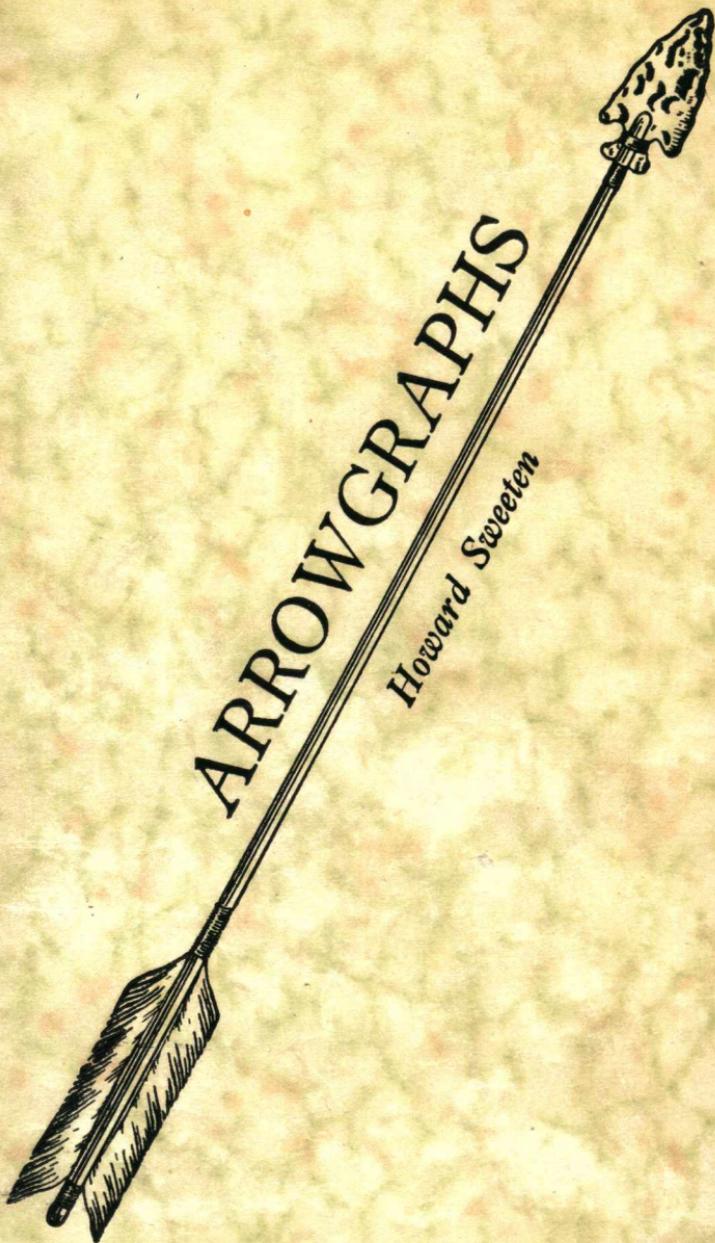


ARROWGRAPHS

Howard Sweeten



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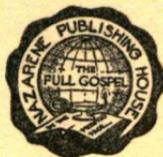
ARROWGRAPHS

By

Howard W. Sweeten

Author of

Must We Sin?
A More Excellent Way



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University of Illinois College
Normal, Idaho

PREFACE

We make no apology for this little book making its debut, in a world already surfeited with reading matter of every conceivable description. It is merely the product of an honest effort to get wholesome truth to a busy world, and the "Arrowgraphs" contained herein are reasonable, logical and convincing truths which the writer has used in sermons over a period of a number of years, in an effort to produce thinking on the part of his hearers.

We are indebted in some measure to others who have brought to our attention some of the facts included in these pages, and caused us to think upon them and reduce them to the maximum of simplicity in our own terms.

The contents of this book are not a compilation of wise cracks, witticisms and smart sayings; but each one is a nugget of truth, which we believe to be beyond controversy, from a standpoint of reason and Scripture. It is the sincere desire of the writer that every paragraph contained in this "little messenger" may be an arrow of truth, that will provoke thinking, thinking which will bring forth decisions for better living, hence we have given to it the suggestive title of "ARROWGRAPHS."

We trust that it shall be a messenger that shall sow beside all waters, therefore, we have put it out in the form of a small gift book, which can easily be put in a conspicuous place in your living room or library, and can be picked up by any visitor or other casual reader, who may find therein that which will cause him to harmonize his thinking with the "THUS SAITH THE LORD" and righteous living. To this end our prayers accompany it, and for every one who shall scan its pages, we covet a closer walk with God.

Sincerely,

HOWARD W. SWEETEN.

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ARROWGRAPHS

BACKSLIDING

You say you have not backslidden, but just gotten cold? Well, what greater evidence could you give of spiritual death than coldness? Life and warmth go together, coldness and death. To be cold is the outstanding symptom of spiritual death. Better get fired up.

No use to sing the old song, "Oh, where is the joy that once I knew, when first I knew the Lord." For if you will give the matter just a little thinking, it would not be hard to locate, for it's right back where you commenced to be afraid of the crowd you ran with, it's back there where you began to neglect your secret prayer, where you refused to give testimony to God's saving power; it's right back there where you trimmed your convictions to please some fun-loving, money-grabbing, pleasure-seeking church member, to keep in his good graces. You gained his favor, but you lost God's.

Well does the great Scotch preacher, Thomas Guthrie, say, "Watch, therefore, and pray while you watch, against this insidious enemy. If you find yourself beginning to love pleasure better than your prayers; any book better than your Bible, any house better than God's house, any person better than the Savior; anyone better than your soul, present indulgences better than future felicity, better take alarm."

The sin of departing from God, and secretly declining has been going on some time, usually, before the outward, visible manifestation of backsliding is observed by others, therefore, it is customary for the backslider to maintain his outward profession after the inward sense of God's presence has left him. The backslidden *in heart* are hard to reach for "they are filled with their own ways."

BIBLE

It is not the business of reason to tell you what this book ought to say; but to seek to understand what it *does* say.

In the dark ages the devil sought to keep the Bible from the people, but in these more modern times he now seeks to keep the people from the Bible.

One of the evidences that we are saved is our love for the Bible. An infidel once said of a professor of religion, "I have no confidence in him for there is dust on his Bible."

The world is being flooded with various translations of the Bible, but the best translation is a man or woman walking in the experience of its teachings. "Ye are our epistle, written in our hearts, known and read of all men." 2 Cor. 3:2.

The Bible is not a book given to entertain, but it is given for instruction; it is not so much for admiration, as it is for admonition.

The Bible is an inexhaustible resource of moral and spiritual blessing, it is like an ever overflowing spring,

take all you want from it, and it lessens not its content, it is ever fresh and invigorating, and is applicable to the needs of every succeeding generation.

God gives us His revelation, but leaves it up to us to preserve it by the ordinary methods by which other books are to be preserved.

The great pulpit orator, Henry Ward Beecher, once said, "The Bible is bread. Bread does not undertake to reap the harvest or plow the field, or blast the rock, or delve in the mine, or fish in the sea; but it makes man strong so that he can do it."

CONSECRATION

It is remarkable how much is involved in consecration, there must be justification, concentration, resignation, determination and adoration, before there can be good consecration.

Points of contrast between repentance and consecration may be found in that, in repentance we separate ourselves from sinning, in consecration we present ourselves to God a living sacrifice. Repentance is to surrender our rebellious spirit, consecration is to yield ourselves as His obedient servants, to be used for sacrifice or service, repentance has the aspect of the legalistic *must*, consecration has the aspect of the devoted and willing *I love to do so*.

Real consecration implies a change of ownership, "Ye are not your own, for ye are bought with a price." You are God's from head to foot, He has the first claim on your service and on your means, and on your talents.

Consecration means that God is first, and everything else afterward. It means that we are so submitted to His will that we no longer chafe under His mandates.

Consecration if it is real, is complete, there is not complete yielding when there is resistance, if there is rebellion or withholding, our consecration is faulty. Full consecration therefore includes everything about which there may be any controversy, and means that if there be any question or doubt about the matter, God shall always have the benefit of the doubt.

To the really consecrated man, the will of God is the paramount desire. He can go unflinchingly to the heart of Africa in God's will, better than he can go to the finest church with the biggest salary in the homeland out of God's will. He would willingly choose hardship and persecution in the will of God, in preference to popularity and human prestige out of His will.

CONSISTENCY

A worldly church member talking about the love of Christ and the riches of His grace, is about as consistent as a baldheaded barber selling hair tonic.

He who is determined to do only those things that will honor God, and will carry out that determination, is sure to escape the wiles of the devil that are set to ensnare him, and glorify God with a beautiful and consistent Christian life.

Why do you want to be a hobo in spiritual things when you can be a millionaire? Is it because you fail to sense the importance of spiritual values? Is time more

to you than eternity? Is filthy lucre more than the riches of grace? Is the guilt and condemnation of sin worth more than the peace of God that passeth all understanding? Why be an Egyptian mummy in a dark mausoleum, when there is light and life abundant, and power in the gospel to meet all our needs?

An atheist was asked by a dilatory church member, how he could quiet his conscience and believe as he did. "Just as you do," replied the atheist, "for if I believed as you profess to believe, no sacrifice would be too great, nor would any effort be too difficult, to accomplish the will of God."

It is remarkably strange what extreme mixtures can often be found in the same person. Often we see those who exercise the utmost wisdom concerning the things of this world, exercising the utmost folly concerning the things of the next.

Actions speak louder than words. Don't try to teach your children truthfulness, and then send them to the door to tell an agent you are not at home. Don't try to teach them honesty and then lie about their age on the train. How stupid and dumb to think that they will take seriously what they hear, when they see it contradicted with their eyes. Preachers and church members please take notice.

If you really believe it is impossible to live without sin, then why do you find fault with a Christian when he sins? Are you so inconsistent that you call a man a hypocrite because he does not do, what in your own estimation is impossible?

Why do we as a nation put on our dollars "In God we trust" and then permit infidelity to be taught in our public schools, and deny the Bible a place in the classroom? Why do we pray in our halls of legislation and then license and make legal the greatest crime producing institution in the world?

Teaching principles which have a tendency to destroy faith, under the protection and support of the church, is about as respectable as it would be for a young man to gain the confidence of the parents that he might seduce the daughter, such teachers sustain about the same relation to the church, in principle, as Benedict Arnold did to the Colonial Republic.

What is the matter with a soul made in the image of God, and endowed with the unhindered right of choice, that will of its own volition, choose darkness rather than light, the companionships of the depraved in preference to that of the redeemed, the fellowship of devils rather than angels, and hell instead of heaven?

The rich seem to congratulate themselves many times that they are so much more fortunate than others, who have failed to succeed in the accumulation of temporal prosperity. This we admit is a bad mistake for men to make. But how much worse to succeed in temporal things and forget the necessities of the soul. To such a one God said, "Thou fool."

Be careful when you are putting the standard so high for others, lest at the same time you do not get it too low for yourself.

Be careful in telling the other fellow what he needs, that he does not discover what you need.

A woman who can talk her head off at a sewing bee, or bridge party or lodge meeting, and then say, "I just never could talk in church or in prayermeeting," will likely find herself speechless also at the judgment.

What a terrible condemnation it should be to any church member, when no one suspects him of being a Christian.

It is not difficult for me to believe in any witness who is willing to be beaten to death, dragged through the streets and finally crucified head downward to attest the truth of what he advocates.

"Well, have you come up to serve God?" asked a pompous young fellow on the church steps one Sunday morning as a Christian man was coming into service. "No," replied the Christian, "I am not coming to serve Him, I have been serving Him all week, I have come up this morning to adore and worship Him."

Nowhere is greater inconsistency manifest than in the matter of demonstration, the least emotionalism calls for a special guard to be put on duty lest we run into fanaticism. "At the national Democratic convention some years ago at Denver," says a friend, "at the mention of the name of William Jennings Bryan, they shouted and screamed for an hour, dozens fainted and some had to be taken away in ambulances; but not a word was said about fanaticism." O consistency thou art a jewel.

DEATH

Many think they are fortunate because while others have died they have been permitted to live; but if you continue to reject God and abuse life and heap damnation upon your soul, it would have been a great blessing to yourself, as well as others, if you had died earlier in life.

Some railroad directors discussing the death of one of their associates asked the question, "How much did he leave?" "He left it all," was the answer.

Did you ever read of the execution of a person being set for a certain time, and in your heart feel a great pity for the poor, condemned and unfortunate person? Well he is no worse off than you, except that he knows his time and you do not, for have you not read, "It is appointed unto men once to die"?

A gentleman inquiring about a friend's health was informed, "It is only a question of time." Well that's all it is with any of us. The young die as well as the old, but die when we may, or where we may or how we may, "Blessed are they that die in the Lord."

Nothing is long but eternity, where will you spend it? Time waits for nobody, but like a muffled drum is beating our death march to the grave. Why barter away our eternal interests, for the fleeting and perishing interests of time.

What a dark picture, the sinner getting old, and nothing left him but the world and that getting away. If the tall man with the gray beard and the sickle taps on your window pane tonight, are you ready?

DOCTRINE

Universalists would make the Bible read, "He that believeth and is baptized shall be saved, and he that believeth not and is not baptized shall be saved also."

Doctrinal preaching is the basis of both our information and obligation concerning things that are spiritual. How could I know my duty about any scriptural obligation, unless someone preached to me the doctrines concerning that particular thing?

How foolish for any man to hope to be the recipient of the mercy of God, without conforming to the conditions upon which God can consistently extend mercy unto him.

Christianity is based upon the teaching of the Bible, and not upon what some people think of the Bible. What it says and not what we think about what it says, is the only safe standard of Christian instruction. Preach your experience doctrinally, and your doctrine experientially.

A knowledge of doctrine and the theories of religion is not salvation any more than the scaffolding is the house. It would be impossible to erect a house without scaffolding, though the scaffolding is not the house. Likewise it is impossible to have a sterling quality of Christian character, without having as a means of its erection sound doctrine.

We do not throw poison down to a rat, but we mix the poison with desirable food. Just so the devil hides the poison of false doctrine in the midst of wholesome truth.

When you hear people say, "It makes no difference what we believe, so long as we are sincere, for we are all striving for the same place," you can very safely guess to which place they are going. For salvation does not depend on *sincere* thinking, but *right* thinking.

Many avoid plain, powerful doctrinal preaching, because they are more concerned about making their gospel popular than they are potent. "Preach the word," says the Apostle. It is better by far to preach unpleasant truth than it is to preach pleasant error.

The plain statement of Scripture is, "The wicked shall be turned into hell and all the nations that forget God." Now to think that any one in the face of this plain declaration, would rise up and say there is no such thing as sin, and no hell to turn them into, is a travesty on truth, and is being propagated by several modern cults, who will not endure sound doctrine, and they base their convictions on what they *want* to believe, rather than what they ought to believe.

The Worldling's Creed—Religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, heaven without holiness, and hell a mere chimera.

It is impossible for any professor to cram enough learning into a student's head, to fill the vacancy he has produced by taking God out of his heart. No amount of learning can atone for the absence of the Spirit in the heart.

As a drop out of the ocean is like the ocean, but is not the ocean; and as the life in the branch is the same as that in the vine, though the branch is not the vine; even

so the holiness of man is not the infallible, infinite, absolute, but relative, we are not gods, but Christians, and as God is holy up to the capacity of the infinite, so we are to be holy up to the capacity of the finite, therefore, the scriptural injunction, "As he which hath called you is holy, SO BE YE, in all manner of living" (R. V.).

Some people believe that sin must remain in you as long as you live; they do, however, admit that you can keep it under control, that is to say, you can stand with a club in hand, as you would watch for any enemy, and as soon as he shows up knock him down, several times every day. This is a life-long program, of course, if there is no deliverance. If this is the best God can do for us, it must be a happy life to be a Christian.

If standing out and out for God, and loving what He loves and hating what He hates, and renouncing sin and opposing it as any essential part of Christian character, makes me a fanatic, then let me live and die a fanatic.

Now if the Bible emphatically says, that without holiness no man shall see the Lord, and the gospel has no provision for the complete deliverance from sin, we will either have to rewrite the Bible, or preach a better gospel than is in this one, or no one will ever see the Lord.

Does not the soul that has a longing for holiness have a corresponding hatred for sin? A sin-loving Christian is a contradiction. So is a holiness-hating one.

Satan would be false to his nature if he did not hate holiness; God would be false to His nature if He did not hate sin, do you claim to be God's child by profession and like Satan by nature?

There is no escape from the conclusion, that if God commands us to be holy, and such a command is impossible, then this command has its origin either in folly, or tyranny. It is not the desire of this writer to charge God with either. Reader, with which do you charge Him?

God wants a holy people for a holy heaven. He fits heaven for them and then fits them for heaven. He calls His Son up to prepare a place for them, and then sends the Holy Spirit down to prepare them for the place.

If we would bring a holy life to God, we must work at the job at home, at the office, at the shop and in our every day contact socially, commercially, and industrially, as well as in the sanctuary.

A holy life is a voice that speaks when the tongue is silent. It is either a constant attraction or a continual rebuke. A holy life is an unanswerable argument in favor of the doctrine of holiness.

Says the late William Jennings Bryan, "In a study of the Beatitudes I asked the members of an adult class which they considered of most importance. The sixth received the highest vote." And why not, what could be more important than the cleansing of the heart, from all that is displeasing to and out of harmony with God?

What a predicament a man must be in when he knows that without holiness no man shall see the Lord, and then knows as well that it is impossible for him to be holy; what a dark picture, no sin in heaven, and yet no deliverance here. Upon what does such person base his hope?

When a man opposes holiness he does one of two things, he either advertises his ignorance, or his infidelity concerning the teaching of the Scriptures.

Suppression of the old man is salvation by works, and hard work at that, for the carnal mind is not subject to the law of God neither indeed can be.

A holy man walking in the beauty of Christian consistency is the one unanswerable argument in favor of holiness, even the rankest infidel is seldom found finding fault with such a man. Any profession of holiness will be justly impeached if it is not backed up by a corresponding life.

No one would object to a healthy body, why then should we object to a healthy soul, for holiness is to the soul what health is to the body. Sin is a soul disease, and holiness is its remedy, anything short of deliverance from sin, therefore, is inadequate to man's need.

We cannot think of a holy God demanding anything less of us than holiness, and it seems to us that it would be a slander upon God to assume that He demands holiness of us, and then has made no provision for its possibility.

If, "cleansed from all sin," if, "As he which hath called you is holy, *so be ye*," if, "might serve him without fear, in holiness and righteousness all the days of our life," if, "Seeing ye have purified your souls in obeying the truth through the Spirit," and many other like Scriptures do not denote deliverance from sin, what language would the reader use to convey such an idea as freedom from sin?

A revival in which a sermon on scriptural holiness is not in good repute, is neither from heaven, nor adequate to get anybody to heaven, for heaven without holiness is

as impossible as day without light, for as light makes day, so holiness makes heaven.

Any religion that can make you happy, therefore, and not make you holy, is the devil's counterfeit, for holiness and not happiness is the ultimate objective of heaven.

There is a great demand these days for preachers who can preach holiness without their hearers suspecting it, or for evangelists that can get them into the experience of holiness without their finding it out.

Think of a man praying, "Oh, Lord, if you will save me, I'll promise now to get up from this altar and oppose and antagonize holiness and sanctification always. I know this is the will of God even my sanctification, but if you'll save me I'll make fun of everybody that professes it, and hold up to ridicule, all who profess to be saved from sin. It is recorded that He would grant unto us that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness **ALL THE DAYS OF OUR LIFE**; but we will discourage everybody that we can from believing this, Lord, if you'll just save me."

The more a Christian loves God, the more he will hate sin, and by virtue of contrast the more he loves sin, the more he will hate God. A man's attitude toward sin will determine his relation toward God.

There are many who utterly hate holiness now, that talk glibly about being happy with Jesus in heaven by and by. They seem not to have learned, that if they are to be happy with Jesus in heaven by and by, they will first

have to learn the secret of being happy with Him down here in the good old U. S. A. now and now.

There is nothing in heaven that a man wants if he does not want holiness. Everything there is holy, why talk about being happy there, with that which you hate here. If some people were turned loose in heaven with the same feeling toward holiness there, that they carry in their bosoms here, they would be as much out of place and harmony with the surroundings as if you should take a drunken bum, and suddenly sit him down in the company of cultured and refined and godly women.

Opposers to holiness having no scriptural argument against it, seek to attack it by ridicule. It is nice to be able to espouse a cause that cannot be attacked, unless it first be misrepresented.

It is as impossible for you to run your soul and please God without holiness as it would be to run your automobile on water instead of gasoline. Holiness is to the soul what health is to the body.

Hell is full of intellectualism and culture, but there is no holiness there. Yes, the crux of the matter is, "No sin in heaven, no holiness in hell." For which place is the reader prepared?

If salvation implies fitness for heaven, and heaven is a holy place, then the fitness must necessarily include deliverance from sin, and if deliverance from sin constitutes the fitness for heaven, then it is naturally and forever impossible that any sinner can be qualified for heaven on any other ground than being made holy.

When we long more to be holy than we do to be happy, we have learned the secret of real Christian purpose.

All systems of moral science and philosophy offer to treat the malady of sin. But thank God! Jesus Christ offers to cure it.

It is apparent from the Old Testament scripture, that God intends through Jesus Christ to do a first class job of cleansing, when He says, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." I understand that fuller's soap not only completely cleanses, but also takes out all the shrink.

The question is not what is the matter *with* humanity, but what is the matter *in* humanity; so many people when they are seeking holiness make the mistake of expecting something to come, when they ought to be expecting something to go.

Neither the primary nor the ultimate idea of heaven is happiness. The order in heaven is holiness first, happiness second. Holiness the cause, happiness the effect. People are not holy because they are in heaven, but they are in heaven because they are holy. Holiness makes heaven. A man in heaven without holiness would be like a man at a social function that required full evening dress and he utterly naked.

Holiness electrocutes the old man; but it electrifies the new man.

When men are opposed to holiness, it is usually because holiness is opposed to them. The reason men do not

want holiness is because they do want sin. Whenever a man is tired and sick of sin, he invariably wants holiness. Not to want holiness is a public advertisement that we do want sin.

If lifting up a standard of holy living, and demanding that a Christian love what God loves and hate what God hates; if drawing the line between the world and the church, and demanding they eternally be divorced, make me an ignoramus and an "old crab" with not sense enough to have a good time, then I plead guilty, and am ready for a pauper's funeral in the ecclesiastical potter's field, but ready, "thank God," for a resurrection that shall bring to me the final divine declaration, "well done thou good and faithful servant, enter into the joys of thy Lord."

Holiness does not make one forward nor brassy, but it does give to us such a sense of equality that we are no longer frightened by the tall gentleman with the two story hat on the one story head. Mr. Worldly Wisdom looks like anybody else, and you no longer stammer and get frustrated because some ecclesiastical dignitary laughs at, or makes fun of sanctification.

The trouble with some men is that they nearly paralyze the old man on Sunday; but Monday morning they drag him out, give him the smelling salts, rub him down with camphor and plaster up his shins, until by Wednesday night he is so alive and active, that he objects to your going to prayermeeting.

We are only what God sees us to be, flattery can make us no more, and delusions can make us no less.

When judgment comes, it will not be what do men think of us, but what does God see us to be?

Not to save us from carnality is either a reflection upon the willingness or the ability of God. Is it because He cannot or because He will not?

Isaiah's blessing was delivered not developed. Holiness is not growth, growth is a process of addition, but holiness is a process of subtraction.

God's perfection is equal to His capabilities, man's perfection is likewise equal to his capabilities. Man can never be as perfect as God, for he is not God, but he can be a perfect Christian.

A prominent clergyman in California in ridicule says, "These perfectionists get on my nerves, claiming all the time to be perfect, or completely sanctified." But evidently forgetting this statement, later in preaching a sermon he says, "Paul preached and taught and warned and labored and strove, why? 'That he might present every man perfect in Christ Jesus.'" O consistency, thou art a jewel.

A gentleman said to the writer some time ago, "There never was but one perfect man lived upon this earth." We replied, "Friend, don't ever say that again, unless you say it to some one who knows no more about it than you do. If you should say this to any one who knew the Scriptures, he would know that you didn't know them." We then pointed out to this man, who was very active in the church, the fact that there was something in the Scripture called perfection, to which the

Apostle exhorts us, Heb. 6:1, that Jesus spoke in no uncertain terms about it Matt. 5:48, and many other like Scriptures.

A person who does not believe in Christian perfection, does not know the objective of Divine Revelation. Read 2 Tim. 3:16, 17. The minister who does not preach it, does not know the purpose of his ministry. See Col. 1:28. Three things in this latter passage. 1st, what to preach; 2nd, how to preach; 3rd, the object of preaching. "That we present every man *perfect* in Christ Jesus."

If by one master stroke God sanctifies the soul when He converts it, then by virtue of consistency only those who are sanctified are converted. Under such conditions, one ought never to profess to be converted unless he also professes to be sanctified. If sanctification is for sinners they ought to be told about it.

"This is the will of God even your sanctification." If Christ can destroy inbred sin and will not do it, then He is to blame if we are not sanctified; but if He can do it and we will not let Him, then we are to blame. In your case, reader, who is to blame?

A will steadily and uniformly devoted to God is essential to a state of sanctification. But a certain standard of demonstration, of joy or happiness is not essential. It is holiness we want, not happiness. True holiness will produce happiness, but holiness not happiness is the objective. While emotions may vary, obedience must not.

One sincere man was on the point of forsaking the doctrine of sanctification and the eradication of the old man

of sin, "because," said he, "there is no use preaching it when I do not see anybody living it." A friend replied, "Get your doctrines out of the Bible and not out of the lives of the people, and especially those who live inconsistent with what the Bible teaches."

Dr. Lovic Pierce once said, "The reason sanctification is dying out in the church, is because the kind of religion that is being generally lived in the church, is below the level where sanctification begins."

"This is the will of God even your sanctification." Whenever the will of God is clearly revealed concerning any duty we should perform, it is not necessary, nor need we expect any mysterious, supernatural, inward revelation, other than the duty already revealed. When God says, "Thou shalt not kill," must we have a special inward revelation in addition to what is stated, in order that we should obey this injunction? When He says, "This is the will of God even your sanctification," is it necessary to have another miraculous inward urge to obligate us? Is not the plain statement, "This is the will of God," sufficient? All the conviction that is needed for sanctification, or anything else is a knowledge of the truth, sufficiently clear to bring obligation.

FAITH

You may cure a sore throat, but you cannot cure it when it has been cut from ear to ear. Likewise you can save a sinner, but not an unbeliever. No provision is made either in this world or the one to come for unbelief.

Uncertainties are fatal to all true progress; yet some people seem to think it is a mark of real humility to brag

about the uncertainty of their relation to God. They hope they are saved, or guess they are saved, or are "doubting Thomases." "I can't believe" is a favorite expression on the part of some. How terrible when a man can't believe, when he knows that God says, "He that believeth not shall be damned."

We need a revival of believing our beliefs and doubting our doubts, instead of believing our doubts and doubting our beliefs. To the man who doubts, the grasshopper looks like a giant; but to the man who believes, the giants look like grasshoppers.

If believing the Word of God, and taking His revealed truth at face value, and seeking to live consistent with its teachings, renouncing my sins and following after that holiness, without which, no man shall see the Lord, make me an ignoramus and superstitious; then you may take your worldly wisdom and self-conceit and go where the fearful and unbelieving are destined to go, and I'll take my simple childlike faith in God's Word, and go where those that are converted and become as a little child are destined to go.

Faith is called upon to believe God, not only without evidence, but actually in spite of evidence. Faith must not be in circumstances, but in the "Thus saith the Lord."

The question as to what God can do for a man is not left to a few church dignitaries to decide, but to the Word of Him who holds the destiny of us all in His hands. Therefore, "Have faith in God."

All faith is not saving faith, the devils believe and tremble, but they are not saved. There must be something more than a mere intellectual assent to the truth.

“Verily, verily, I say unto you, he that believeth on me, hath everlasting life.” H-A-T-H spells “got it,” it may be an improved way of spelling, but it’s sound divinity nevertheless. And how did he get it? BY BELIEVING.

“Calling all Christians,” “Calling all Christians”; “Stand by, and don’t forget.” All progress in Christian achievement is made by believing. Never an inch of advance is made by doubting, and if we doubt at all, we are not believing.

Faith is the combined effort of the intellect and the will, in which the intellect assents to the truth and the will acts upon it.

You are not to seek happiness nor demonstration; but seek Christ. The objective in seeking Christ is pardon and regeneration, not happiness. Don’t reverse God’s order which is, faith first, fact second, and feeling last. You board God’s train and start traveling toward heaven and you’ll not travel very far until happiness will come in and sit down with you.

When Caleb and Joshua brought in their report, they began by putting God first, they said, “If the Lord will be with us,” but the other ten talked only of themselves; *we* saw the giants and *we* were like grasshoppers, and *we* are not able, it was, we, we, we, all the time, no God in it. Faith is not to be centered in the human “we” but in the infinite, “I AM.” You may be a great sinner, but we have a great God.

No professor of religion who doubts his own saved state, and tries to make the basis of his satisfaction to be

his feeling, will ever be truly happy. Trust and worry do not go together.

Do not say, that because it is a bad night, and only a few may be present, that you will not have a good meeting. The only One who can make it a good meeting has promised to be there, if two or three others can make it. Faith on such an occasion seems to be placed in the wrong source. It is God, not man that makes success. Have faith in God.

It has been well said that, "if you should pull doubt up by the roots, you would find sin at the end of it, as the seed from which it sprang." Why not? This is the confidence that we have in Him, that we love and obey Him. It is hard to believe with a heart that is disobedient.

You say you do not believe as we do? All right, has your belief brought you to the place where, "the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death"? Has it delivered you from the bondage of sin? You say it has not? Then inasmuch as your belief has not brought deliverance and met your need, why not switch from believing He *can't* save you to believing He *can*, for after all, faith not doubt is what brings results?

HYPOCRISY

A hypocrite is hated of all, hated of the world for seeming to be a Christian when he is not; and hated of God for not being one.

Many who are hiding behind the hypocrite are exactly like him, that is to say, they have their eyes toward heaven, but their steps are leading toward hell.

Most critical people are hypocritical, they are unreasonable, in that they overrate themselves and under-rate others.

The man who hides behind the hypocrite, advertises to all that he is less than the hypocrite, for it is impossible for the greater to conceal itself behind the smaller. Only a hypocrite can hide behind a hypocrite.

A true believer is one who feels the grace he cannot express, but the hypocrite is one who expresses what he cannot feel.

Where can you find a greater hypocrite than the man who is smart enough to know the other fellow is wrong, and then "dumb" enough to hide behind him?

If you are hiding behind the hypocrite, that is, if this is your custom, and you really want to find a good one to hide behind, look in the mirror.

What is the matter with a man's vision that is so keen that it can detect the wrong in his neighbor's conduct, and cannot see the defects in himself for doing the same things?

It is mighty poor picking to live on the shortcomings and failures of others. No wonder the fault-finder that hides behind the hypocrisy of others, is so spiritually lean.

Many there are who are passing through this world and getting nothing out of their religion here, but expect-

ing to get everything over there. Such are doomed to a sad awakening and a rude shock, for such a hope is a false hope and only the anticipation of the hypocrite.

Our personal obligation to God is none the less, because others live wrong. Therefore we should get our convictions out of the "Thus saith the Lord" instead of out of the lives of those who we know are inconsistently wrong.

Reader, are you staying at home from church because there are hypocrites in it? Let me bring to you good news; you need not deprive yourself of this privilege any longer, for there is always room for one more.

Let a bunch of counterfeiters come into the community, and the people at once become suspicious of good money; likewise let a bunch of hypocrites and fanatics come into the community and right away the people become inquisitive and skeptical about true piety.

INFIDELITY

An infidel or an agnostic can be anything, a thief, a crook, a scoundrel, without being inconsistent with his profession, but only a gentleman can be a Christian. It must be a great honor to be an infidel, when we consider the necessary requisites.

The idea of substituting our own ideas for God's truth is by no means a modern one. The first born man in the world is an example of that very thing, and the Apostle Jude warns us by saying, "Woe unto them that have gone the way of Cain."

Any man who will get the truth of the first three chapters of John fixed in his mind and heart, will never have any trouble with the first three chapters of Genesis.

It is much more inspiring to hear a man say, "I know in whom I have believed," than it is to hear him say, "We may reasonably suppose that a critical investigation will likely authenticate the fact of the birth and ministry of Jesus Christ."

Would you ask a man who had never seen an automobile, to explain the intricate parts of this machine? Would you ask a man whose mother died at his birth, to tell you of the kindness of a mother's love? Then why ask an agnostic or atheist to tell you of the things of God, when he acknowledges he knows nothing about it?

Reverence for God is the basis of good moral character, a man who has no reverence for God, will likely have no reverence for anything else; nothing so preserves the morals of humanity as confidence in a Supreme Being. Nothing is more demoralizing than infidelity.

It has been suggested by some higher critic, that Paul's experience on the way to Damascus was only a sunstroke. If a sunstroke can transform a man as it did the Apostle and make him as useful, what a pity that some of these D.D.s, with two story hats on one story heads don't get a sunstroke themselves. It might be a panacea for their fruitless ministry.

It is said that a man once went into a hotel office to pay his hotel bill. When the proprietor offered him a receipt, the man said, "O never mind, God was a witness, He saw me pay it." "Do you believe in God?" said the

proprietor. "Sure," said the man, "don't you?" "Not a bit of it," replied the hotel keeper. "Then in that case," said the guest, "you had better give me a receipt."

LOVE

Some love us and do not know us, some know us but do not love us, but wonder of wonders, God knows us and still loves us.

It is natural for sin to hate righteousness. Now if you do not love what is in your fellow man that is like God, then you do not love God; for if you do not love whatever measure of Godlikeness there is in man, then you would not love that same thing in God that you hate in man, even though it be in God.

It is said that a man once put a weather vane on his barn, with the Scripture text on it, "God is love." "Do you mean," asked a friend, "that God is as changeable as the wind?" "Oh, no," replied the man, "I mean that it makes no difference which way the wind blows God is always love."

There are some things in this world for which there are no substitutes. There is no substitute for love. Love is the spring of all our activities. It is no task to do what one loves to do, neither is it a task to do for those whom one loves. It is a contradiction for a person to say he loves God, and then deliberately do those things that grieve Him, and are offensive to Him.

Love for God will always dispose the heart to submit to the will of God, for if we love any one, it is our greatest desire that his will, rather than ours should be done.

We are always careful, also, not to do those things that would offend those whom we love.

How true it is, that love covers a multitude of sins. When a person is wounded physically, and a scar is left and cannot be taken away, the next best thing to do is to try to cover it. Real love always seeks to do the same when one is wounded morally or spiritually, love never sees our faults, and seeks as much as possible to hide them from others.

A person may be a miser with his money, and he may seek to wrap his talents in a napkin, and he may revel selfishly in his own reputation; but love cannot be hid, love is not something that can be kept under a bushel, it will not stay at home, one cannot keep it to himself, it is as bound to manifest itself as life, in tokens of kindness and sacrifice and other contributions to make its subjects happy.

Love like friendship is reciprocal, if you would have friends you must show yourself friendly. A little girl was once asked, "How is it that everybody loves you?" Whereupon she replied, "I don't know, unless it is because I love everybody."

MISCELLANEOUS

Some people are such chronic complainers and fretters, that they will fret because they have nothing to fret about.

The great question is not what do you think of yourself, not what does your lodge think of you, or what your friends say about you, or what the preacher thinks of you;

but what does God think of you? How much do you weigh in His scales? Will you be weighed in His balances and found wanting?

Some people think they will be saved because they know so much about religion. It is not how much you *know* about it, but how much do you *have* of it.

Many of us may not be able to translate Latin, nor speak Hebrew or Greek and other languages fluently, but it is the blessed blood-bought heritage of every soul to learn the language of Canaan.

We are not saved because we love God; but we are saved because God loves us. Our salvation begins in God loving us, and ends in our loving God.

It is likely that you would have looked upon God as a heartless, cruel tyrant, if He had shut the door and made it impossible for you to enter heaven. But what is your opinion of yourself, when God has opened the door and you shut it against yourself?

It would be as safe for a man in a fit of madness to follow the suggestions of his disordered mind, mentally speaking, as it is for a man to follow the suggestions of his carnal and depraved nature, in the solution of moral and spiritual problems.

Animals with strong backbones never have any bristles, a man who is always "bristling" up, is advertising that he has no backbone, that he is a weakling. If the devil was to take all the lime in his backbone out, he would not find enough to powder his face.

Many people in this day and generation are never suspected of being Christians until their obituaries are read. If you are really a Christian someone beside yourself ought to find it out. Reader, have you put yourself under suspicion?

Self is a great hindrance in the progress of spiritual things. It gets up and has to be prayed down, and then it gets down and has to be prayed up.

I would much rather be a beggar in this world for the necessities of life, than to be a beggar for God's mercy in the next one, where there is no hope.

Human honors tarnish with time, and the loveliest laurels of life wither with the wearing, but the beauty of the Lord our God upon us, blesses us with a brightness and perennial freshness that makes the most homely to be beautiful.

If the devil lets you alone it is because you are not accomplishing enough to worry him, it is the guns that are doing the damage, that he seeks to silence.

How the devil must laugh up his sleeve when he sees soldiers of the cross fighting each other, dividing their forces over the interpretation of the Word, is a favorite way of hindering the progress of the church.

The church in its anxiety to gain great numbers, has lowered the standard of living to please mankind, until men who deny the gospel, and make fun of the fundamental things of Christianity, are welcomed as good members, and put forward in its activities. Why not drop the bars and take in the harlots and bartenders and

gutter-snipes and bootleggers, for God loves them with the same kind of a love with which He loves the dancing, card playing, Sabbath desecrating, and Christ neglecting church members.

Intellectual conceit and moral rottenness are most usually the nesting places of atheism and higher criticism. It is not superior learning that makes men deny the truth of God. The difficulty is not in the head, it is in the heart. Psa. 14:1.

The language of Abraham Lincoln could well be applied to some who express their opinions of Scripture, when he said, "It is better to remain silent and let people think you are a fool, than to open your mouth and remove all doubt."

The man who wants to be so liberal as to gain the favor of a world that is unfriendly to grace, may make his gospel popular, but it will be at the expense of its potency.

Alexander the Great was able to conquer the world, but was not able to master himself. Paul says, "I keep under my body and bring it into subjection." And Solomon says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

A careless printer by a typographical error made the words, United Presbyterian to read the "Untied Presbyterian." It may have been a typographical error, but no doubt, had it come to pass, would have been a great blessing.

John Newton well says, "Fill the bushel with wheat and you can defy the devil to fill it with tares."

If you cannot have what you like, try to like what you have, anyway the Apostle has it right when he says, "But godliness with contentment is great gain."

Don't waste five dollar time on a five cent job. Don't do the biggest business in the world (the business of getting men right with God) on a peanut stand basis.

To ask *why* God does some things, is about as sensible as to ask why He did not make Pike's Peak three inches higher, or the ocean six inches wider.

Any system which is small enough to be explained upon the basis of natural philosophy, lacks the necessary quality of infinitude. We want something in our religion that is of more than human origin. Only the supernatural and divine aspect of it can assure us that it is of God.

The girl who has learned to dance has learned to permit familiarities which would be absolutely indecent anywhere else, but on the dancing floor.

The woman whose strongest appeal is her sex, is certain to get the attention of men who have no other interest in her, but not many others.

Is it wrong to dance? is it wrong to go to the movies? is it wrong to play cards? These and many more questions can be satisfactorily settled when the inquirer reaches the place where he has no desire but to settle them right. When the inquirer reaches this point, three-fourths of the problems are already solved.

A young man or woman may be moral without being a Christian, but he cannot be a Christian without being moral, a person professing to be a child of God, and dressing like the world, and indulging in the things of the world that are unquestionably questionable is a contradiction. A hunter may lose his game by shooting short as well as too wide, so the hypocrite overshoots the mark, and the moralist undershoots it.

We are contentious for good morals, and for this reason we denounce those indulgences whose moral turpitude is hurtful to spiritual life; but morality even at its best cannot save, and we exhort the reader to watch lest your morality, good though it may be, will be a weight to sink you into despair. The rich young ruler might have been a better man through the grace of God, if he had not been such a good man within himself.

It is every man's business to be just as good as he thinks the rest of the church ought to be. The rest of the church has no higher obligation than you. If every church member were just like you, what kind of a church would they have in your community?

Many who are supposed to be living epistles, no doubt need revision, their conduct is such that it needs to be revised in order to give forth a right impression. If those in the community of the reader were to depend upon your way of living to determine what it means to be a Christian, what would be their decision?

I remember a few years ago we used to put shock absorbers on our automobiles, now we have knee action which serves practically the same purpose. If you really

want safe and smooth traveling on the highway of life, from earth to heaven, I don't think you will find any modern invention which can beat the "shock absorber" which Solomon gave us, "A soft answer turneth away wrath."

A snail can get there on the right road better than the hare can make it on the wrong; seeming to be right is not always an evidence that one is right. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

No man can truthfully say that his yoke is easy and his burden is light, when he is sinning every day in thought, word and deed. The man who desires to live right and finds it an impossibility is bound to find his yoke chaffing him. Surely he who tries to get to heaven in his sins, has not learned the secret of rest. "There is no peace, saith my God, to the wicked," but, "They that are justified by faith have peace with God."

Did you ever hull walnuts and get the stain on your hands that would not come off for days? Well, the influence of bad companionship leaves a like moral stain upon the soul for days.

It is primarily the duty of every Christian to so live in this world, that because we have lived in it, we have made it better, and made it easier for others to do right and get to heaven.

One ought to talk only so loud as he lives, a rule which would no doubt deprive many of talking so much.

Dress parade is not the true place to tell the value of a soldier, the value of a man to an army is not how he

looks on parade, with bands playing, flags flying and people cheering; the real value of this man can better be determined when he returns from the field of battle, with the grime and gore of the conflict upon him; and with victory crowning his conquest. Practice, not profession, is the real test of Christianity.

A great many people want the benefits of Christianity, but they want it without making the investment that Christianity requires. This is the age old habit of wanting something for nothing.

A little boy who had confused the matter of baptism and vaccination, was asked if his father had been baptized. He replied, thinking of vaccination, "Yes, three times but it did not take either time." But at that he was not so far off, for we have seen baptism to be a greater failure in regenerating a man, than vaccination for physical cures, for the latter is generally successful, while the former in itself is never sufficient.

It is not freedom from suffering, but the presence of Christ in the midst of suffering, that makes Christianity worth while.

A man may get the Bible *by* heart, without ever getting anything *in* his heart. A theoretical knowledge of the Word is one thing and a practical experience of grace is another.

A ship is all right in the sea so long as the sea is not in the ship, likewise a Christian is all right in the world so long as the world doesn't get into the Christian, the pleasures of the world are to the Christian like breezes to a fire, light ones fan it, but strong ones put it out.

The Apostle says, "For to me to live is Christ, to die is gain." The inference of course being that it will never be gain to die, until it is first Christ to live.

It is said that the presence of Napoleon was worth as much to his army as forty thousand men. But who can tell how much the presence of Jesus is worth to the soldier of the cross in the warfare of grace.

As out of the heart proceed the issues of life personally, so out of the home proceed the issues of life socially. What the home life is determines to a great extent what the social life of a community or nation will be.

The very fact that one's conduct is such that it becomes necessary to make apology for it, by saying, "I see no harm in it," shows that the thing in which he is indulging, is questionable even in his own mind. It is always better to give God the benefit of any doubt.

It will take more than a pin on the lapel of your coat in the day of judgment to get you through.

Christianity is both negative and positive. Doing no evil is only one-half of Christianity. There must be added to that fact, another, namely: I am doing some good.

Don't spend your time grieving over past failures; God himself cannot make not to be, that which has already been. Forgetting the things that are behind, let us press forward, starting anew right now and thus saving the day. The past can only be forgiven, it cannot be remedied; but the future is ahead and can be saved.

He who refuses to forgive, is destroying the bridge which he himself will one day want to cross. For if we

forgive not men their trespasses, neither will our Father which is in heaven forgive us our trespasses.

The reason some people have so little heart in their religion, is because they have so little religion in their heart.

The only anger that is without sin, is anger that is against sin.

The trouble with many young people of today is, that they wait to break down their bad habits, until their bad habits have broken them down instead.

Did you ever see it raining and the sun shining at the same time; just so it is with a real Christian, they can enjoy the joy of the Lord in the midst of great sorrow.

Being all things to all men in any sense but the right one, generally winds up in our being nothing to anybody.

He who has not yet forgiven an enemy, and pardoned those who have wronged him, has never yet tasted one of the rare treats and special enjoyments of **this present** life.

If brave and courageous soldiers are willing to face dangers and die for their country; ought not soldiers of the cross be willing to live for God, be faithful and consistent to His cause, and glorify His name, by a faithful, consistent and useful life?

"The worst of all faults," says Carlisle, "is to be conscious of none."

If you are a saint, remember it is a saint's business to be cannonaded here and canonized hereafter. So don't

be surprised when the bombs of persecution begin to burst in your direction. Remember, as the Apostle says, "You are appointed thereunto."

"Be not unequally yoked together." Girls don't marry an agnostic or a sneering scoffer; if you do your children will either follow their father to hell, or cling to their mother and be objects of ridicule and embarrassment.

You cannot philosophize all that God does; that is why He is God. If I could explain all the mysteries of spiritual truth upon the basis of natural philosophy, it would conclusively prove to me that it was not of God, but merely of human origin.

Gray hairs mark the decay of man, but irreverence or contempt for gray hairs, marks the decay of morals.

Religion is a beautiful garment, but a miserable cloak. Don't make your religion a covering for your sins, but drag them out into the presence of the Lord, confess and forsake them and put on the pure white linen which is the righteousness of the saints.

After all there is not much difference in idol worship, and in idle worship.

A strong will is a will that will make your stubborn will will to will what it ought to will; and you will then will to will what God wills. When you will to will God's will more than half the battle for the soul's redemption is won.

A great many people are singing, "Fill me now, fill me now," when they ought to be singing, "Kill me now, kill

me now," for they are not yet dead to glittering tinsel and gaudy show of the things of the world, they are too much engrossed in the "wisecracks" and sparkling wit of the world to make much progress in the deep things of God.

The mountains of God are all about us, but we continually deny ourselves the privilege of seeing their glorious summits, or witnessing their gorgeous landscapes, because we have not enough energy and determination to climb them.

We slander God and misrepresent true religion, when we let the world think we are still hankering after its indulgences for our contentment and satisfaction.

The true worth of any word or sermon, or song or book, or donation, or sacrifice or service, depends on how much of Christ there is in it.

Rashness is not bravery, the man who goes around with a chip on his shoulder, everlastingly looking for trouble and wanting to whip everybody in town is not brave. That is the devil in him.

Even he who gives a beggar alms expects to receive thanks in return, yet many receive the blessings of God without number every day and do not so much as lift their voice in gratitude or thanksgiving.

Nothing tickles the devil more, than for a self-conceited ministry to propagate their opinions of the Word, rather than to preach the Word, which is the power of God unto salvation.

Many people are like a signboard, they point the way, but never go themselves; they preach but seldom

practice; they profess but do not possess; their conduct discounts their advice.

The folly of men for ruining their souls for things that they could not take with them to hell, will soon be made manifest, when we shall all stand before the judgment seat of Christ to give an account for the deeds done in the body.

It is said that Daniel Webster wanted men to preach to him in such a way that he would feel that the devil was after him. What a contrast to the present day demand whose attitude is "Let us alone."

It is impossible to have a good, strong spiritual character, without proper spiritual nourishment. If some people would take into their system physically that which is as foreign to physical health as many do spiritually, the most profitable business in the world would be the undertaking business. Perhaps this is accountable for so many spiritual morgues at present.

A life that is to spend eternity with God, must strike its roots down beyond the superficial fancies of carnal professors, and go where it can get nourishment for its spiritual life.

The devil has a shrewd way of luring unsuspecting souls to defeat, by getting church members and preachers to endorse certain evils, in order to give them an aspect of decency; but when they do lend their endorsement to these things that are questionable and hurtful to our best spiritual interests, they are simply the devil's decoys to lead others to hell.

To dodge the truth is to accept error; to refuse light is to walk in darkness; to refuse Christ as your Lord is to have the devil as your master; to miss heaven is to land in hell.

A church that fosters the things of the world within its borders in order to make an appeal to the unsaved, may make their church popular but impotent.

Someone has said, "The Lord made woman beautiful and foolish; beautiful so that man would love her, and foolish so that she would love the man."

I am convinced that man is the superior sex, the women are themselves responsible for this conviction, by the "doggedly" determined way in which they desire to be mannish, their latest achievement being to wear men's trousers, and suck cigarettes. What is more disgusting than a mannish woman, or a "sissy" man?

Are you depending upon ritualisms and forms of worship to save you, or do you expect a gracious deliverance from the bondage and servitude of sin in addition to these as a means of successful salvation, and a victorious journey from earth to heaven? Do you hope to be justified upon any other basis than that of obedience through the atoning blood of Jesus Christ? If so, upon what is your hope based?

Is there any moral responsibility attached to sinning? If so, how can this be? Are we to be responsible for that which we cannot avoid? Do not responsibility and volition go hand in hand, where one begins the other begins, and where one ends the other ends? What kind of a God is it that will put upon us responsibilities unequal to, and

beyond our capabilities? The fact that moral responsibility is attached to sin is indicative of the fact that it was avoidable.

OBEDIENCE

The normal Christian life is not a life of constant sinning and repenting and repenting and sinning, but a victorious life. It is glorious to know that through the grace of our Lord Jesus Christ we are able to be obedient to His will, and rest assured it is much better at eventide to have the remembrance of a day of righteousness, than it is to have a remembrance of a night of sin when the morning dawns.

God will accept obedience without any emotion, but He will not accept any amount of emotion without obedience.

There are no unconditional promises in the Bible that we recall, all God's promised benefits are conditional. "If we confess our sins he is faithful and just to forgive." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him and . . . abundantly pardon." *If ye bring all the tithes into the storehouse . . . I will open the windows of heaven. One can no more be unconditionally secure, than he can be unconditionally pardoned. There is an eternal security that is scriptural, but it is based upon OBEDIENCE. "If ye CONTINUE in my word, then are ye my disciples indeed."*

Any religion that leads men and women to disregard what God has commanded, and to ignore what He has

written for our edification, and in any way lead us into disobedience, is the devil's counterfeit, for obedience is the ground of our justification, and to obey is better than sacrifice; for he became the author of eternal salvation to them **THAT OBEY HIM.**

It is the chief business of men to glorify God, and be beneficial to their fellow men; but wherein would God be glorified and men benefited, if when God pardoned men from sin, they were compelled to return to its daily practice, obedience being impossible? So far as being salvation is concerned, such a program would be contrary to God's character (1 Peter 1:15), God's will (1 Thess. 4:3), and His purpose (Heb. 13:12).

PRAYER

Prayer and praise are like the double action of the lungs, that is, the air that is sucked in in prayer, is breathed out in praise.

There is no mirror that so clearly reveals us to ourselves as the mirror of prayer. When a man goes down on his knees before God, then it is that he really sees himself.

The church seems slow to learn that there is no substitute for prayer and spiritual power; and just in proportion that we use the former, can we hope to enjoy the latter.

Talking to men for God is a great thing, but talking to God for men is even greater; but do not make your prayers all talk, pray also with your hands and feet, that is, back up your prayers with your works.

Do you wish to learn the secret of prevailing prayer? Then stop sinning; for sinning stops praying. Do you want to learn the secret of a victorious life over sinning, then start praying, for just as sinning stops praying, so praying will stop sinning.

If time is of any value to you, you may be able to save some by starting the day with prayer, as ten minutes of supplication at the start of the day, may save an hour of confession and penitence at the close.

How wonderful that God can commune with men. On a still night we might hear a man's voice a mile; but God can speak from heaven and be heard upon earth. Men who are born deaf can hear Him, and those buried in crime have heard Him and come forth to newness of life.

When you care the least to pray, then it is that you need to pray the most, and one can tell just how important and what estimated value one has of prayer, by the amount of time spent therein.

Nothing will make the faces of God's children so shine with His glory, as bathing them each morning and evening in the tears of supplication.

Right living is the basis of right praying. No man can live wrong and pray right. "If I regard iniquity in my heart the Lord will not hear me."

"If ye ask anything in my name." If you go to the bank with the proper endorsement, you will have no trouble getting your money. Likewise, if your petition has the proper endorsement, it will get audience with God.

Do you want to find the smallest and most insignificant, as well as the most disgusting and conceited bigot, then locate that man that is "too big" to pray.

Praying stops sinning and sinning stops praying.

PREACHING

It is better to have men curse you here for preaching the truth, than to have them curse you at the judgment for not doing it. We cherish our friends and appreciate them greatly, but we cannot afford to hold their friendship at the sacrifice of our favor with God.

It would be a great blessing to the church, if there were enough spiritual people who loved God and hated sin in it, to demand the resignation of every preacher who seeks to peddle his own cracked pottery in the pulpit, instead of the "Thus saith the Lord."

It is far better for the minister to be called narrow and ignorant and unkind for preaching unpleasant truth, than it is to be called intellectual and cultured for preaching pleasant error. Potency, not popularity, is the great need of the pulpit today.

The ultimate objective of every minister's efforts should be the salvation of souls, a minister who does not have conversions is worth no more to the cause of Christ than a hospital would be, that never cured a patient, or a school that never educated a student. Such a man in the pulpit is worth no more to the cause of Christ than a sheep would be to a farmer, when it raised neither mutton nor wool.

To get some noted clergyman to defend something that is either legally or morally questionable is the delight of the devil, and is a bit of strategy on the part of his satanic majesty, who is seeking to use his minister as the minister of righteousness; but the Apostle has well said, "Whose end shall be according to their works."

The best protection for the brains of a young theologian is to have the helmet of salvation firmly set upon his head.

The man who would have his ministry to be fruitful, must make it juiceful. The juiceless man is often a useless man. In other words do not be too dry in your effort to appear pious. A dry preacher preaching a dry gospel to a dry crowd, is enough to drive any man to drink.

A physician can go a long way in his diagnosis of a patient by examining his tongue. So can the preacher.

A mother will not bother her child when asleep for fear of waking it. It is surprising how many preachers have the same motherly instinct. They seldom bother their members when they are asleep lest they should awaken them.

A good and striking lesson that would be a blessing to many ministers no doubt would be to learn that a little man can be big in his own estimation; but it takes a big man to be little in his own estimation.

It is said that the great skeptic, Hume, was on his way to hear Whitefield preach, when a friend asked him, "Where are you going?" "To hear Whitefield," he replied. "Why do you go to hear him, you do not believe

what he preaches?" His answer was, "I know I don't, BUT HE DOES." Thank God for a preacher that has passed the speculative period and has reached the place where he believes what he is called to preach.

If I had no more confidence and believed no more in the Book from which I was preaching, than some preachers, I don't think I would "monkey" with religion at all. And incidentally they do very little.

Evolutionists, in their worldly wise conceit, prattle around with their speculations, and talk about the unknowable, and we may "reasonably suppose" and other meaningless phrases. But these are only icebergs that freeze the soul; they are only husks to the hungry soul, mere painted cascades to those who are thirsty for the water of life.

We have noticed time and again that those who are heavy on the new philosophy and modern theology, and are everlastingly trying to find something new to supplant the gospel which is the power of God unto salvation, are conspicuous in the barrenness of their ministry when it comes to turning men to Christ and producing the fruits of Christianity.

Mr. Moody once said, "A sailor just off a whaling expedition asked where he could hear some good preaching." When he returned, he was asked how he liked it. He said, "Not much, it was like a ship leaving for a whale fishing, everything ship-shape, anchor, cordage, sails all right, but no harpoons on board." In other words there was no punch behind the preaching. Sounds modern, doesn't it?

Charity is a sweet word, and it is the business of every Christian to be courteous; but how courteous? One thing is sure we should never sacrifice truth at the shrine of politeness. The minister should make friends and show himself friendly, but if the price of friendship is to be to sacrifice the truth, then those who demand such, hold the price of their friendship too high for one who purposes to be faithful to his calling.

PROHIBITION

The use of alcoholic drink impairs perception, physical endurance, quick mental action, and alertness in everything except crime, in fact it disqualifies a man to be practically everything except a criminal. The saloon can't get along without the boys, but the boys can get along much better without the tavern.

A loafer said to a working man, "When I have my beer I feel strong enough to knock a house down." Whereupon the working man replied, "I have been able to build two houses up, by doing without my beer."

Some who defend whiskey want us to believe it would be a tragedy to be without it as a medicine. But we are convinced that a very small cemetery would be sufficient to bury all those who die for the lack of booze; but on the other hand, there isn't a county in the United States big enough to bury all that booze has slain.

There are only two arguments in favor of liquor, one is appetite, and the other avarice. One crowd is willing to sacrifice everything at the altar of a depraved appetite, and the other would be willing to damn the world for per-

sonal gain. Either of which disqualifies himself to be a good citizen.

"Drink has drained more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more intellects, wrecked more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves, than any other poisoned scourge that ever swept across this world." This is a statement of one who is in a position to know, for it is none other than Commander Evangeline Booth. "By their fruits ye shall know them," is the scriptural declaration. Judging by this fruitage it would seem morally impossible to aid and abet such business and be even decent.

REGENERATION

Many things in this world are desirable, but one thing is necessary. "Ye must be born again," for only those in whom Christ is the governing and motivating principle are in fact Christians. "Christ in you the hope of glory" is the secret of true Christianity.

The lives of plants do not depend any more on their proper relation to the sun, than does man's spiritual life and health depend on his relation to the "Sun of Righteousness." Life, spiritual life, is the indispensable and basic quality of New Testament Christianity. "He that hath the Son hath life."

One must be born again to understand spiritual things and appreciate spiritual values. You cannot understand

the stars unless you know something of astronomy. You cannot understand flowers, unless you know something of botany; likewise you must know God to understand things spiritual. "What man can know the things of man, but by the spirit of man? What man can know the things of God save by the spirit of God?"

The Christian religion is not merely a code of governmental principles, "a bunch of thou shalt and thou shalt not"; it is not merely a religion of doing, but one of being. It is not exclusively what you do, but what God does for you. "You who were dead hath he quickened."

You might as well try to get a blind man to see colors, or a deaf man to appreciate harmony, or a dead man to till the soil, as to try to get a baptized sinner, without spiritual regeneration, to see the beauties in the Christian religion.

A cork let loose at the bottom of a well will come to the top, likewise a person born again, spiritually quickened, will rise above the things of the world, and will seek those things where Christ sitteth on the right hand of God.

There is more hope for the conversion of an atheist, than there is of the self-conceited, self-satisfied, who is hiding behind his membership in the church, and is without spiritual regeneration. He who makes his nominal profession to be his hope of heaven, will find that this refuge of lies will be swept away when the judgment breaks in upon him in all the fulness of its fury. "Except a man be born again," says Jesus. What an awakening to be without it when the crisis comes.

I never heard a man say, "I was a great sinner until I read law, or studied medicine, or graduated in science or philosophy"; but I have heard many of them say, "I was a great sinner until I found Christ, and He pardoned and regenerated me." A revelation of Christ to the heart is the paramount need, and no amount of learning will atone for its absence.

Life is an indispensable and essential quality of a New Testament Christian. There is no such thing as a Christian without spiritual life, no such thing as a dead church. The absence of life in either disqualifies them either individually to be a Christian, or collectively to be a church.

Jesus Christ in His atonement for the race, partook of the human nature, that we might become partakers of the divine nature.

Some people's conversions are like turning the seat on a train, but all the time traveling the same direction.

Sin never changes. If sins that you once cherished are now detested, it is not because sin has changed, but because you are changed. Look up, thank God, and rejoice in the transformation that has come to you. On the other hand if sin never changes, if sins that you once detested you have come to again enjoy, it is not because sin has changed, but because you are changed, in word you are backslidden.

You are no more a Christian because you belong to the church than a Chinaman is an American because he lives in San Francisco.

REPENTANCE

God justifies none except those who condemn themselves. Only those who feel themselves lost, will ever be found, and none will ever be pardoned except those who put in a plea of guilty, and cast themselves upon the mercy of our Lord Jesus Christ.

There is no genuine repentance unless it is followed immediately with heart renunciation of things repented of, and a purpose to abstain from further repetition of that thing.

The best evidence of repentance is not that we say we are sorry, and that we weep over our sins and confess them; the best confirmation of the fact of repentance is that we do not return to the things of which we profess to repent. Repentance is to be heart broken *for* sin and heart broken *from* sin.

God justifies only those who have condemned themselves. Those only who have felt themselves lost are ever found. None are ever pardoned but those who put in the plea of "guilty" without any reservations, and cast themselves upon the mercy of God, with true repentance.

The mere desire to escape hell is not the proper purpose to promote repentance. The real motivating power of repentance is hatred for sin. If our only motive for abstaining from sin is fear of punishment, then when our repentance is analyzed, it will be found the basis of our repentance is not love of God or righteousness, but love of ourselves. For we are only seeking to use God's great provision for our convenience.

RETRIBUTION

It is the law of evidence, that one proven falsehood destroys the credibility of the witness. If the Word of God is not true in regard to what it says about hell, what security have I, that it will be true to its promises in what it says about heaven?

God has decreed that all the righteous shall be saved. He has also decreed that all the wicked shall be damned. These are the immutable and irreversible decrees of the Almighty. If a man, therefore, wills to be righteous by an irreversible decree he shall be saved, if he wills to be wicked he shall be damned. These decrees are as immutable as the laws of nature. Therefore, whether you are to be saved or lost depends upon your choice, whether you will be righteous or the reverse.

Someone once asked a preacher to locate hell. "Sir," he replied, "it is at the end of every sinner's life." Play with no fire, and by all means do not play with hell fire. Hell is an awful place for any man to deliberately choose.

You may never go to a great many places in this world, you may never go to many in any other world, but there is one place you will be sure to go, and that is, to either heaven or hell.

God's laws are fixed, those who sin, must pull through life with a quivering conscience, and drop into the darkness of eternal night. None need to expect to be the exception to the rule, for the Apostle has declared, "He that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons." Col. 3:25.

Why preach only pleasant truth, why try to hide the facts of revealed truth? It is not kindness to cover up the pit, it is only dangerous. There are none to be more pitied than those who are on their way to hell, trying to convince everybody they meet, there is no such place.

The solution to the problem of destiny cannot be annihilation, for this would defeat the purpose of Almighty God, either in punishing or rewarding. There can be neither conscious reward nor punishment in annihilation.

No preacher was so loving and tender as Jesus, and yet it was He who spoke in such terms of destiny as no other teacher. It was Jesus who said, "If thine eye offend thee pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than, having two eyes to be cast into hell fire."

That there should be a Christ and I should be Christless; that there should be a cleansing and I should remain foul; that there should be a father's love and I should be an alien; that there should be a heaven and I be cast into hell, is the climax of calamity.

Matt. 5:29. These words of our Lord teach unquestionably that there is a hell into which men will be cast after death, and that whatever it is, or is not, it is so terrible in its nature, that one had better be maimed all his life, than to be cast into it. If these words do not teach this, we fail to understand the meaning of plain English.

Hell, with all that this terrible word implies is the legal penalty for sin, but if there is no hell, sorrow, remorse, heartache, tragedy and sadness are the natural consequences, for by an immutable decree the Scriptures de-

clare, "He that doeth wrong shall receive for the wrong that he hath done, AND THERE IS NO RESPECT OF PERSONS."

There is no harder taskmaster than Satan, and no surer paymaster; and nothing is more sure than that the wages of sin is death.

Does the reader hope to receive the mercy of God as his heritage through the gospel of Jesus Christ? Indeed it is his rightful heritage; but it is the height of folly to hope to be the recipient of this mercy, without first complying with the condition upon which it can be granted. What is this condition? "Except ye repent ye shall all likewise perish." What is true repentance? If it means anything, it means a renunciation of the thing of which you repent. There can be no true repentance for sin, and a continuance therein.

If God is too good to let the wicked suffer hereafter, why does He let the righteous suffer here?

What a glaring piece of folly for a man to be willing to go to hell, because someone else is going, yet we have heard many say, "If I go to hell I'll have lots of friends." But alas there may be much company but no friends.

SALVATION

If God cannot save us from sin in this life, what encouragement do we have to believe that He can save us hereafter? What kind of a physician is it that cannot save a patient from a disease until he is dead? He must be a great Savior if He can save us from sin only where there is no sin.

If we could get some people as opposed to sin as they are to holiness, it would be far better for themselves as well as for others; how much better the world would be, if church members would be afraid of sin as much as they seem to be fearful of holiness.

The Book does not say, Blessed is the man who is rich, who has fine clothes, and a fine automobile, who lives in a swell home and who has a host of friends, but, blessed is the man whose iniquity is forgiven and whose sin is purged.

No man can live wrong and die right; you cannot live in sin and die in righteousness; you cannot serve Satan and belong to God.

He who overcomes evil with good, kills three birds with one stone, so to speak. He overcomes Satan, he overcomes his enemies, and he overcomes himself; and blessed is he who is master of himself, for he that ruleth his own spirit is greater than he that taketh a city.

If the church is to be a hospital for invalids, or a covering for scoundrels, then the doctrine of a sinning religion is a success, if it is to be a subterfuge for hypocrites, it is perfectly consistent for it to advocate a sinning religion; but if its object is to save and meet the needs of mankind and glorify God, then a sinning religion ought to be banished back to hell from whence it came.

To try to dress up sin is like trying to put jewelry and finery on a corpse. After you have put on sin its last covering, and sought to make it pleasing, it is still God's enemy and man's foe.

God is no respecter of persons, the professor of Harvard or Yale who disregards God's precepts and dodges his responsibility concerning obedience, and denies the essentials of salvation, the chief of which, no doubt is salvation itself, will go to hell just the same as the most abandoned wretch on earth.

No repentance is real and genuine unless it is followed at once by heart renunciation of the things for which we repent. If our repentance is sincere it means we will not return to our sins knowingly.

What folly it is to be always thanking God for being your Savior, when all the time you know He does not save you. How foolish to thank Him for salvation, when you are to be saved by some other means somewhere else.

If the gospel of Jesus Christ is merely an idealistic code of morals, and does not carry with it power to put these ideas into practice, of what value is it to us above some of the pagan religions? Some of these religions have some ethical standards, but no power to put them into action, but the gospel of Jesus Christ *is the power of God* unto salvation.

If the salvation that was planned in heaven, heralded by the prophets, and sung by the angelic host, taught by Jesus Christ, and experienced by His apostles, cannot deliver its converts from the power of the world, the flesh and the devil, it is as great a failure in meeting our need as the pagan religions of the world, and is no better than some of them. If there is more power in the world, the flesh and the devil than there is in the gospel, our case is hopeless, so far as saving from sin is concerned.

Did Jesus Christ come to save us from sin, or just from the wages of sin? Many there are who want to be saved from the wages without being saved from sin itself. The only way to save you from the wages of sin, is to save you from the power of sin.

If the gospel of Jesus Christ will not meet the needs of the soul, where shall we turn for deliverance? If God's truth will not deliver us, shall we trust the devil's lie? Shall we tell a lost world that the best God can do for them, is to leave them in sin? Well may we say as did Peter of old, "To whom shall we go."

If we must wear out, let us exhaust ourselves in an effort to make men good, and not waste our energy teaching them that no one can possibly be good, for "the steps of a good man are ordered by the Lord, and he delighteth in his way." And we are exhorted not to render "evil for evil to any man, but ever follow that which is good, both among ourselves and to all men."

The only rule that God has given as a distinguishing basis is, "By their fruits ye shall know them." This is a never failing test. "He that doeth righteousness is righteous even as he is righteous." "He that committeth sin is of the devil."

Mistakes are the things that we do when we do not know any better, but sins are the things that we do when we do know better.

If it is necessary for us to sin every day, then it is not necessary for us to be saved, because the sinner can do no worse than sin every day.

A popular novelist recently declared that a sermon on sin and its consequences was in bad taste, seeing there are so many pleasant subjects upon which one might preach. He is only one of thousands who are seeking to close their eyes to one of the most terrible facts in the world.

“Let the wicked forsake his way,” is the scriptural injunction, and there is no forgiveness until that point is definitely settled. There can be no right relation except upon the utter abandonment of sin. How foolish to assume that God would demand a forsaking of sin to gain a right relation, and then disregard conduct when it comes to maintaining that relation. There is no true repentance that does not call for complete renunciation of sin, and there is no salvation without repentance, for “except ye repent ye shall all likewise perish.” There is no repentance where there is continuance in sin; and there is no salvation where there is no repentance. Stop sinning is the condition and the unrelenting demand that meets every seeker at the threshold of the dominion of grace. How then can one be scripturally saved and continue in sin?

You say God can save us, that is He has sufficient power to do so, but the trouble is with us, we will not let Him. Exactly. Let us keep this in mind, that every sinner is such of his own volition, a sinner because he wills to be, and not because he has to be.

Do you say that God is not to blame for our sins? Then who is? If we are to blame for our sins, just why are we? Is it not because we could have done otherwise? We never think of blaming anyone for that which he could not avoid. Blame always implies obligation and responsibility; and responsibility always implies free

agency. Whenever blame is placed upon anyone, it can be done intelligently only upon the basis of his having been free to have done otherwise. If this is true, and we believe it is, remember that when you are blaming yourself for your sins, you are acknowledging that you could have done differently if you had so desired. To blame a person for that which is unavoidable is the conduct of either a fool or a tyrant. I do not charge God with being either. It is apparent, however, that He intends to hold us responsible for our sins, seeing they are acts of a free moral agent.

You may rest assured that any theory of religion which fosters the necessity of sin in the lives of its constituency, is not of God; for it is not salvation, it is unlike God, and insufficient for man.

No matter how hard it is to do right, it is much harder to do wrong, in the ultimate; for happiness is invariably on the side of rightness. If it is hard to live right, it will be much harder to take the consequences if we don't, so keep to the right.

It does not require any religion at all to sin every day, but salvation that is genuine will save a man from sinning any day. If it does not deliver from the bondage of sin, then we are as well off without it as we are with it, for we can sin without it.

Sin is a terrible thing! Tear off its veil, brush aside the embroidered mantle of the hideous old hag of iniquity, look at its ulcers, its bloody pus, its cancered lips, its rotten joints and its wriggling putrefaction, and ask yourself the question, Has God made this terrible thing a neces-

sity, either by His unwillingness or lack of ability to save us from it? What kind of a God must He be, with unlimited resources at His command, making this terrible thing which He hates a necessity?

A man going through a graveyard reading the inscriptions on the tombstones, asked the question, "Where are all the bad folks buried? There seems to be none here but the wonderfully good."

Jesus Christ did not come to excuse or condone sin, but to forgive and deliver from its bondage. Do not think this is an unreasonably high standard, for we are not only not to sin, but we are not to be partakers of other men's sin, and better yet we are to abstain from the appearance of evil. The scriptural injunction is "Go and SIN NO MORE."

The dominant purpose and the central fact of the entire redemptive scheme is salvation from sin. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Salvation is the only fully and eternally satisfying thing upon earth. It is the only thing that gives as much satisfaction in possession as it did in pursuit. The things of the world are otherwise. They are great in anticipation, but often disappointing in possession.

The Apostle Paul says, "I am not ashamed of the gospel, for it is the power of God unto salvation." Is this power of God unto salvation, a power that is deficient and inadequate to our need, is it only power to grant indulgences, or how much power is implied in his exaltation of this gospel? Could you say, I am not ashamed of the

gospel, if at the same time you knew that gospel could not make you victorious, and only spelled defeat?

So far as we know, there is no second Savior to atone for our having rejected the first. Upon what does any person base his supposition, that one provision having been rejected, another will be offered.

Some folks say that this doctrine which advocates a salvation that gives victory over sin, is far fetched, and indeed it is, for it is "fetched" clear from heaven.

We need to know that Jesus Christ did not so much come to save us from hell to heaven as He did to save us from sin; in fact the only thing that fits us for hell is sin, and the only thing that fits us for heaven is the absence of it. To which place is the reader traveling?

Teach the people that they cannot live without sin and they will certainly feel safe in the practice of it.

This is not merely an ignorant world that needs to be educated, but it is a lost world that needs to be saved, and Christ alone can save the world, though He cannot do it alone.

The secret of a victorious life in the warfare of grace is, Christ in you the hope of glory. Christ inside will overcome the devil outside, because "Greater is he that is in you than he that is in the world."

Can you imagine a sinner seeking pardon praying, "O Lord, if you will pardon my sins, I'll promise you now I'll never presume to live without them any more, but will leave this place of prayer fully determined to live all my life in the practice of sin"?

You say salvation does not save us from sinning? If we must sin, then it is plainly evident that either God is reconciled to us in sin, or else He never will be reconciled to us. If He is reconciled to us in sin, why not to everybody else, for salvation is unnecessary if we can be reconciled in sin.

"The gospel," says Paul, "is the power of God unto salvation." If he is not mistaken in this matter, then the man who says he cannot live without sin, has never become the recipient of its benefits. They cannot both be correct.

Salvation that does not save is certainly a "lame duck," and even the companions of those who associate with professing Christians that sin every day in thought, word and deed, have a profound contempt for their religion, which holds no higher standard than they as sinners hold for themselves.

Is it not a fact that when God says, "Sin shall not have dominion over you," and you contend that it shall, there is a disagreement in your theology and "The Thus Saith The Lord"? If the Scripture says, "Sin shall not reign in your mortal bodies," and others say that it shall, in the interest of all concerned which doctrine would the reader advise us to follow? If sin must have dominion over us, and reign in our mortal bodies, is it not plain to the reader that you have not yet become the recipient of what the Apostle here declares is our privilege?

What if the Apostle had added to the scriptural injunction, "Reckon ye yourselves to be dead indeed unto sin," these words, "But let me warn you, brethren, that

nobody can expect to be free from sin in this world, and to entertain such a thought as is here enjoined, is to fall into dangerous error and fanaticism, and we advise you to ignore this statement altogether"? Absurd as this seems it is perfectly compatible with the teaching of some ministers and laymen today.

Why did God make such provisions at such infinite cost, if no one was ever to be made the partakers of its benefits? What an intellectual blunder, what a cruel, heartless waste.

"Deliver us from evil." "Let every one that names the name of Christ depart from iniquity." Does God teach us to pray for that which is impossible, and exhort us to conduct that He knows is morally and physically impossible?

One of the tragedies of our time is that men are always wanting to improve what God has written for our edification. If they would stop doing what they think will save them, and do what God says will save them, they would make much better progress in the warfare of grace.

If you are under the impression that these old bodies just must sin, how do you reconcile that impression with the statements of the Apostle when he says, "Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof"? Or of the further statement, "I keep under my body and bring it into subjection, lest after having preached to others I myself become a castaway"?

Reader, do you think living without sinning every day is a high standard? The scriptural standard exceeds this by saying, "Be not partakers of other men's sins." And then it takes another leap upward and says, "Abstain from the very appearance of evil." Do these Scriptures find no place in your thinking?

Did God send His Son into the world to save people in heaven? Can you imagine God making the colossal blunder of sending His Son into the world and subjecting Him to the tragedy of Calvary, to save people somewhere else? "God having sent his Son into the world to save," it seems to the writer that the logical place to save them is where He sent His Son to do the job.

If a church member can sin every day and retain God's favor, what is to prevent a man who is not a church member enjoying the same privilege? Is Christianity, after all, only a system of indulgences, such as were practiced in the dark ages? Why is sin permissible to one class and prohibitive to the other under penalty?

Does the reader claim to be justified and yet boast of living every day in sin? If one person can live in sin and be justified, why cannot all? Is it not a fact that justification and disobedience are incompatible terms? Can anyone be justified and disobedient at the same time?

You say you never expect to be better than Paul, that he had a thorn in the flesh, in so speaking you assume that his thorn in the flesh was sin, but pray tell us with just what Scripture can you confirm this idea? Remember Paul never had this thorn until he was caught up into the third heaven. Is it possible that Paul had to go to

heaven to get sin? Shades of theology, what next will be suggested in an effort to espouse the cause of a sinning religion?

You say Paul never professed to be anything but the chief of sinners? How does that compare with his own testimony, "For the law of the Spirit of life in Christ Jesus hath made me *free from* the law of sin and death"? Thus he adds, "Now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." How can such language be reconciled with the necessity of sinning every day?

Upon what does the reader base his supposition that a Savior who cannot save us from the power of sin down here in the good old U. S. A., can save us from the consequences of our sins in the day of judgment?

What a wonderful savior some people must have, when they have one that can save them from sin in heaven only, or in other words save them from sin in a place where there is no sin. This is too much like Christian Science which boasts of its wonderful healings of diseases which it believes never existed.

If the plan of salvation has any significance or value whatsoever, it must be as a remedy for sin. But what is the plan worth as a medium of salvation or Jesus Christ as a Savior, if neither of them can effect a deliverance from the thralldom of sin? There is no alternative but to confess that it is a failure and breaks down right at the place where it is most needed.

Did Jesus Christ die for nothing better, nor provide nothing more than a way to sin and get to heaven? Did

He come to save His people from their sins, or did He merely come to grant license to sin, in such a way as to indulge without a consequence or penalty?

Can a man be righteous when he is sinning? Can he be justified when he is disobedient? Is Christianity so vacillating as to be entirely neutral? or is it so composite as to ultimately be nothing? or is it so spasmodic as to be one thing one hour and something else the next? "He that saith he abideth in him ought himself also so to walk, even as he walked."

When the Word of God says, "Wherefore he is able, also, to save them to the uttermost that come unto God by him," are we to understand by this language that this uttermost salvation is to be anything but uttermost? If we refuse to believe that He can and will do so, is that faith or infidelity on our part?

Why presume to think that a person who sins every day in thought, word and deed is a Christian, when God's Word distinctly says, "He that committeth sin is of the devil"?

Don't you think it is the height of folly to be professing to trust Jesus Christ to save you, when all the time you are trusting Him to do so, you are convinced that He can't? If He does not save you from sin, from what does He save you?

You say you know you are a sinner and sin every day, and yet you profess to be a Christian? If so, pray tell us, just what has Jesus Christ done for you relative to the sin problem?

Is it not a slander on God's character to assume that He would provide a salvation that would only make provision for us to continue in sin, a salvation that is unlike God and insufficient for man?

He that committeth sin is the servant of God. How does that sound? It should sound all right, if nobody can live without sin, or else God has no servants in the world, for if we cannot live without sin, if He is to have a constituency, it must be made up of sinners. If a man can sin every day and be a Christian, then there is nothing wrong with saying, "He that committeth sin is the servant of God."

How does "He that committeth sin is the servant of God," compare with the scriptural statement, which says, "To whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey"? And remember, "No man can serve two masters."

If a man can sin every day in thought, word and deed and go to heaven, what does he have to do in order to go to hell?

"He that committeth sin is of the devil." 1 John 3:8. "Whosoever is born of God doth not commit sin." 1 John 3:9. "In this the children of God are manifest and the children of the devil." 1 John 3:10. If these Scriptures do not imply that the mark of distinction between a child of God and a child of the devil is that one sins and the other does not, will the reader please tell us what they *do* mean?

Can a person serve two masters at the same time? Jesus says, "No man can serve two masters," and Paul

confirms this statement when he says, "To whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey." By what twist of language, therefore, can we be made to understand that a man can be a child of God and serve the devil?

Can a man be a sinner and righteous at the same time? Can he be truthful and a liar at the same time? Can he steal and be honest at the same time? Undoubtedly he can as well as he can be a sinner and a Christian at the same time. There is no more inconsistency in one than the other.

Can you make one side of your face laugh and the other cry at the same time? Well, you can come as near doing this as you can to being a Christian and a sinner at the same time.

If God can hang the sun and the moon in the heavens upon nothing, measure the waters in the hollow of His hand, and mete out the heavens with a span, comprehend the dust in a measure, weigh the mountains in His scales, and the hills in His balances, stretch out the heavens like a curtain, don't you really think He could save a man from sin? Then if He can why does He not?

Is God a reasonable God? Is He a righteous God? Is He a God of wisdom? Then if He is, if it is morally and physically impossible for us to live without sin, do you think He will count us a sinner for doing the unavoidable?

When Jesus Christ said, "*All power* is given me in heaven and in earth," did He mean all power, except power to save from sin?

When Jesus said, "There is more joy in heaven over one sinner that repenteth than over ninety and nine just folks that need no repentance," did He mean that there was joy when He knew that they were to return to their sins and could not live without them? What about the ninety and nine that needed no repentance? Why didn't they need repentance?

If the just folks needed no repentance was it because there are some sins that need no repentance, or was it because they were living righteously? If they returned to their sinning would they not need repentance? Inasmuch as no repentance was needed on their part was it not because they had ceased the sinning business?

Did Jesus Christ pray for nothing better, nor die for nothing more, than to make a sinning religion acceptable unto God? Did He come to save from sin, or to grant indulgences to sin? Did He actually come into the world to save people *from* their sins, knowing all the time that it was impossible to do so? Did God send His Son into the world on a mission that all the time He knew was a hopeless one?

What is the matter with a sinning Christian who says he is trusting God to save him from sin, when all the time he argues that He cannot? As the old colored woman said, "O consistency, wha is you!"

What do you suppose, dear reader, a preacher thinks you are, who invites you to accept Jesus Christ as your Savior, and tells you He cannot save you, but that you must always be a servant of sin as long as you live? Surely he must either be an ignoramus himself or thinks

you are. What do you want with a Savior that can't save you?

Has God paid the supreme sacrifice to redeem men from sin, and then provided nothing better than a salvation that makes sin a necessity?

Why call Jesus Christ a Savior, if He does not save, and if He does not save from sin, from what does He save?

Does Almighty God with unlimited wisdom and power at His command, make such a blunder as to send His Son into the world to save people from their sins, and then raise up ministers to tell judgment-bound people that it can't be done, that it is impossible for any one to live without sin in this world? If He is not guilty of such blunder, whose preachers are those that preach a sinning religion?

The word translated destroy in 1 John 3:8, is from the Greek word *luo*, which means loose, and is the same identical word that Jesus uses in Mark 11:2, when He tells the disciples to go and loose the colt. John in his epistle, therefore, says, "For this purpose the Son of God was manifested that he might *loose* you from the works of the devil." Reader, have you been loosed, or are you still in slavery and bondage to your sins?

Would you say a man was healed of fever, when he was running a temperature of 104? or would you say a man was saved from drunkenness when he became intoxicated periodically? Would you say a man was dead when his pulse was normal? Then why say a man is saved, when he sins every day?

If Jesus Christ has not made provision for us to live victorious over sin, then He has made provision for us to live in sin. How does that sound? The Son of God coming into the world to save sinners, and instead of saving them, providing for them to sin. What sort of theology is this?

If Jesus Christ has made no better provision for us by His sacrifice, than a helpless, hopeless continuance in sin, why did He make so great a sacrifice for so little achievement? Was it because He *could* not do better, or because He *would* not do better?

Why should anyone want a sinning religion either from choice or necessity? In either case it is inadequate to our need, for in either case a salvation that does not save us from our sins, must from the very nature of the fact leave us unsaved. If salvation is to leave us in our sins, of what advantage is it, so far as salvation is concerned?

Is not virtue rewarded because it is the product of our own choices? Is not sin punished for the same reason? Would you think of rewarding virtue if it had been impossible for the subject to have done otherwise? Then why punish sin if the subject of retribution found that it was impossible for him to have done otherwise?

How can a man be by compulsion a sinner without God having first destroyed the greatest capacity given him in creation, namely, free moral agency? Can a man be a free moral agent if sinning is a necessity to him? Is compulsory sinning and free moral agency compatible? When and by what process did God take away your right to choose whom you would serve?

Did the reader ever hear a man say, "I was a sinner until I heard a man say that nobody in this world could live without sin; I became so impressed with this statement that I felt a great need for that kind of salvation; that was just the kind I wanted, one that could not save me, so I sought it, professed to be a Christian and have been sinning ever since my conversion, in thought, word and deed"?

"How can two walk together except they be agreed?" How can a sinning subject, walk in happy and harmonious fellowship with a holy God, who hates sin and loves holiness?

If Christians cannot help sinning, why do those who pose as critics of our religion make it such an offense when we *do* sin? Why condemn us for that which we cannot help doing?

When you say you *cannot* live without sin, if your "cannot" were properly analyzed would it not prove to be a "will not" instead of a "cannot"?

Is it not a fact that there is either no power in the gospel, or else the man who says he cannot live without sin has never become the recipient of the benefits of that gospel which *is* the power of God unto salvation?

How would you feel about a man who knowingly harbored and protected and then finally rewarded open violators of the law of your country? How would you feel if God should stoop to such tactics? This He does and nothing more, if He does not save from sin, but merely protects you in it. Is it a fact that salvation only saves a man from the penalty of His sins without ever changing

his character? Does it merely change God's attitude toward him and still leave him in the practice of sin? If so what has become of God's immutability? Is there no difference between a sinner and a Christian except that one is shielded and protected in his sins and the other must suffer the consequences? If there is any difference what is it?

Is justification based upon obedience or partial obedience? When Jesus Christ became the author of eternal salvation, did He become the author of salvation to those *that obey Him*, or that partly obey Him. When He said to the woman, "Go and sin no more," did He mean go and sin not so much?

In how much sin can a man indulge and be a good Christian? How much indulgence in sin does it take to make him a poor Christian, and how often and how many times does he have to sin before he is a sinner. A little illumination on this subject might result if we ask the question, how many times does a man have to steal before he is dishonest?

To believe yourself forgiven while you are loving sin and living in the practice of it; to believe and hope that you have a hope under such conditions, is to have only the hope of a hypocrite.

Is it a fact that if we insist on obedience to the commandments of God, we are teaching salvation by works? Does obedience have no place in the plan of salvation? If so, just what does obedience have to do with our redemption? As a matter of fact we are not saved by works, but as faith without works is dead, it is not likely we will

be saved without them, and by all means such works as we are exhorted concerning, when the Apostle says, "Work out your salvation with fear and trembling."

Some say that God knows we are sinners, but He looks not at us, save as He looks at us through the blood of Jesus, and though we are sinners every day in thought, word and deed, God counts us as righteous for Jesus' sake. That is to say God knows we are sinners, but He counts us righteous, though He knows we are not. Think of such a travesty, God counting us to be something through Christ that He knows Christ has never made us. After all is salvation just a change in the way God looks at us, or is it really a change in us?

Any person who looks to God for salvation, and gets nothing in return but a sinning religion, is doomed to disappointment; and a religion that is unsatisfactory to man because it does not do for him what it ought, and what he has been led to expect, can never be satisfactory to God. Any experience that is inadequate to man's need, must by virtue of common sense be unsatisfactory to God.

Our dear friend, the late F. A. Hillery of Providence, R. I., asks the very striking and timely question, "Is man's salvation just a difference in the way God looks at him, or is it a difference in the character of the man? Does salvation consist in making a new creature, or does it merely consist in making God think differently about him?"

Alas! There are some church members who can live *up* to their ideals, and then live such a low standard, that

a decent, respectable sinner would have to step *down* to get on their level.

Some people are so afraid that they will get a religion that will make it impossible for them to sin, that they spend the major portion of their time contending for a sinning religion. There is no salvation from the possibility of sin; any man can sin so long as he is a free moral agent. It seems to the writer, however, if salvation made it impossible for us to sin, instead of evading it, this would be the very thing we should want; unfortunately there is no such deliverance.

If Matthew 1:21; 1 John 1:8; Hebrews 7:25; Romans 8:1, 2, and many other similar Scriptures do not teach deliverance from sin; if the reader wanted to teach a religion that would teach deliverance, just what kind of language would you use to improve this?

A man is not cured of disease until he is well, a sinner is not saved from sin until he is free from its bondage and dominion.

Is the chief end of man to glorify God? Is sin offensive to God? Then how can any man live in sin and glorify God?

There is in psychology what we call the law of contradiction, that is to say, a thing cannot both be and not be at the same time and place. A man cannot be drunk and sober at the same time, and man cannot be both wicked and righteous at the same time; one cannot be saved and lost at the same time. How then, can one be a Christian and a sinner at the same time?

STEWARDSHIP

A man was chided by his friends for giving \$5.00 to foreign missions, instead of home missions. "Well," said his friend, "I'll give five more to home missions also if you will." "Oh!" said his friend, "I didn't mean it that way."

Some one has well said, "Most people are more concerned about the rule of gold than they are the Golden Rule."

Don't sit around and wait for something to happen, get up and make it happen. Weak men wait for opportunities, but strong men make them.

Someone has well said, "If you want to get more than you earn, see to it that you earn more than you get." Upon this basis we are asking the reader, seeing we are to be rewarded according to our works, if you were to be called upon today to settle accounts, "What would you have coming?"

"Doing no evil," is only half of Christianity, there must be added to this fact, another, namely, "I am doing some good." This is not advocating salvation by works, however, it is not likely that we will be saved without them.

When you refuse to tithe, who is dictating the policy which you are practicing, God or the devil?

The bird that folds its wings while in the air soon ceases to soar, likewise the Christian that folds his hands and denies himself the privilege of Christian service, soon falls by the wayside.

That was a very timely remark made by some one who once said, "You cannot take your money to heaven with you; but you can send it on ahead."

The purest water if left to stand still, will soon become putrid and stagnant, just so an idle Christian becomes worthless because he is useless. It is a good policy if you would keep your hands from doing wrong to put them to doing right.

God is a great economist, He understands the principles of economy, therefore, He never wastes His power by bestowing it upon those who do nothing. If you want more grace, more power and more victory, then put into service what you have.

Some people have wheelbarrow religion, that is, they go only when somebody pushes them.

Not all those who say they are trusting God, but those whom God can trust, for faithful and consistent service, are the most efficient workers in helping to save a lost world.

Methuselah lived nine hundred and sixty-nine years, but so far as we have any record that is all he did do, just lived. Who wants to be Methuselah?

Remember, God will never send a man into the forest to cut a tree down with a pocket knife. Whenever He calls a man to service he never did before, He will give him grace that he never had before.

We are not rewarded according to our results, but according to our works, faithfulness being the basis of our reward rather than ability.

Idle men are a temptation to the devil, for they actually tempt the devil to tempt them.

We can always tell how much devotion a person has to anything, by the amount of sacrifice he is willing to make for it. We show by what we put into any enterprise or project, just how much place it has in our thinking and in our devotion.

Spirituality begets liberality, likewise liberality begets spirituality, the matter of love and liberality are inseparable. Show me what you love, and I'll show you where your time and means are invested. Or show me where your time and means are invested and I will show you what you love.

The tithe is God's system of taxation, and the church is taxed proportionately. If you do not pay your proportion, who is paying it? Why be a sponge or dead beat?

The commercial spirit which can give only when it receives the equivalent in material things, in return, is not the spirit of the gospel; neither is it in harmony with God's plan for the support of the church, which is His ordained instrument by which to bring the gospel to a lost world. This forever stamps as unscriptural all sorts of money-making devices to help the dear Lord. It is only an effort to dodge financial obligation concerning God's interests in the world.

You may give without loving, but you cannot love without giving. Little love, little sacrifice; more love more sacrifice; and greatest love greatest sacrifice. Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

If you love money more than you love God, you will put yourself out more to make money than you will to serve God. If you love pleasure more than God you can go to the movies in any kind of weather, but twenty-nine drops of water can keep thirty such from church.

TEMPTATION

My friend, C. W. Ruth, puts it well, when he says, "Note, James did not say, 'Count it all joy when ye walk into temptation.' We have no right to walk into temptation, and thus tempt the devil to tempt us. We should learn to keep off the devil's territory. It would be folly to presume you could put your hand in the fire and not be burned." Why suppose, therefore, that one can run into temptation without bantering the devil?

Whenever you lay your head in the lap of temptation, you are tempting God to allow your locks to be shorn; and like Samson you may arise to battle only to find that, "Ye wist not that the Spirit of the Lord hath departed."

To deliberately walk into temptation expecting God to give deliverance, is about as sensible, as if one should allow a surgeon to fracture a limb, in order to see if he could properly set it. An ounce of prevention is worth a pound of cure, and he who avoids the places of temptation as much as possible, is as wise as he who avoids contagion as much as he possibly can.

If we would stop to consider, not what we are getting by the temptation, but what we are losing, there is no doubt many times we could report victory rather than defeat in the warfare of grace.

Did you ever notice that when a child is sick, the parent seems to give it so much more attention and consideration? So likewise, a child of God when he is being severely tried and tempted, is the object of the heavenly Parent's special care and attention.

Temptations? Surely we'll have them. But the thing to do is not to cringe before them, but drag them out into the light, uncover them, grip them and slay them as David did Goliath.

There is no sin that we can be tempted to commit, but what we will find greater pleasure and satisfaction if we resist it, and emerge from the temptation a better man and a stronger Christian.

Temptation is not sin, it becomes sin only when it gets the consent to indulge in the solicitation; however, if a temptation or solicitation is allowed to linger in the mind, there is danger of its becoming stronger all the time, while the resistance weakens. "Resist the devil," says Paul, "and he will flee from you."

Would you be an overcomer, then do not pray, "Lead us not into temptation, and then deliberately go where you know temptation will meet you. How inconsistent for a man that wants victory over drinking, to hang around with a bunch of winebibbers; how foolish for a lad that wants to be studious, to go out and visit with a bunch of boys on their way to play ball. The secret of overcoming temptation is to resist it, and put it out of your thinking.

We once heard of a man who took a lion cub to tame. When it was small he could throw it around and do about

as he pleased with it. He was warned of the danger of the animal, but he continued to feed and nurture the animal, until it grew stronger and stronger, and one day in an unguarded moment it pounced upon the man and killed him. This is exactly what will happen to a man when he deliberately plays with temptation, and feeds and nurtures it. In an unguarded moment it will slay him. The safe policy is to follow the scriptural injunction, "Neither give place to the devil." It is better to be sure than it is to be sorry.

TOBACCO

Tobacco makes an athlete short-winded and unfits him for running a race; incidentally, it does the same thing for the Christian who is running the race that is set before him.

The fact is, a cigarette hanging from a girl's mouth never attracted any admiration from anyone whose admiration was worth attracting, and the average girl who wants to be the kind of girl that men want her to be, will soon find out that the cigarette habit calls for no admiration from a man who cares for her best interests.

A friend is said to have recently asked "Bob" Schuler what he thought of a people that, in a year of grave financial depression, with millions of people out of work, would pile up a net profit of \$43,000,000 for a company that did not sell a thing that anybody actually needs?

A paper was read at a farmers' institute some time ago on the raising and curing of tobacco. At the conclusion of the paper, opportunity was given to ask questions. An

old gentleman rose and asked, "In case a young man has never learned to use tobacco, at what age would you suggest that he begin?" The man who read the paper was baffled a moment, then he squared himself and said, "I would advise him never to begin."

A very prominent preacher of more than twenty years' experience says, "During more than twenty years that I have preached the gospel of Christ, I have never seen one devout Christian who was a habitual cigarette smoker. During fifteen years of evangelistic work I have never known one effective soul-winner who smoked cigarettes."

Can a man be a Christian and smoke? Yes, we believe he can, providing there is such a thing as a dirty Christian. No one would dispute the fact that the tobacco habit is a filthy habit, and it seems that one command not to defile the temple of God, which temple ye are, ought to be enough to separate us from our filthy habit.

Does the Bible forbid the use of tobacco? It does as plainly as it does the use of whiskey. Neither word is mentioned in the Bible, but in reference to whiskey it says, "No drunkard shall inherit the kingdom of God." And relative to tobacco it says, "Cleanse yourselves from all filthiness of the flesh and spirit." It is plainly evident from these facts that both strong drink, and uncleanness are incompatible with the best standard of Christian experience.

Tobacco kills all kinds of vermin except a kind of two-legged parasite which breeds around taverns, roadhouses, and "dine and dance" pavilions. To want to be clean,

and then use tobacco, is about as sensible and consistent as for a young lady to put on some delightful and expensive perfume, because she wants to smell delightfully sweet; and then counteract the perfume with a cheap cigarette which makes her smell like a spittoon.

If a man should spit in a glass of water I was about to drink, most tobacco users would think I was justified if I knocked him down. Yet they will sit in cafes, waiting rooms, on trains, and busses, and blow their second hand smoke into the air I am about to breathe, which is worse, for I could set the water aside and not drink it, but I have no alternative about the air, I must breathe it. If complaint is made about it, I am a fanatic or fool, because it is offensive to me; and after all what does a slave to cigarettes care for anybody's rights.

WARNING

Tomorrow is only in the almanac of fools. With the wise man each day is today, he waits not for tomorrow; the fool wastes today waiting for tomorrow, and so squanders all his days, waiting for a day that will never come.

It may be well to remember that today will be yesterday tomorrow, and can never be recalled, and what is done cannot be undone. God himself cannot make not to be what has already been. Therefore keep to the right, for if you would die right, you *must* live right; no man can live wrong and die right. "To day," therefore, "if ye will hear his voice harden not your heart."

It is too late to call the insurance man, when the undertaker is at the door; it is too late to take swimming

lessons when the boat is sinking; it is too late to plant your seed when the leaves begin to fall; so it is too late to seek God, when like Saul, one has reached the place where God hath departed and answereth no more.

Think of what cowards we are, a great company of souls marching to hell, and every one afraid to break rank, for fear someone will make fun of him, and laugh at him, and so on they march, letting those intimidate them here who cannot protect them in the judgment, only to find in the end they have procrastinated and procrastinated and procrastinated until they have perished in their own procrastination.

We are standing upon the threshold of a long eternity, and a future that is replete with facts that are undeniable. We each one have ourselves on our hands and some disposition is going to be made of us. Let any of the vital organs of our body cease to function properly and we are soon gone, gone from the land of mortals and transients, to eternity to grapple with problems of stern reality.

Reader, do you want to recklessly jump at the conclusion that everything will be all right at the judgment, when you know that everything here has been all wrong? We must have things right here if we are to have them right hereafter.

“As the tree falleth so shall it lie,” is Scripture, and we might add, for it is true, though not scriptural, “as the tree is inclined so it will fall.” That is to say, a man who is leaning toward the world and inclined toward sinful indulgences and questionable conduct, when he falls,

will not fall toward heaven, but will go the direction toward which he was leaning.

Dear reader, are you depending upon the mercy of God to get you through at the judgment? Let me warn you, beware of the hopelessness of so doing unless you comply with the conditions upon which God can consistently extend mercy to you. Hoping for mercy without complying with the conditions upon which it can be granted is as foolish as to hope for good physical health, without complying with the conditions which would make it possible.

To be almost persuaded to be a Christian, is to be only almost saved, and entirely lost, and the sin of attempted neutrality will only result in your being outside the fold, for, "he that is not with me is against me."

Tramp, tramp, tramp, destiny is coming nearer every day, the door of mercy will soon slam with a crash, hope will be gone forever, it is all over, destiny is settled; but what shall it be?

If social influences are keeping you away from God, which one of your worldly companions will you send for when you are dying? They may sit up with you, give you medicine, and shake your pillow, but they cannot add a single moment to your life, or give you anything to hide the record you must face at the judgment.