his association with the women of whom his wife was jealous was, no doubt, necessary in order to the effectual fulfilling of his mission, but this did not prevent the insane jealousy of the wounded and angry wife, nor did it prevent the tongue of scandal from wagging.

But all John Wesley's friendships with Christian women, cannot be accounted for from the necessities of his work; some of them were, no doubt, the result of other necessities, equally noble, equally pure, and which would work out ends just as righteous—the necessities of friendship and of spiritual fellowship.

A woman who cannot fill the place of an intimate friend, and who has no spiritual affinity with a man, should never be chosen by him for a wife. It is as natural as breathing, for a Christian man to need some person to whom he can show his innermost soul,

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and to crave a human friend, with whom he can share his joys, and to whom he can unburden his sorrows. A Christian whose wife is of this sort is a happy man, with a happy home, but a Christian joined to an unbeliever for a wife is, alas! a subject for our deepest sympathy.

Another evil, of a Christian man marrying an unconverted woman, is the fact that he selects an unbeliever for the mother of his children, and chooses for them a non-Christian home training. This is a serious matter, for experience has proved that, in most cases, the children become religiously like their mother, rather than like their father.

The pre-natal maternal influence, and a mother's training, are the factors most to be reckoned with in producing religious character in children. It is not said that an earnest and wise Christian father, may not modify these influences, but in most instances he fails to do so.

The moral of all this is, for Christian men and women not to marry unconverted persons, because such marriages are almost always ill-mated alliances, and generally result in lifelong misery.

Another ill-mated marriage is that between a Protestant and a Catholic. The evils of such a marriage are so well known that I have only to call attention to the matter for you to see its importance.

When such a marriage is between a nominal Protestant and a nominal Catholic, the resultant evils are great enough; but when both persons are devoted to their respective faiths, the evil is increased many fold. There may be solitary exceptions to this rule, but I have never met or heard of them. It is not said, far from it, that a Catholic may not be a good Christian, but the two systems are so widely apart in their conceptions of life and duty, in so far as the Church is concerned, that there can be no unity between a husband of one faith and a wife of the other.

When there is intermarrying between two persons of different Protestant churches, if care is not taken before the event, it often results in much trouble. It is a most unscemly thing, for example, to see the wife going to one church, and the husband to another, and to see the same thing happening with the children of such a union. There should be an agreement beforehand, that they will both attend the same church after marriage, and if this eannot be brought about, the strong probability is that the parties are not sufficiently one in spirit, to make such a union happy or advisable and it had better not be entered into.

To marry for money is, of course, only legalized adultery; to marry merely for a home or for other similar convenience is to commit the same sin. What, for example, is the difference, in the moral quality of the aet, to enter into a union for life for a money consideration, or to enter into a temporary union for the same consideration? The latter is recognized by all as a vile relation, but in the nature of the ease where does it differ from the former? That a marriage ceremony has been performed, and the outward forms of laws have been observed, does not change one iota the moral quality of the act. A thing essentially or morally wrong, never changes its nature by any human legal process.

To marry for money, or for a similar consideration, is an immoral relation, and such a union cannot but be wretched and

attended with the sorriest of consequences. That such marriages are tolerated by society simply shows how degenerate so-called society is, and how little the sacredness of the nuptial relation is realized.

There are many other prudential considerations that could be referred to, which should govern a man in the choice of a wife, but most of them will be obvious to one who will take time to think, and who will consult God, and ask for His guidance, in advance of having made up his mind on the question to be settled. Those that have been referred to are important, and worthy of the consideration of all concerned, but they are only suggestive of the great and vital interests that are at stake, and the questions that are to be settled before entering into the marriage relation.

It has been said that most peop... do not use their judgment in getting married, and that "love," like justice, "is blind," and that even Christian men select their wives first, and consult God afterward. If this is true to any considerable extent, it is an unspeakable calamity, and it, at the same time, accounts for the fact that there are so many

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ill-mated marriages and consequent unhappy homes.

There is no relation in life so sacred and vital as the marriage relation, and to go it blind here is a high crime. To be governed by a mere impulse, misnamed love, or be influenced by blind passion, or controlled by a sordid desire, or any other motive other than a clear spiritual conviction, and real union of soul to sonl, is unworthy a Christian and taking a step into marital misery from which there is but little hope of escape.

As we have before stated, no man should enter the ministry of the Gospel, without a distinct Divine call thereto, and it is equally true that no man should enter into the marriage relation without the distinct conviction that God has ealled him thereto, and that Hc has sent him the woman with whom he is to unite.

If Christians would only take God into these matters, as it is their clear duty and privilege, the marriage relation and the homes founded upon it would be ideal, and be fitting emblems and foretastes of the home in Heaven.

There is no more vital question discussed in this book, and none that has a more intimate relation to the extension of Christ's kingdom upon the earth, and it is, in its essence, of the very heart of Christianity.

CHAPTER XLVIII.

JESUS A BUSINESS GUIDE.

Dividing duties into secular and religious a grave evil.-To obey God in one department is as well-pleasing to Him as in the other .- A man has a right to expect God to guide him in his husiness .- Jesus directed Simon where he could get a good catch of fish .- Simon had toiled all night and caught nothing, but oheying Jesus turned failure into success.-A Christian business man in a similar condition has a right to similar guidance.-Another incident in the life of Jesus after His resurrection .- The disciples had fished all night without success.-Jesus appeared in the morning and directed them where to get a plentiful catch. -God knows where we can sell our labor or our merchandise.-God is interested in our temporal success.-God anxious to impart all necessary husiness guidance .-Success is sure to those who follow God .-- God directs the man in business who is attending to his business,-God often permits toiling nights without any catch.

A GRAVE practical evil has resulted, by Christian people dividing the duties of life into secular and religious. There really is no such division, so far as God is concerned, and none such should be observed.

That there are duties and privileges of different kinds is obvious, but that one duty

has any more moral or religious significance than the other, in its essential essence, is a mistake. More may depend upon the observance of one duty than another, but this does not change the moral nature of the duty.

To disobey God in any so-called secular matter, is just as grave a sin as to disobey Him in a so-called religious matter, and to obey God in one department in life is just as well-pleasing to Him, as obedience in any other department.

God is just as much interested in our temporal affairs as He is in spiritual affairs, because in the last analysis they are all one and the same. A man, for example, in business has the same right to expect God to direct him in the conduct of that business, as he has to expect God to direct him in matters pertaining to the salvation of It goes without saying that the his soul. latter is of more importance than the former, but they are both matters in which the Christian is interested and go to make up his life. There will, I suppose, be no formal objection to that proposition, but I fear that the great majority do not practise the

theory, which they will formally admit to be true. I do not think that the average Christian business man realizes that God is the owner of his business, as well as of him, and that God has a real interest in its success.

There are two or three incidents in the life of Jesus, which are very suggestive in this connection, and to have some Scripture basis upon which to build the doctrine of this chapter I will refer you to two such incidents. The one is in Luke 5: 4-9, where we have the story of Jesus telling Simon to launch his fishing vessel out into the deep, and to let down his nets for a draught of fishes. Simon objected that they had toiled all night and caught nothing, and by inference said that there was but little chance to catch any fish, but at the command of Jesus he would do as he was bidden. So he moved the ship out a little way into the deep, and let down his nets as Jesus told him, and caught such a great multitude of fishes that the nets began to break. They had taken so many that they had to summon another ship to their help, and both ships were so full they were in danger of sinking. I have never heard this

passage commented upon from a business standpoint, for it is generally spiritualized, but one must see that it is a very beautiful business incident. Simon was a fisherman, who had been meeting failure, and Jesus told him how he could turn his failure into success and by following the instructions of Jesus, even against his own judgment, he had, as we would say in business these days, a good stroke of luck.

Many a Christian business man has been similarly situated. All his efforts have failed. He has been getting more experience and less money. His business ventures have all turned out unfortunately, but by getting the mind of God and obeying His commands, all this has been changed and his so-called ill luck has been turned into good luck, and his failure into success.

Another similar incident is recorded in John 21:6. This incident happened after the resurrection of Jesus and before His ascension. The disciples, who were fishermen, had returned to their occupation after Jesus had been crucified, and on this particular morning they were on the sea of Tiberias fishing, but they had toiled all ŝS

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night and caught nothing. In the morning Jesus stood on the shore and inquired how they were doing, and they told Him about their lack of success. They did not, at that time, know who it was speaking to them, but "He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

Here was a company of men pursuing their business without success, and along came Jesus and told them just how success could be secured, and by following His directions business came their way. If this story has any point to it, it is that Jesus is a guide in business matters, as well as in our spiritual affairs.

God certaiuly knows where success is, and no matter whether we have to sell our labor as mechanics, or depend upon our professions as physicians or lawyers, or what not, or whether we are manufacturers or farmers and have to sell our produce, or whether we are merchants, God knows just how we may have success in our various callings. I take it that the Holy Spirit is

now the representative of Jesus and it is His exclusive business to direct us, as Christians, in all life's affairs and we have a right to look to Him for business guidance. Every Christian must see in a moment, that God knows where the business can be found which he may be seeking. He knows just exactly the opportunity which we need to help us in our business. He knows the road where that opportunity can be discovered. He knows all the means that are necessary for us to use to secure that opportunity, and knowing all this it stands to reason that, we being His servants and sons, He will direct us so that we can surely find what we are seeking.

What a comfort it is, to business and professional men when they have toiled all night and taken nothing, or next to nothing, and when they are at their wit's ends to know how to provide for their families, how to pay the bills which are maturing, or how to increase business, that God knows how all this can be accomplished, and that if we ask Him He will surely enlighten us. The Bible is full of promises bearing upon this thought. "If any man lack wisdom, let Him ask God." "In all thy ways acknowledge Him, and He shall direct thy paths." These are two promises among many which may be aids to our faith when seeking business direction from God. Jesus knew that the fish were on the right side of that boat, and told the fishermen so, and that is where they found them.

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But not only does God know where success may be found, but He is also anxious to impart that knowledge to His children. In fact, He is more anxious to do this than we are to receive the knowledge. In the last story referred to, Jesus opened the conversation with the poor fellows who had toiled all night and caught nothing. He called out to them from the shore, "Sirs, have ye aught to eat?" and they answered Him "No," and then He volunteered the advice, and the information, that if they would cast the net on the right side of the boat they would find an abundance of fish. It is worthy of note that they did not even know of the presence of Jesus, much less ask Him to help them out of their dilemma, but He volunteered the information.

It should be a great comfort and help to us, as business and professional men, as mechanics and farmers, to know that God is anxious to impart to us the necessary inspiration and knowledge that we may obtain success in our various callings in life; that, in fact, He is more anxious to help us than we are to be helped. When I say this, I am not unmindful of the fact, that one of our chief problems in life, as Christians, is to be successful in our avocations so that we shall be able to protect our homes, provide for our families, have money enough to support the missionaries and to care for the poor, and to lay something aside for a rainy day. I know quite well, from my own experience and observation, how anxious we all are on these matters, and up to a certain limit very properly so. But it is an unspeakable comfort to know, that as concerned as you or I may be for proper success, that God is more concerned. We may, therefore, be confident that what God knows so thoroughly, and what His loving heart prompts Him to impart to His obedient children, will be imparted in due time, so that we shall not lack the necessary direction in our business and in all the affairs of the present life.

From the above considerations I argue, that success is sure to those who follow God. Success is not a matter of uncertainty, but a matter of confident assurance. It is true that our faith may often be tried, as it often is, but it is also true that "The trial of our faith is more precious than gold," and that, this very trial of our faith is but one of the means of helping us to achieve the success which God has so generously planned for ns.

It must be that when God sets a child of His any given task, it can be done. It must be that God never misdirects any of His children, and that when we are in the business to which God has called us, or in which He has placed us by His providence, and when we are obeying Him, that we are fully competent in every way to fill the position and to discharge its duties with success, and thus receive the reward that comes from obedience to Him in business affairs.

You will note that when Jesus directed these fishermen to cast their net "On the

right side of the ship," saying they would find fish there, that there was no hesitation or doubt either in His manner or voice. He did not tell them to try an experiment; He did not say you might let down your nets and see whether there are some fish there or not. He told them definitely, "Cast the net on the right side of the ship and ye shall find." What a comfort it is, that when God says the fishes are there, we may always depend that they are there.

Many a business and professional man has proved this to the joy of his heart, to the strengthening of his faith and to the increase of his business. What a tower of strength it is to us in our business problems, to take them to God with the certain knowledge that He knows how they may be solved and with the assurance that He will, in the best possible way, impart that knowledge to us, and then to come away from our audience with God with the certainty that He is looking after our affairs and that in due time the knowledge which seems so necessary will be given to us.

It is a glad fact that God knows nothing of failure and that, if our affairs are directed by Him, we too shall be kept from any such calamity. But, in order to have success, God's directions must be minutely obeyed. Jesus told these fishermen to cast their net "On the *right* side of the ship." Now if they had cast the net on the left side of the ship, or at her stern, or bow, the chances are the fishes would not have been found. Much, therefore, depends upon following God's directions and obeying the business advice which He gives us with minuteness.

There are a great many temptations in business and professional life to vary God's directions, thinking that thereby we may have success, but such a variance from God's plans is always attended with failure. For the most part, when we go contrary to God, we defeat our business purposes, and when this is not the result, then we surely defeat the great purposes of life to which business is but one of the means.

There are a number of scriptural illustrations to prove this point. Take the case of the overthrow of Jericho, for example, and note how minute the directions were. The Lord told Joshua to compass the city with his men of war and with seven priests with

rams' horns, once each day for six days, and the seventh day, carrying the ark with them, they were to go around the city seven times, and when going around the seventh time they were to blow a long blast with the rams' horns, and at that sound, all the people were to shout and the wall of the city was to fall down flat, and then every man should rush upon and capture the city. These instructions were obeyed, and the city was captured according to God's arrangement, but I take it for granted that if the Lord's instructions had not been followed that the attempt to capture the city would have been a failure.

The case of Gideon, in overcoming the vast army of the Midianites, is another example of the importance of following the Lord's directions if the desired results are to be accomplished. Gideon had thirty-two thousand men, but God told him, by one test and another, to reduce the men to three hundred, and that with the three hundred he should put to rout the Midianitish hordes. This was a great trial, no doubt, to Gideon's faith, but he did just as God had told him and his victory was complete. Had he

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attempted to fight this battle in any other way than according to God's directions he would, no doubt, have failed; but following God's plans, which from the worldly-wise man's standpoint were very foolish plans, he succeeded in most completely defeating the enemy.

Hence if business men follow God's directions they too will always have success. It is often found that failure consists in some little thing; some little defect in finding out God's instructions; some deviation from the path of right and duty; some such slight neglect often brings defeat. To find out and correct these mistakes, and to get in line with God, means to turn failure into success. No Christian man, however, can hope to make a true success of his business except by following the direction which God so freely gives.

This incident, of our Lord directing these fishermen, also suggests that God can only effectually direct the man in business who is attending to his business. These fishermen were working at their calling, and while thus engaged Jesus directed them. Men who neglect their occupations, and are

running after other things, and are not on the spot in looking after their legitimate callings, cannot expect to be directed by God; but when a man gives his business his thought, and his bodily presence, aud devotes to it his very best ability, such a man is in a position where God can direct him.

A great many failures are a result of men neglecting the one thing to which they have been called, and in dividiug their energies when they ought to concentrate them. Asa rule God calls a man to do one thing, and it is well for us to observe this rule. We must be sure we are right, then go ahead, and stick to our calling no matter what may happen. To doubt as to whether we are in our right business or not; to think we would be more successful in some other occupation; to allow our minds to wander and not to concentrate them upon the work in hand, is a sure way to place our minds in a psychological condition in which God cannot impart the inspiration, or convey the directions, which He could if our minds were fully occupied with the work to which He has called us. These fishermen were

at their post, doing their best, and were in just the position in their boats, with their fishing tackle, where Jesus could direct them as to where they could retrieve their business losses.

While God plans for success for fishermen, and all other men, who are following their providential callings, yet He often permits toiling nights without any catch. Christian men who earn their living by the sweat of their brow are often out of work. Sickness and family trouble come to most of us. Business is often very poor. Bad crops often attend the farmer's very best efforts, and it often seems that there is no hope for our succeeding. All our plans apparently have been defeated, and do as we will, bad luck, so-called, attends our efforts. I presume it is not true to say that all men pass through the experience of having toiled all night and caught nothing, but I think it is true that most men do.

These fishermen were a sorry lot on that eventful morning: they had worked hard, and toiled through the livelong night and had not caught a single fish; from all appearances it looked as though they would

have to go without breakfast, for, in answer to Jesus' question, they said they did not have anything to eat. But just at the most hopeless moment, when their hearts were failing them as their efforts had failed, Jesus came to them, and lo! the darkness was turned into light, the failure was eclipsed by the most unexpected success. Jesus came to them in the very nick of time.

This experience has been repeated countless numbers of times by Christian men. God does allow toiling nights without any catch, but when we have received the blessings which always follow such experiences, He finally comes to our rescue so as to give us the visible success which is necessary. "Sorrow may continue for a night, but joy cometh in the morning."

The Lord often hides Himself from His children, but it is always for a loving purpose. The Lord does permit what looks like failure to business men, but to the faithful it is always a provision for final success. I have seen an athlete, in trying to make a high jump, step backwards, preparatory to taking a more successful leap upward, and so it is, that when we have great things to accomplish, God often lets us take a few steps backward in order to a greater momentum forward. Indeed Jesus Himself lost in order to win. He died in order to live, and all along the path of human endeavor we see this principle, that there is no exaltation without suffering.

There is a saying, that "The darkest hour is just before day," but whether this is so or not, literally, it is often so figuratively and in the experience of business mcn. To work hard and conscientiously; to use one's best efforts, to put forth the wisest plans of which we are capable, and then to have them apparently fail is a great trial; yet this is what God often permits to happen, but if we stay at our post, and do our best, and are not thrown off the path of duty and rectitude, though the night may have been long, and our hearts almost failed us, the morning will surely come when we shall hear the voice of Jesus on the shore, "Cast the net on the right side of the ship, and ye shall find," and then our nets will be filled with a multitude of fishes and the success which had eluded us so long will be ours to enjoy.

CHAPTER XLIX.

THE STRENUOUS LIFE.

The strenuous life not God's ideal life .- Jesus is our example in the matter of rest .- Notwithstanding the work which pressed Him He took frequent periods of rest.-Our marvellous progress has increased the strenuous life .--Our great speed in travelling creates a desire to travel faster .- The sewing machine has really increased the work of women.-The vastly increased product of our factories creates a fever for more .- Our progress has increased our anxiety .- Progress in conveyance of thought .- Receiving and writing letters has become a perfect mania.-Increased facilities for writing has created more work .- The discovery of telegraphy .-- Submarine cables.-The telephone. -Wireless telegraphy .- All these things great blessings, but have increased the fever of strenuosity .- Methods of travel.-Labor-saving machinery.-Business is rushed more than ever.-Christian life and work is often a rush. -Most people attempt too much.

THERE never was a time in the history of the world when life was more strenuous than it is at the present. The rush of things and the anxiety to accomplish more, never so pressed humanity as now.

This is true in all departments of human thought and activity, but instead of this state of things being considered a bane, it

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is in most quarters considered a blessing. The man who can accomplish two days' work in one day is a hero, and those who work the hardest, and carry most of the hurdens of life, are held up as examples to their fellows, and the strenuous life has become to be a synonym tor all that is great and good.

It is true that there is a lot to accomplish, no matter from what standpoint the activities of life may be viewed, and it does seem necessary to strain every nerve, to rise up early in the morning, and work until late at night in order to accomplish as much as possible so as to overtake the work. Public conscience is so educated that men, who are bearing the heat and hurden of the day and are in the forefront of the world's work. are not satisfied unless they are working very hard, and straining every nerve, to do the very utmost that can be done. I venture to say that such a condition is more a hane thau a hlessing, and that it is not the ideal Christian life.

Jesus is the ideal man, and the only man, after whom we can with safety pattern. He certainly, to say the least, had as much work before Him as any of us, no matter what

our cares or responsibilities may be, and just see how He acted in the matter of rest. So far as His public work was concerned, He had but three short years in which to accomplish it, and notwithstanding the fact that He accomplished a great deal, it is still true that He lived a restful life compared with successful men in these days. He not only preached the doctrine of rest and freedom from care and anxiety, but He practised that life Himself.

There are numerous instances, in connection with the life of Jesus, where we may see the truth of this observation. We frequently find Him retiring for long periods for personal rest and prayer, as well as frequently retiring with His disciples to take needed rest. Notwithstanding the clamor of the multitude, and the multitudinous cases of need that surrounded Him, and the vast work which He had to accomplish, He took frequent periods of A sample case may be found in Mark rest. 6:31-32. "And he said unto them, come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately." Jesus and His disciples had been greatly pressed with work, but a great deal more work awaited them than had already been accomplished, but notwithstanding the greatness of the unaccomplished work, Jesus saw that it was necessary for Himself and His disciples to rest, so He determined to leave the work and to go off into a desert place, where He would be out of reach of the pressing multitudes, and where both He aud His disciples could recuperate and rest.

At one time we read of Jesus comfortably sleeping upon a pillow, in a ship which was in a violent storm and being tossed upon the crest of the waves and in danger of being engulfed, but as the ship was in the care of others, whose business it was to sail it, He took the opportunity to rest, although His disciples marvelled at Him resting under such circumstances. He was the only man in the ship who was asleep and they roused Him with the rebuke, "Master, carest thou not that we perish?"

The two instances given above, are but samples of the practice of Jesus in the matter

of rest, and they are examples for all time, and more particularly for us in this age of rush, and for the strenuous life which most of us are living.

Our very progress as a people, instead of being a great spiritual blessing, as it well might be, has become a means of unrest and a feverish anxiety to accomplish the impossible. The possibilities of vastly increased speed in travelling, for example, instead of making us restful and contented, simply create a craving for travelling faster. The person who can now travel to his destination in a day, is very often less satisfied with the time he has made, than his father was when it took two weeks to accomplish the same journey, and indeed the travelling of seven hundred miles or more in a day of twentyfour hours, appears to the ordinary traveller, under modern conditions, a shorter journey than travelling fifty miles before railways were invented. The increased speed, and the increased distance travelled, not only does not bring about a corresponding spirit of thankfulness and restfulness, but creates a fever for accomplishing more, to which people were strangers in the olden time.

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The same reasoning applies to the amount of work accomplished in these days. A woman with a sewing machine can do more work in a day, to speak mildly, than ten women could before the sewing machine was invented. But a day's work now seems to give less restfulness and satisfaction than did a day's work in that time. An ordinary manufactory of one hundred men, in almost any line of industry, can to-day, with modern machinery, accomplish more than the same number of men would accomplish in one month, before machinery and labor-saving devices were invented. Now if this increased product brought increased rest, and increased pleasure, it would indeed be a blessing; but instead of this, the wonderful progress made seems to create a spirit of restlessness, and a desire to accomplish more, which was unknown to our fathers, say two generations ago.

This strenuous life appears to be increasing in its intensity, in the exact ratio, as modern inventions make it possible to accomplish more work in a given length of time.

The student of the marvellous progress

made during the nineteenth century cannot fail to observe the truthfuluess of the fact here stated. I have spent a good part of my time, during the last five years, in planning and editing an encyclopædic work in twenty-six volumes, entitled "The Library of Modern Progress," and as this progress has been noted, with its results, it has been made equally clear that instead of this vast advance reducing anxiety and hard work, it has simply increased the possibilities of working harder, and has produced what is known as the strenuous life.

It may perhaps shed light upon the present theme, to take a short survey of the progress which has been made during the past one hundred years. If we confine our observation to only three lines of progress, it will be found typical of all the vast progress which has been made by mankind, in the period referred to. Take the matter of conveyance of thought, as an illustration, and see what ξ advances have been made. In the beginning of the history of mankind, and for a long time after, the only way to send messages from one place to another was by sending them personally;

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and by voice, or gesture, these messages had to be imparted to the messenger, and he in turn would have to convey them, in the same manner, to the person for whom they were intended. Then came the invention or discovery of writing, and this made a distinct epoch in the advancement of humanity. It was then possible to send written messages to our friends at a distance, but even then they had to be carried by a private messenger, for it was many centuries before anything approaching what we call a post-office, was in existence. Up to the eighteenth century the only way of carrying letters by the mail methods which then existed, was on horseback, although during the same century came the mail coaches, but the carrying of letters by these coaches was not very much of an improvement upon the old-time method of sending them by runners, or on horseback. Even when England and Europe had reached this stage of progress, the writing of letters was confined to a few, because the great majority could not write, and even the favored ones who could write found the cost was so great to send letters, that but few were written.

It was not until 1840, that Rowland Hill persuaded the British Parliament to adopt his bill for penny postage for one-half ounce letters, the postage increasing with the weight of the letter. Even with this vast improvement, foreign postage was still almost prohibitive, and it is within the memory of living adult persons that foreign, as well as domestic postage has been reduced so that it has become an attraction to the masses.

Now, it may be asked, what are the results of all this great improvement? Has it made the people work any less hard? Has it created a spirit of restfulness and satisfaction? On the contrary, it must be confessed that it has created more work and created a greater fever to write and receive letters. It is almost a mania, in the average family, to receive and write letters, so that the post-office revenue from letters, with our very small postage, is a thousand times greater than it used to be, in the olden days, when the postage rate was so dear that letter-writing was a luxury, or a necessity as the case might be, of the rich. It is a strange coincidence that about the same time penny postage came into force telegraphy was discovered. This created another revolution in the conveyance of thought. I think it was in the year 1837, when the first electric telegraph was established, and this method for the conveyance of thought practically annihilated time aud space, so far as inland communication was concerned. But in the olden time, before telegraphy was discovered, people got along very well and were much more restful than we are to-day, when we can flash our thoughts thousands of miles in a few seconds.

Then came the laying of the first submarine cable betweeu Calais and Dover. This took place in 1851, and in 1856 the laying of the first Atlantic cable was commenced. A cable, two thonsand five hundred miles long, was laid from Ireland to Newfoundland, and while this cable was broken soon after, it was demonstrated that messages could be flashed its full length; other cables have since been laid, and have now become so common, that a cablegram from America to Enrope, is a much more common occurrence and attracts much less

attention, than writing and mailing a letter one hundred years ago.

Then came the unexpected and marvellous invention of the telephone in the city of Brantford, where I am now writing, that gave to the world a simple means for the conveyance of thought, by actual conversation, between person and person in the same town, and between city and city, which would not be believed possible, even forty years ago.

Then came the marvellous discovery of wireless telegraphy, which while yet in its infancy, has accomplished marvels, so that now it is possible for one friend to communicate his thoughts to another friend, from the land to a ship on the broad Atlantic ocean.

It is gladly and thankfully admitted, that all this wonderful development, in the matter of sending messages or communicating thought, is, when properly used, an unspeakable blessing, and if our self-restraint, and self-possession, and reliance upon God had made similar progress, it need not have been anything but a blessing, but whatever else may be said about the matter, it is patent to all, that instead of this vast progress making life more restful and less strenuous, it has had the very contrary effect.

Another department in which great progress has been made, during the past one hundred years, is in our methods of travel. In the opening years of the nincteenth century wheeled velicles were of very rare occurrence. They were confined, for the most part, to the stage coach and the war chariot, and the best methods of private locomotion was on foot or on horseback. To be sure there was the stage coach, but that was not any more expeditious than horseback, although it was a great convenience to the public.

It was not until 1825 that steam power had been applied to any kind of public locomotion, and indeed the power of steam had not been discovered very many years at that time. Then followed the application of steam to ocean travel, until now railways, like a network, cover every country in Europe and America, and steamboats bestud the oceans of the world as thickly as the stars bestud the heavens.

No person can overestimate the great advantage which wheeled vehicles and the application of steam to them, and our modern railroads, have been to mankind, and the same remark is true with regard to the application of steam to ocean travel. To cross the Atlantic in six weeks, by the old method of sailing, was a very expeditious trip, but to-day the same journey can be accomplished in less than five days and with vastly more comfort. But what has been the effect, of all this great improvement in our methods of travel, upon our spirit of restfulness and contentment? It cannot be said that it has been favorable, but on the contrary, that it has created a spirit of unrest, and to-day the desire for travel has become almost a mania with a very large section for the community. Travelling is so cheap that mechanics to-day travel greater distances than rich men could afford to do in the olden days.

In further illustration of my theme I will call your attention to the vast progress made in labor-saving machinery. I need not go into details, but you can think of the wondrous progress made in agricultural machinery; thrashing machines, reapers and mowers, and the thousand and one other inventions, which make it possible for one mau to farm successfully a larger farm than ten men could before this labor-saving machinery was invented. Think of the improvement in steam engines, of the invention of the printing press, the sewing machine, the typewriter and the multitudinous other labor-saving devices with which we are all familiar. It is surely within the truth to say that one man with this labor-saving machinery can accomplish more than six men could before its invention.

I again ask what the result of all this has been upon the restfulness of the age in which we live? Has it brought us any nearer to the acceptance of the loving invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"? Has it increased or dccreased our patience? Has it made us work any less hard? Has it made life in any sense less strenuous? I am afraid we must conclude, that all these wonderful improvements and all this vast progress, have had the result of creating a fever to do more than

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can be done, and a spirit of unrestfulness, with a morbid desire to increase the present speed. Our lunatic asylums are being filled up, suicides are much more numerous to the thousand of the population, and men strain at their burdens more than they ever did before. I am not a pessimist, I would not turn back the clock if I could. I take it that all this wonderful progress is simply God working in humanity, enabling us to discover the wonderful potentialities which He has created in nature and which have awaited the discovery of men who have had the eyes to see them. But while this is true, so long as men stay away from God, and do not think more of eternity than they do of time, all these vast improvements which God has made possible, are turned into a means by which we punish ourselves, instead of into a means by which we take on rest and blessedness.

Business is rushed in this strenuous age as it never was before. We used to be content to have a boy learn a business in seven years, but now three to five years seems to be a very long time, and the boy is eager to be a man long before he has reached the age of manhood. A mechanic, while working shorter hours than in the past, is expected to do vastly more work than he did under the old-time conditions. The matter of piece-work, in our shops and manufactories, has revealed to employers the possibilities of workingmen. Piece-work has made men do their very utmost, and as the employer discovers what a man's possibilities are the prices for the piece-work are reduced. This in turn has had its effect upon day-work, employers having found out just what a man can do, expect him to accomplish these results, and so the average mechanic is on a strain.

Then commercial life is greatly rushed, compared even to the days of our immediate fathers. People then used to go to the stores to purchase what they needed, but now the merchant seeks by advertising to create new needs. Advertising has become a fine art, and the wares of commerce ta are painted in such attractive pictures, that not only are real needs pointed out, but artificial needs are created, and people are made to want that for which they have no need. The fact is that a large part of our purchases

are for luxuries, and not for needs, and many of these purchases are injurious instead of helpful. The manufacturer tries to press his wares upon the jobber, and the jobber in turn makes his very attractive propositions to the wholesaler, and the wholesaler sends out armies of travellers to visit the retailers and to press their wares upon them; the retailer in turn floods the daily papers with his attractive advertisements, so as to whet the appetite of the consumer. All these men, in commercial life, are under a perpetual, and even an awful strain that few can understand who have not been in the rushing currents of business competition and the struggle for existence.

This method of reasoning is equally applicable to the spiritual and moral world, for the evil spirit of strenuosity seems to be in the very air. Christian work and life have partaken of the rush and drive of commercial life and very often, in this sphere, the impossible is attempted. Take the services of the average Christian Church, for example, and how much time is there left for the home, and for home culture, if all its meetings are attended? There are very few nights in the week that something important is not taking place in the church, and the members are all urged to attend. The ideal church member, in one of these high pressure churches, is the one who attends every week-night meeting, and on Sunday attends morning and evening service, and the Sunday-school. Now I ask in all candor, how much time such a person has for rest and meditation, to say nothing of cultivating the home life and making the home the most attractive spot on earth to the boys and girls?

Then some few attempt the impossible in character. Instead of being content to be men they strive to be angels, and as a result succeed in being neither. To attempt the impossible means always that the possible is never accomplished, for the attempt to do too much always results in doing too little.

The conclusion of the whole matter is, that these abuses of our blessings are a result of not knowing God, and not being guided by Him, for the only way to be restful, in the hurry-scurry of this life, is to find rest in Him.

CHAPTER L.

THE RESTFUL LIFE.

The majority are burdened and heavy laden.-We need to curh our desires .- But little is necessary .- The desire for worldly attainments should be aubordinated to the mind which was in Christ Jesus.-The atrenuous life generally a selfish life .- Should learn how to rest in our work .- The lesson of restfulness must be learned .- A quiet spirit in the rush and drive of life is a rare attainment.-We must sit frequently at the feet of Jesus .- Should take proper periods of rest.-God's rest day an unspeakable blessing. -Working long hours means hurning the caudle at both ends .- God's men should not be slaves .- Working late Saturday nights a great evil.-Should be restful in order to accomplish the great work of life .- God's work will not impair our health nor shorten our lives .- Brain workers often accomplish most in seasons of rest.-We can only make satiafactory progress by taking on the restful spirit of Jesus.

In view of the fact that the majority of the people are burdened and heavy laden, as I attempted to describe in the last chapter, and in view of the grave national and personal evils which this involves, it is the duty of every Christian to cultivate a spirit of restfulness. We need to cool the restless fever raging in our veins. We need to curb 576 our impatience. We need to be satisfied with the little, of this world's goods, which is actually necessary, in order that we may accomplish our work in life and be able to glorify God in our bodies and spirits which are His.

The spirit of wanting to get ahead of our neighbors; the desire to shine in the social and commercial world; the thirst for riches; the eager straining to head the busy and successful throng, needs to be subordinated to the mind which was in Christ Jesus. In the last analysis the strenuous life is a selfish life, whose main motives are pride and vainglory. He who runs may read that ninety-five per cent of the strenuous life is devoted, not to the cause of God, not to the cultivation and development of their immortal souls, not to the extension of God's Kingdom, but, to worldly pride, vainglory and selfishness.

Let us think of the words of Jesus, quoted in the last chapter, and of the circumstances under which they were quoted, "Come ye yourselves apart into a desert place, and rest awhile." Let us accept of the gracious invitation of Jesus, "Come unto Me, all ye

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that labor and are heavy laden, and I will give you rest."

It is a good thing to know how to rest in our work; to be free from the pressure and strain, experienced by a great many, in accomplishing the work which they have to do. Many are like a foolish horse which prances and worries, because he cannot draw the load any faster, while sometimes the other horse hitched to his side, pulling his full half of the same load to which they are hitched, pulls steadily, and is not half as much exhausted as his prancing mate at the close of the day. To know how to have faith in God, and peace of mind, as we are accomplishing our daily tasks, are lessons that a great many need to learn; the learning of which would invest their work with a charm they have never dreamed of, and incidentally cause them to accomplish more than they now accomplish in their spirit of hurry and impatience.

What a fine accomplishment it is, while we are working hard with our hands or with our brains, or with both, to have the soul hid with Christ in God; to be unperturbed in our minds, to be serene in our

spirits, and to be animated with the peace of God, which constantly makes glad our hearts! Alas, that such a divine art should be so rare and would that God's people could learn how to master it! The only way to learn it, is to sit at the feet of Jesus and drink in His quiet spirit and contented mind. It is to receive in our hearts the peace of God, which passeth all understanding. It is to put the lever of the throttle valve of our lives into His hands, and to allow Him to put on just enough of the steam, which drives one through life, to enable us to accomplish our life's purpose and without wasting an ounce of its precious energy. The writer of the Hebrews says, "There remaineth therefore a rest to the people of God," and further, "For we which have believed do enter into rest." May the writer, and the reader, learn what this rest meaneth, and while doing our full share of life's work and accomplishing the purpose for which God created us, doing it in a spirit of restfulness, which allows us to spend our energy in the work without consuming any upon a foolish and strenuous life.

the heart of christianity.

But besides learning to rest in our work, we should take proper periods of rest from our work. Most ambitions Christian men sin more at the point of trying to do too much, than attempting too little.

God in His wonderful wisdom and benevolence has arranged to give us one rest day in seven days and it is a blessing whose advantages can never be overestimated. Not only should we conserve this blessed rest day ourselves, but we should do all we can to retain it for the community in which we live, and for our country. It is, of course, impossible under modern conditions for all the people to rest all the day on Sunday. A condition which may have been possible under a pastoral life is not possible under our modern conditions. Food must be prepared on Sunday if ever so simply; fires must be kept up and other household work done and a certain part of the community must look after public utilities on Sunday. We cannot, for example, expect a trans-continental Express train to stop on the prairies on Sunday, any more than we can expect an ocean liner to stop in mid-ocean on Sunday. Work in connection with these, and other things, must be done on the Sabbath, by those whose business it is, but such things are the exception and not the rule, for the rule should be to suspend all labor on the Sa dotheday. It is a boon and a blessing for the day. It is a boon and a blessing for the day. It wades upon the sanctity of the Sathach, does himself and the community a grievous injury, and Christian men particularly should be careful to utilize to the full this blessed rest day.

Then the practice of working long hours simply means burning the candle at both euds. Some men make slaves of themselves and then encourage a foolish pride, because of that fact. God never meant His free men to be slaves, and God never meant that we should work such long hours until our bodies are exhausted and our minds are fagged.

Incidentally, it may be mentioned that, working late Saturday nights should be discouraged, and especially in our towns and cities. Christian mcrchants and other employers of labor, and in fact all lovers of their kind, should discourage late Saturday night work. The public should be educated

to do their trading early on Saturday, or on other days of the week. A vast army of clerks are kept working until ten, eleven and twelve o'clock on Saturday nights, when there is no reason, in the necessities of the case, why they should not quit earlier on that night than on other nights. By working late on Saturday night the privilege of the rest day is impaired. Men, who cannot get to their beds until twelve to one o'clock, cannot be expected to get up on Sunday morning in time to attend Divine service, and thus they are deprived of one-half of the blessed rest day. Keeping the stores and offices open late on Saturday night, is just as much Sabbath desecration, to all intents and purposes, as opening these offices and stores on Sunday morning. As Christian men we should all discourage, by precept and example, trading on Saturday night, and try to create a public sentiment against it. If ministers were to preach on this subject, several times a year, it could not fail to accomplish much good and to help the good cause of restfulness.

Life, of course, is not all to be devoted to rest, as there is a great work to be done.

God has created the world for a purpose and each individual life is meant for a purpose, the carrying out of which always means God has arranged that the interests work. of countries and communities, as well as individual interests, are to be looked after by other countries, communities and individuals, and this means that we all have to work. God has planned that we are to earn our living by the sweat of our brow, and in working for our own living we incidentally provide for the living of others. It must be, however, that the work which our Heavenly Father means us to do, can be done without making life a burden, or impairing our health, or shortening our lives; and proper rest, as a matter of fact, is but a means to the end of helping us to accomplish our work, doing it better, and more of it, than could be done without taking proper rest. It has been demonstrated, for example, that a man can accomplish more work in six days and resting the seventh day, than he can by working the whole seven days. It is a fact, demonstrated beyond peradventure, that horses and other animals that labor, live longer and do more work in their life-

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time when they are allowed to rest one day in seven. God has, therefore, not only planned rest for our comfort and enjoyment, but has made it to serve the purpose of accomplishing more work than is possible without taking proper periods of rest. Hence, as stated before in substance, rest prepares us for doing better work, and more of it, than would otherwise be possible.

But the restful spirit, the freedom from impatience and the feverish anxiety to accomplish more than we can accomplish, is a boon possible for every Christian, whether in periods of work or during seasons of rest. The restful spirit invests with a charm, even work which otherwise would be irksome and oftentimes a drudgery.

Another important thing can be said about taking regular seasons of rest, and that is and this remark applies specially to brain workers—we often accomplish more in these seasons of rest than we do when we are working the hardest. Some of our greatest thoughts; some of the best inventions; some of the greatest ideas; some of the noblest inspirations come to earnest men when they are resting, that would not be possible to experience while they are actually engaged in their daily avocations. When a Christian is resting, being free from the worries and cares of his business or profession, God has a chance to operate upon his mind, and these are the seasons of inspiration and even revelation, which have been so fruitful in grand results in the lives of a countless number of spiritual people. In the last analysis, therefore, to accept the invitation of Jesus to go out into the desert place with Him and to rest awhile, means to accomplish more and better work and to do it with peace and patience, rather than with worry and impatience.

To accept of the invitation of Jesus to rest with Him, really makes life one long and beautiful poem set to the most exquisite music. The hearts of most people are sad, and anxious, and heavy laden. There is so much to be done, and they seem to be doing so little; the load is so heavy to draw, and their strength is so small, that no matter what progress they are making, it always seems less than it ought to be, and they are afflicted with a feverish anxiety to do more. Those are they who do not know the mean-

ing, or at least, who have not accepted the invitation of Jesus in His beautiful words, "Take My yoke upou you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." When a man is yoked with Jesus he always finds that the load is lighter, and that the progress being made is always a satisfactory progress, and each day gives the sweet consciousness that a day's work has been done.

Christian people to-day need to learn the lesson, that God is interested in our daily avocations; that, in fact, so-called secular work is just as sacred to Him as what we call Spiritual work; that all our life is a matter of the Heavenly Father's tenderest solicitude, and that He is constantly with us, to help us in our work, to bear our burdens, to give us the necessary wisdom and to make earth a very Heaven of peace and rest. The cure for the strenuous life; for the feverish anxiety; for the common impatience which we see displayed, is in accepting the invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

CHAPTER LI.

MISSIONARY WORK PARAMOUNT.

Christianity not a philosophy of fatalism.-All human events are contingent and not necessary .- The conversion of the world has been committed to Christian people .--The sword and the trowel fatting emblems of Christian work .- Jesus came to set good at war with had .- " Go ye, therefore, and make disciples of all nations."-The word "Go " is imperative.-All are commanded to be mismonaries .- It is not optional with us whether we will be missionaries. - Christians are the representatives of Jesus upon the earth .- Our exclusive employment is to bring the world to God .- All other work is but means to this end. Missionary work is not something tacked on to the Church ; it is the work itself .- The salvation of the world is preeminently the work of the Church .- Jesus came into the world for this purpose.- The work at home prospers in exact proportion as the work is pushed abroad .- Jesus commands each individual Christian to be a missionary.

The first volume of this work, as well as the preceding part of this volume, have been devoted exclusively to what a Christian should *be* and not to what he should *do*. That is, "the heart of Christianity " has been considered subjectively, rather than objectively. The theme thus treated is practically inexhaustible, so that much more 5^{87}

can be said to the same purport, but as the one great object of being right is to do right, this volume should not be finished without some attention being paid to what Christians should *do* for the salvation and welfare of their fellows.

A right and happy relation to God is not for the comfort and blessedness of the individual only, important as such a state is, but it is also for the purpose of leading others into like precious faith. It is not that we may fold our hands in serene contentment and do nothing, and leave the salvation of the world to others, or to trust in a blind fate that things will come out right, in some way or other; but it is that we may be, and do, as Jesus was and did, who, "Thongh He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich."

However exalted our experience may be, Christianity is never a philosophy of donothing or of fatalism, it does not believe that things are fated or that any event is a necessary event, but that all human events are contingent upon human action. There is no place for fatalism in Christianity, for

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it is an aggressive and formative force; a religion which on the one hand overthrows, and on the other hand builds up; I was going to say, committed wholly to Christian people, for its propagation, and I will say that under the guidance and power of the Holy Spirit, the propagation of the Gospel depends wholly upon Christian people, and the work goes on in exact proportion as they carry out the aggressive spirit of the Gospel which they profess.

We find that fitting emblems of Christianity are the sword and the trowel, cmbodying the principle which was carried out in rebuilding the walls of Jerusalem after they had been razed to the ground. The builders were surrounded ou all sides by enemies, and each had to carry a sword in the one hand to defend himself from those who would prevent the carrying out of the purpose of God, in building these walls, while in the other hand he had a trowel to build with. So the sword and the trowel have always been fitting emblems of the work of God and the spirit of Christiauity. Jesus himself speaks in a contradictory way unless this is taken into account, for we find

him saying, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's fores shall be they of his own household." He came, to set good at war with evil, to overthrow false systems and dethrone vice among the nations, and thus establish his Kingdom of Peace.

The ultimate object of Christianity, is to establish peace through a system of righteousness under which people shall eujoy the highest possible good, and under which all institutions shall flourish which go to upbuild the highest interest of mankind and the glory of God; and so some of Christ's last words were, "Peace I leave with you, My peace I give unto you. Let not your heart be troubled, neither let it be afraid." Yet this very peace must be brought about, so far as the world is concerned, by the aggressive spirit of Christianity in overthrowing that which is wrong, and building up that which is right and ordained of God. Now, having said this, I desire to con-

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sider the Command of Jesus, "Go ye, therefore, and make disciples of all nations." Let us tarry for a moment on the first word of the command, the word "Go." There is a good deal in this word. Some idea of its meaning may be learned from the centurion who came to Jesus on one occasion for help, and said "I am a man under authority, having under myself soldiers : and I say to this one, Go, and he goeth; and unto another, Come, and he cometh." Thus it is seen the word "Go" is imperative, and decisive, and admits of no parley or questioning. It is an imperative command in the present tense that you are to go, and that you are to go now. It also indicates that we do not need any other special revelation in order to undertake the world's salvation. We do not need to ask God whether it is our duty to do all that lies in our power for the salvation of the world. We have here the imperative word "Go." It is once and for all the command of High Heaven, that we are to go and take our proper part in the great work which Jesus Christ came to accomplish.

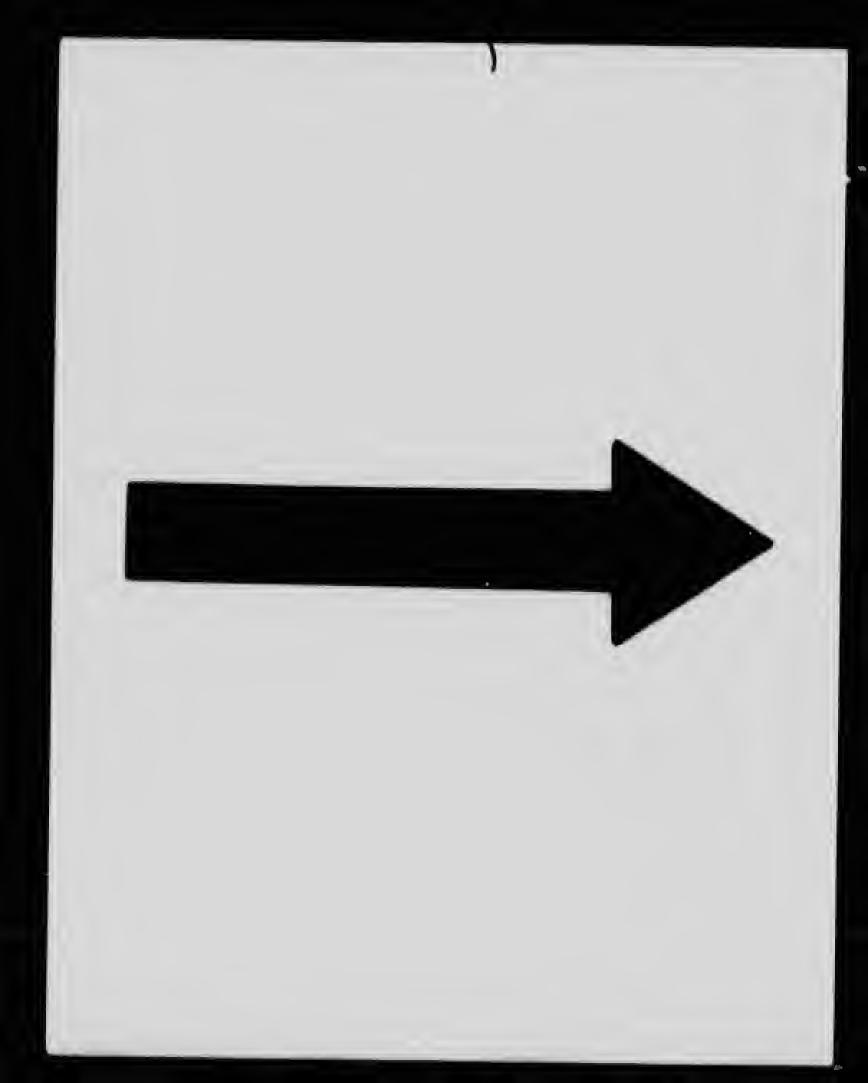
It also indicates that we should not wait to be specially invited by the Church, for

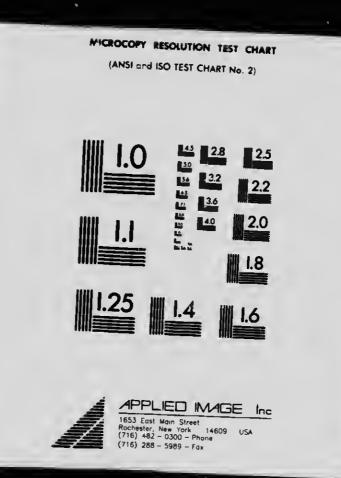
Christians should be independent, taking their orders direct from God. I have no right to wait to be invited by any Christian organization, or by Christian friends, in order to become a missionary or to do my share in evangelizing the world. And then again, it implies as I have already intimated, that there is no room for delay. The word is "Go." Not get ready to go, or prepare to start next week, but we are commanded to go without delay and do the great work which we are bidden. It is not optional whether we go or not, although some people think it is. There are Christians who believe that they may consult their own pleasure as to whether they do anything for the Christianization of the world; that it is optional with them whether they shall take any part in this great missionary work. They think they are left to do as they like about the matter, and that they can decide to help or not and be equally innocent before God. Such a notion is a serious mistake. The command does not mean you may go, but you must go. The obligation rests upon every man and woman who names the name of Christ. "Go ye into all the world,

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and preach the gospel to every creature," is the way this command is given by one of the records of this conversation of Christ.

Then, the next word in this command of Jesus is very suggestive. I would like to pause a moment to consider it. "Go ye." Why? If you will look at the setting of this verse, you will find that it is part of the last conversation which Jesus had with disciples, prior to His ascension. His These were the marching orders He gave to them. In effect He said: "My work is now accomplished upon the earth, I have taught you what you ought to do, I have revealed to you all the Gospel you can understand, and now I am about to take My departure. Go ye, therefore, as My representatives, into all the world, and preach the Gospel, and thus make the nations My disciples." It was therefore primarily given as a command to the disciples, pointing out the special work which He left them to do. It was not to be merely a part of their work, but to be their exclusive employment, which included everything else. Christ left the earth, but He committed the work of the world's salvation to His followers, and told





them to go and make disciples of the nations. And just as it was the work of the original disciples of Jesus, so it has been the work of the Christian Church from that time until now. It has taken about eighteen hundred years, however, for the Church to really wake up to the meaning of this commandment. For seventeen or eighteen hundred years, Christian people seemed to think that their work was to look after themselves and the people at home, but during all this time the obligation has been resting upon the Church of God to evangelize the world. It is still the great work of the Church, and not something that is tacked on, or merely a part of the work; not something to do after home affairs have been looked after and all the rest have been done, but primarily the work of the Church is to go and make disciples of all nations.

And it is the chief work of your church, as a part of the great Christian Church.

I think there are very few of us who are really awake to the real meaning of these words of our Lord, of these marching orders to His disciples. We think our home work should be attended to first, and then, if we have energy enough, and money enough, we will attend to missionary work; we are generally willing that our surplus money shall be devoted to the missionary cause, but first and foremost we think our own affairs are the most important. I think this is all wrong; for the great work of the Church, its beginning and end, its centre and circumference, its top and bottom, is the salvation of the world. This is the great thought in which all other holy thoughts revolve; the work in which all other Christian work is included.

This is the great thought, the main purpose of Christianity; and the reason Christ came into the world, was to make disciples of all nations. This should be our first thought, and if we go out and do the Master's work, then our home work is not neglected, for he who looks first after the things of others, has his own affairs better taken care of than he who looks after himself first. It is the experience of the past century, that the work at home has been prosperous, in proportion as the command of Christ to mission the world has been obeyed. Therefore, the paramount work of

your church is mission work. I want to impress this thought upon your minds, because there is a tendency to think that missionary work is something we can attend to after other things have been done. There is a tendency among our most progressive missionary churches to think we are doing great things, when I really believe we have not yet begun to feel the importance of the obligation that rests upon us, in carrying ont this great command of Jesus to go and make disciples of all nat

And just as it is the work of each church it is also the work of each individual Christian. It means "Go ye, Brother A." It means "Go ye, Brother B." It means "Go ye, Brother C." It has an individual ap-The command is to you, as plication. though you were the only soul living in the world, the only man in your church, and as though Jesus Christ had you exclusively for an audience. I hesitate not to say that He puts your name in; that He has you individually in mind and says, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

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All those whose hearts are aflame with the love of God will instinctively endorse this statement; for it is just as natural for the new-born soul, and for the soul that keeps up the joy given at the new birth, to be a missionary as it is to breathe, and the language of your heart is :--

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pid "Oh that the world might taste and see The riches of His grace, The arms of love that compass me Would all mankind embrace. Happy if with my latest breath, I may but gasp His name, Preach Him to all, and cry in death, Behold, behold the Lamb."

That is the language of those who love the Lord Jesus Christ in sincerity and in truth, and if it does not find a ready response in your heart, my brother, you need to inquire as to your standing with God.

We naturally become missionaries when we are converted, and we continue to be missionaries if we continue to be converted. It is just as natural for us to want others to enjoy what we enjoy, when the love of God is shed abroad in our hearts, as it is for a normal man to love his kindred.

CHAPTER LII.

DISCIPLING THE NATIONS.

Missionary work not popular with the unconverted, nor with half-hearted Christians .- The love of God is necessary to cause us to attend to others before ourselves .--Charity does not begin at home .- "Charity seeketh not her own."-Our business as Christians is to give and not to get .- Thia reverses our general business principlea .-We are often jealous of one another's prosperity .- Merchants are jealous of other merchants.-Towns are jealous of one another.-Nearly all our foreign national legislation is war on other nations .- The Gospel of Christ reverses this .- Race wars .- The missionary idea is to love and help others. Our brothers in unchristian landa are in danger .- We must carry them education, culture, cleanliness and salvation .- The conversion of individual souls is of first import, but we must seek to "Disciple the nations."-Must give them Christian institutions and Christian sentiment.

We are to "*Make Disciples of All Na*tions." It is a blessed fact that the doors of all nations are open to the Heralds of the Cross. There is not a nation under the sun whose doors are closed against the missionary. This has not been the case very long, 59^8

DISCIPLING THE NATIONS.

as I shall show later on, but now the doors of all nations are open, and it is possible for ' the Church of Christ to send missionaries into every nation under the sun.

I want you to note, however, that this command, to make disciples of all nations, reverses the natural order of human nature, and grates upon the nerves of the sinner and the nominal Christian. Missio ry work has never been popular with th .nconverted or with half-hearted Christians.

It requires the love of God shed abroad in our hearts by the Holy Spirit given unto us, to enable us to appreciate missionary work. We have to look at the matter from the Saviour's standpoint, and see with eves of warm Christian love, before we can appreciate the importance of this great missionary movement in which the Church is engaged. When asking for money for missions, you often hear it said : " Well, charity begins at home-we must look after our own work first." Of course charity does not begin at home. That is one of the biggest lies that ever entered into a proverb. Charity begins just outside of home, begins with your neighbor, and reaches out to all mankind.

Charity means love, love for some one else, 'Charity seeketh not her not for yourself. own." Yes, the natural human heart says, "Charity begins at home: there is missionary work to be done in our own church, and in our own community; look after that first, and then look after cutside missions." And therefore I say this command reverses the natural order of things. It is contrary to our natural make-up, because we look after our owu first, and then if there is time, money, or energy to spare, we will perhaps do a little for other people; but here the command is, first and foremost, to go out and make disciples of all nations, by giving ourselves and all our powers to the work.

Then again, this command of Jesus to go and make disciples of all nations, is contrary to the general practice of the world. Our principal business is to *get* and not to give. I find that this missionary idea is entirely contrary to the usual practice of mankind, for business is carried on from the standpoint of not how much we can help others, or how much profit we can put into their pockets, but how we can best help ourselves and put money into our own pockets. Our

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general business principles are to get and not give. Instead of being glad to help others we are oftentimes jealous of the success of others. I have known Christian parents to be jealous because their children did not take as high standing in school as some other children. I have known them to be jealous when other children were clothed better than theirs, or when they were praised more. I have known business men to be jealous when others in the same line were prospering more than they were. But the missionary idea is to rejoice in the prosperity of your neighbors even though they are prospering more than you are.

And just as there is jealousy between one individual and another, there is jealousy between one town and another. We have Boards of Trade to look after the intcrests of our cities, and that is right when they confine themselves to legitimate work. But when they devote their energies to stealing the industries of other towns, and bringing them to their particular town, it may be legitimate business but it is anti-Christian, and contrary to the missionary idea. To see if we cannot, by some bait or other, by the offer

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of exemption from taxes, or if the law will allow, of sums of money, rob our sister towns of industries and bring them to our town, is according to human nature. But the missionary idea is to give and not to get; it is to carry prosperity to other places and rejoice at their success, while not neglecting our own affairs. The idea of Jesus Christ is, that His people shal! be more anxions to give, than to get. We must do as He did, who "Although He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." This is the Christian and the missionary idea.

And just as individuals and communities are geared up on the principle of get, and not give, so it is with nations, and there is constant war going on among them. Nearly all foreign legislation is to get the advantage of other nations, and even those countries that are on the best of terms, and say kind things about each other, have their legislation levelled against one another. Our tariff laws, except when made to obtain revenue only, are simply wars. All who take an intelligent interest in political

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affairs have noticed that no iuconsiderable part of the tariff laws of the uations is arrauged with a view to injuring other nations, and means war upon their industries. All this is contrary to the missionary idea of helping others, of making disciples of the nations, of rejoicing at their success. I do not speak as a politician but as an exponent of the principles of Christ, while I point out that the missionary idea is contrary to the principles upon which we conduct much of our business, and to the legislation of some of our Christian countries. I believe, however, in the long run, that both the individual, and the nation, which carries out the Gospel idea, will get a larger share of even this world's goods than by acting on our present selfish policy, for "There is that scattereth and yet increaseth."

Another evidence that we act contrary to Christ's missionary policy, is the commercial wars between the nations, the competition between one country and another for the world's trade. England, the United States, and Germany are, I suppose, the three greatest competitors for the trade of the world, and especially for the trade of

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China, Japan, Iudia and Africa. Each of these competing countries is doing its best to get ahead of the other, and there is commercial war going on between them all the time. They stand watching one another with their soldiers and their battleships, aud if one nation takes a step beyond its rights she will have to account for it to the Now, I am calling attention to others. these things, simply to show this, that the Gospel of Christ is not on that principle, for it teaches us to give more than to get, while our practice as individuals, communities and nations is to get and not to give. But this should not be, for God is the Father of all, aud we are brethren. It is true that we are divided into families, into communities and into nations, but we ought to have the same love for our neighbors, for our brethren in other towns, or across the international boundary line, or across the deep blue sea, as we have for ourselves. The love of God our Father should be our bond of union, our hearts beating in love and sympathy to all, and we should be vitally interested in the prosperity of all mankind, for we read that "God has made

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of one blood all nations of men for to dwell on the face of the earth."

Look for a moment at our race wars. The strife in Canada, for instance, between the French and the English-speaking people, the stirring up of race against race, and exciting each other to jealonsy, when we ought to love one another as brethren. Then we have the race wars in the United States between the blacks and the whites. The millions of blacks and the white people of the Southern States seem to be at each other's throats, and what is going to happen, the wisest cannot predict. We can but hope that God will bring good out of the strife; but the lynchings and other lawless methods of revenge; the laws which the white people are making to disfranchise the negro, simply show that there is war going on.

Then all laws, discriminating between one nation and another, are all opposed to the Christian spirit. There may appear to be a necessity for them from an economic and political standpoint, but they are all anti-Christian, and opposed to the principle of brotherly love.

These considerations show us, that to

carry out Christ's command to make disciples of the nations, we must change our present attitude of antagonism, and act one to another as He does towards us.

But again, this command to make disciples of all nations, should be obeyed by us, because our brothers in unchristian lands arc in danger. We must go to them to save them from their present wretchedness as well as from the terrible woe of the future which awaits those who live in sin. We must carry them Christian education and culture; we must teach them the gospel of cleanliness; we must introduce them to Jesus, the only saviour from sin and its terrible consequences; we must save their women from slavery and their children from cruelty; we must teach them the evils of polygamy and infanticide; we must save their old people from violent death and save them from the many other dangers with which they are surrounded.

Our visit to them as the messengers of Christ must not be for the purpose of *getting* but of *giving*; we must go to them in the spirit of Him who "Though He was rich, yet for your sakes He became poor, that ye

through His poverty might be made rich." Freely we have received, and freely we must give to rescue our brethren from the dangers of their position. What we have of influence, what we have of executive ability, what we have of money, what we have of love, what experience we have of salvation, have been given unto us by the Giver of all good, not for ourselves alone but to use for others. We are stewards of the manifold grace of God, and we hold these things in trust only to be used for our brothers as He directs. We are commanded to go and make disciples of all nations, and to do that we must use the wealth and ability which God has given into our keeping.

Now let us consider the *object of our mis*sion. "Go ye, therefore, and make disciples of all nations." The chief object to aim at in preaching the Gospel in foreign countries, as at home, is individual salvation, and nothing can supersede this. The missionary in his public ministration, as in house-to-house visitation and personal talk, should aim at individual conversion; that those who now sit in darkness may see the light; that men and women now suffering the disadvantages

of superstition and ignorance, cannibals and men-slayers, sitting in filth and ignorance, living not as well as our domestic animals, may be brought to a saving knowledge of Christ. The thing for missionaries to aim at, is that these individuals may become acquainted with God, have their sins forgiven, know God of their own knowledge, and enjoy in their own hearts the evidence of the life and death and of the resurrection of Christ. Nothing can supersede the chief work of Jesus, which is the conversion of individual souls.

But I am not sure that this was the exclusive thought which Christ had in mind when He gave this commandment to His He tells them that they are to disciples. go and make disciples of all nations. Now it is one thing to make disciples of the nations, and another thing to make disciples of all the individuals of such nations. There is such a thing as a Christian nation. For instance, Canada is a Christian nation, so also the United States, England, Germany and other countries, although the majority of people in these countries may not be disciples of Christ in the gospel sense, and

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much evil may still exist in them. Yet as nations they are said to be Christian, and properly so, I think. What Jesus would have us do is, on the one hand, to aim at individual conversion, and on the other hand at Christianizing the nations. In our efforts to bring sinners to Jesus for salvation we should also endeavor to overthrow heathen and build up Christian institutions.

Now, it may be asked, what are the chief institutions of a Christian nation, which we should endeavor to establish in such countries as China, Japan, and Africa. In the first place, we fud on comparing nations, that in Christian countries there is a very high value set upon human life, while in most other countries life is little thought of. People kill their children when they have too many, or sell them for slaves, and families kill off the old folk when they are in the way. Human life is a very cheap thing among the heathen, but in Christian countries if you take the life of the meanest man, or the weakest infant, you must pay the penalty. If you take the life of a decrepit old man, you must suffer for the crime equally as if you had slain a young giant. 19

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Now, directly born of Christianity is this high estimate of the value of human life for which no other religion is noted.

Another characteristic of a Christian nation is human liberty. It is less than one hundred years, and in some countries less than fifty years, since even Christian nations have abolished slavery. It was January 1st, 1808, before the British Parliament did away with the slave trade, and it was thirty years later before the slaves were declared free in all British Colonies, England paying the vast sum of \$100,000,000 to the owners for the slaves held by them. Thereafter no slave could breathe on British soil, but ever after, every man was free and the master of his own actions.

Since England abolished slavery her example has been followed by all European countries, but it was not until September 1862, that President Lincoln issued his famous proclamation, declaring that slaves of secession masters in the United States were free, and it was 1865 before Congress passed an amendment to the Constitution abolishing slavery forever in that country. The freeing of the slaves in these countries, was brought about by societies formed by earnest Christians, and was championed in the various law-making bodies by Christian men whose names are household words.

Another characteristic of a Christian nation is the equality of women with men. Under other religious systems and in heathen countries women are thought to be inferior to men. Their lives and interests arc but little looked after. They are valued chiefly as beasts of burden, to perform labor for the men, to be the mothers of their children, cook their food and work their They have never been thought of farms. as having equal status with men; but in Christian countrics we are learning to put the same high estimate upon woman that Jesus did, and are giving her a position as man's equal. It is true that women are not yet absolutely equal with men before the law, so far as political rights are concerned, but Christianity has taught us that women are equal with men in real worth, in brain power, in affection, and as human beings they are placed in the same category as man. Now under heathen systems this is not so, ar d it is only in Christian countries

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that this proper estimate is placed upon women.

Other characteristics of Christian nations are the sacredness of the home, the necessity of education, the blessing of literature, the refining influence of music and art; hospitals for the sick, asylums for the insane, homes for the poor, aud equal justice for all, while all these things are lacking among the heathen and to a great degree lacking in all non-Christian countries.

And so I believe that Jesus meant that we should disciple the nations as nations; that we should aim, by all means available, to overthrow heathen institutions, chief among which are slavery and polygamy; to free them from ignorance, squalor and filth, and from all things which tend to drag men and women down into the mire of sin and misery. We should overthrow these by the power of God and set up institutions born of Christianity.

And finally, all nations will love one another. I believe the time will come, and do not think that recent events have hindered it, when wars will cease in the earth, when the nations shall learn war no more,

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when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lic down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." The time will come when we shall gather as nations in peace and harmony, when we shall all bow the knee to Jesus of Nazareth, when we shall all love one another, when the black man will be loved by the white, when the Chinese and copper-colored will be as members of the same family, when every man will weep with

those that weep and rejoice with those that rejoice, when communities will glory in the prosperity of other communities, and when nations will rejoice in the prosperity of other nations. The time will come when the spirit of charity will dominate all hearts, and sway all minds, when we shall all live under the banner of love which now floats over us, but which many people as yet do not acknowledge.

CHAPTER LIII.

THE WORLD WILL BE WON.

The power of Jesus the ground of our hope.-The all-powerful Jesus is with us, therefore, we shall succeed.-The success of the past collateral evidence that we shall succeed, -Great things accomplished in the past.-At the beginning of the nineteenth century there was scarcely a foreign missionary in the field.-Nearly all unchristian countries then closed are now open.-Success in Japan, China, Africa, India and the Islands of the Pacific.-Thousands of churches and missionaries and hundreds of thousands of converts.-Material and political progress h. ve contributed to the success.-The explorers have helped.-Present methods an improvement upon the past,-Women missionaries.-Medical missionaries.-Teaching missionaries. -Agricultural missionaries.-Engineering and mechanical missionaries.-The indications are that the world will be won for Jesus.

LET us look at the ground of our hope for success in our great mission. Jesus says, "Go ye, therefore, and make disciples of all nations." "Therefore!" Now what does the word "therefore" mean? Look at the verse preceding the one containing the great commission to make disciples of the nations. Jesus came and spake unto

them saying, "All power is given unto Me in heaven and in earth. Go ye, therefore." In effect He says, "I have the power, I will give you the opportunity, I will open up the way to certain success. Go ye, therefore, and as you go I will go with you with My Almighty power, and will see that the work is accomplished that you undertake." The power of Jesus, therefore, is the ground of our hope of success in undertaking this vast work. If we look at the great work to be done, at the hundreds of millions to be evangelized, if we look at the fact that the birth rate in heathen countries is greater than the present converting rate, if we realize the well entrenched national habits and superstitious there are to overcome, the work to be done is vast and appalling; but on the other hand, when we remember that we are sent by the command of Him who has all power, and because of this we are to go and make disciples of all nations, I believe that by His Almighty power we shall ac-" All power," complish the great work. said He, "is given unto Me in heaven and in earth;" and in the verse following He says, "And, lo, I am with you alway, even

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unto the end of the world." With such backing there can be no possibility of failure and we are therefore in a winning cause.

You will realize the thought I am endeavoring to convey if you take in the circumstances of this incident, which make the setting for the delivery of this great com-Christ was about to go up to inission. Heaven, having finished His work here on earth. He had been with His disciples for three years, He had demonstrated His power by wonderful miracles, He had opened the eyes of the blind, had unstopped deaf ears, had brought health to the sick, had raised the dead to life again, had shown Himself superior to the tempest, bidding winds and waves to cease, so that His disciples said, "What manner of man is this, that even the winds and the sea obey Him?" He had shown them that he had power over the forces of nature. They had seen Him nailed to the cross and his body afterwards sealed in a rock-hewn tomb, but He had risen from the dead, and for forty days, since His resurrection, had been going in and out among them, and had thus demonstrated the power He had. In giving them this

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great commission, He reminds them of the power He had demonstrated among them and says in effect, "Go ye, therefore, and make disciples of all nations, and I will be with you and My Almighty power shall help you in all the work which you may uuderta! " And so, depending upon the Almighty power of Christ, we have ground for the assurance that we shall succeed in our mission.

But again, the success of the past is collateral cvidence that we shall succeed in discipling all nations. God has done wonderful things to bring the world to Jesus, during the past one hundred years, as you may learn if you will read the thrilling story of missions. I was fortunate enough to obtain the two-volume report of the great Ecumenical Missionary Conference held in New York, and the reading of these volumes has been to me like a fairy tale. Wonderful things have been accomplished, and great progress has been made during the past one hundred years.

Strange to say, it is only during the past century that the Church of Christ has done much missionary work, for at the beginning

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of the nineteenth century Christian missions were a name only, and very little comparatively had been done toward making disciples of the nations. There was not a single missionary society organized at the close of the eighteenth century, but to-day there are four hundred and forty-nine such societies, spending nearly twenty million dollars annually in the work in which they are engaged. They have a staff of some five thousand ordained missionaries which, with physicians and lay workers, men and women, make a total of about fifteen thousand foreign missionaries in the field. Besides this, there are some seventy-seven thousand native missionaries, men and women, engaged in the work, making a total of ninety-two thousand men and women missionaries, who this day, are carrying out these marching orders of Christ, "Go ye, and make disciples of all nations." Fancy a force of ninety-two thousand missionaries! Glory be to God! And all this has come about in the last one hundred years, and most of it in the last fifty years, nay in the last forty years.

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tury there was scarcely a foreign missionary in the field, while now there are ninetytwo thousand men and women consecrated to the work; Christians who have heard the voice of God and are now carrying out the Divine mission.

At the beginning of the century, India was closed to missions, and it was only in 1813 that Christians darcd enter that country. At that time Japan was hermetically sealed, and it was not until 1854 that Commodore Perry induced Japan to negotiate a treaty with the United States, similar treaties with other nations rapidly following, by which Japan was thrown open to white men, and to Christian missionaries. But that, as I have just stated, did not happen until 1854, just yesterday, so to speak, and now see what is being done in Japan, see what great things God has wrought within the past few years. Now all our missionary societies are represented in that country, and hundreds of men and women are there, whose hearts are aflame with the love of Christ, and with an unquenchable desire for the salvation of the Japanese. Minds are being influenced, the nation is being moulded

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by the Gospel as preached by the missionaries, Christian educational institutions are established and thousands have embraced Christ, and are now rejoicing in the forgiveness of their sins. Japan is thus being leavened with the Gospel of Jesus Christ, and her false systems are being gradually overthrown.

China at the beginning of the century had a wall around it that no man could surmount, and it was 1842 before foreigners were permitted to enter that country. Reasoning from one standpoint it could be said that missionary work in China had not accomplished a great deal, yet from another standpoint it can be shown that it has There are to-day accomplished much. thousands of missionaries there, and thousands of native preachers and other workers. and tens of thousands of native converts, and the work, notwithstanding serious obstacles, is going on. Of course, there is a great work yet to be done among the hundreds of millions of people that inhabit China, before it can be claimed as a Christian nation, but the work is going on, the seed is being sown, Jesus is being preached,

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and the day is coming when China will be a Christian nation.

Africa was but little known at the beginning of the nineteenth century, for it was then not much more than a coast line, and that country has been practically discovered within the last one hundred years. At the beginning of the nineteenth century the Church knew nothing of the teeming millions of people in Africa, but now it is being rapidly opened up to mission work, and the converts in that land are numbered by the thousands. Australia was just discovered at the beginning of the century, but now that country is as much Christian as ours; all the churches are at work there, and the cause of Christ is going forward with great power. The same is true of New Zealand and of the South Sea Islands, and of the other islands in the Pacific Ocean. At the beginning of the nineteenth century these islands were occupied by cannibals, people who were continually at war with each other, but now most of them are sitting at the feet of Jesus, clothed and in their right minds. I have one instance in mind, with which you are doubtless familiar, I refer to

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the Fiji Islands, which were won for Christ by the ministry of John Hunt. When he went there he found none but cannibals, and there was not a Christian on the islands, but when he left there was not a heathen. They had built large churches, and the vast mass of the people were converted to God; they had laid aside their heathen religions and the terrible practice of cannibalism and polygamy, they had established Christian institutions, and were as Christian as we and perhaps in many things in advance of Reasoning from what has been accomus. plished in the past one hundred years, I believe that, if the Christian Church arises to her privileges, long before the present century expires, all the nations of the world will have been evangelized.

In the beginning of the nineteenth century there were only a few earnest men interested in the missions, and just see what wonders have now been accomplished, for there are in the foreign field thousands of churches and hundreds of thousands of converts, and the work is going on with very great power, while the name of our missionary societies is legion.

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The way the success of the past has been brought about is full of interest and profit. In the beginning of the nineteenth century the few earnest souls interested in missions started the work in the midst of an indifferent and unbelieving Church. The name of these missionary heroes are now almost household words; William Carey, the Baptist shoemaker; Henry Martyn, the English Church scholar; Dr. Coke, the father of Methodist missions, who had to urge the English Wesleyan Conference to send him to the foreign field and at his own expense at that; John Hunt, the Methodist ploughboy, who became the saviour of the Fiji Islands, and John Williams of the London Missionary Society, are noted examples of the prophetic pioneers of modern missions.

Incidentally the material and political progress of the wonderful century has contributed in no small degree to the success of the work. The adoption of penny postage, the discovery of steam and its application to locomotion by railway trains and ocean steamers, the discovery of electricity and the invention of telegraphy, with the development and extensive use of the printing press, have all combined to be the helpers of Jesus in His work to disciple the nations. In fact, every one of the inventious and discoveries of the century has been used by God in carrying out the work of Christian missions.

The explorers in their turn, with their spirit of bold adventure discovering new countries and new peoples, finding new rivers and other waterways into new and untrodden lands, have also been prominent factors in the great work which has been accomplished.

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But again, our present methods of work are, with the blessing of God, a guarantee of future success. We are now profiting from the experience of many years of missions, and both our methods of work and our facilities for doing it have vastly improved. We have now not merely preaching missionaries, but thousands of men and women, who combine with preaching other qualities of even more practical importance in commending the Gospel to the heathen.

We have teaching missionaries who take the schoolhouse along with the Gospel; we have medical missionaries who minister to

both body and soul; whose healing skill for the body enables them the more effectually to introduce their patients to the Great Physician and healer of the sin-sick soul.

We have women missionaries who can obtain access to homes, to the women and children, denied to men. We have farmer missionaries whose skill in making the earth yield, in a way never dreamed of by the natives of our missionary lands, commend them to the people of these lands, and enable them to plant in their hearts the seeds of everlasting life.

We have engineering and mechanical missionaries who perform wonders with wood and iron, and who impart their mysterious arts and crafts to the people whose souls are in their keeping, and in turn the hearts and minds of the people are shaped in the gospel mould. We also have printing and publishing missionaries, who exhibit the wonders of the printing press, and spread broadcast among the educated classes the literature of Christianity, thus getting the Gospel, in their own language, into the hands of men who would not otherwise be reached. And so with all these improved

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methods of work we reason that the next twenty-five years should accomplish ten times as much as the mighty work which has been done in the past century.

But there is another guarantee of success, and that is the remarkable zeal of a large number of individual Christians. The student volunteer missionary movement is one of the missionary marvels of the marvellous nineteenth century. There is now scarcely a university in English-speaking countries that has not a branch society of the movement, and thousands of highly educated young men have pledged themselves to go to the foreign field as missionaries if God opens up the way.

Then there is a spirit of increased liberality in the churches toward missions, and this means much, for money is power when used in discipling the nations as it is in everything else. But while giving to the missionary cause is on the increase it is still in its infancy, and much remains to be done to educate the people to a proper appreciation of the power of money to help forward this great work.

The relation between money and missions

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is very intimate, and our people must be taught to see this. There is no doubt at all in my mind that if the surplus wealth in the Christian Church were consecrated to the missionary cause, that the whole world would be evangelized within this generation. We have the field, we have the seed and we have the sowers, and the only thing we lack is the money to bring these elements together.

The chief missionaries, therefore, we now need, are those who know how to make money, and will consecrate it to Christ's work of discipling the nations. We need business men and professional men and mechanics to give a fair proportion of their earnings to the great work; we need all classes of Christians to feel that it is their privilege and duty to spend a large share of their money in this greatest of all enterprises. If Christians only realized what money can do in the salvation of the world, I am sure our giving would be easily quadrupled. Every dollar given helps the work forward, while every dollar withheld retards it.

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