

SERMONS FOR THE PEOPLE

BY

WILLIAM HENRY BOOK

Author of "Columbus Tabernacle Sermons," Vols. I. and II.; "The
Indiana Pulpit," Etc., Etc.

CINCINNATI THE STANDARD PUBLISHING COMPANY

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This volume is dedicated to my father, Henry L. Book, who gave his life upon the battlefield, and to my mother, who sacrificed and struggled for me when I was too little to understand. We send it out on its mission praying that it may be the means of helping some soul to see the light and to walk therein.

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Introduction

THERE are books of sermons of diverse styles and characteristics. Some are logical, cold, and purely didactic. Others are inspirational and filled with warmth and color. Not a few are dry and tiresome.

This book is of the inspirational and more distinctly popular type. It sparkles with humor, and is permeated through and through with the language of the Scriptures. It is a book which will lighten the burdens of the reader and which will give him renewed encouragement to pursue his daily tasks.

The author needs no introduction at our hands. As a gifted speaker, a minister of rare sympathy and power, and a man who has climbed to the heights in his profession, he has won an enviable reputation throughout the American continent and beyond. His work speaks for itself, and we are sure that it will prove appealing to a vast host of readers.

The sermons in this book are all upon great themes. They touch the foundation principles and issues of life. No one is too learned to enjoy them or to profit by them, and no one is so unlettered as to be unable to grasp their practical import and meaning. The wealth of illustration by which the lessons contained in the book are enforced, is in itself a rare element of charm. Best of all, these sermons are thoroughly loyal to the great basic truths of our common faith.

It is a genuine pleasure to stand in the gateway and to commend such a volume to the thoughtful attention of its readers. FREDERICK D,
KERSHNER,

“In The Beginning God”—Gen. 1:1

THERE is just *one* mystery, and that is God. Accept the statement of the text, and all things can be explained; reject it, and nothing can be understood.

The agnostic comes to us with the cry: “I cannot understand, and therefore I do not believe.” An agnostic is an ignoramus, and when he tells me he is that, I take him at his word. If we refuse to believe everything we cannot understand, then there is nothing we believe, for there is nothing we can understand.

The atheistic astronomer says, “I do not believe in your God because I cannot understand him,” and yet he will offer me his book of astronomy, which is being taught in our colleges and universities, and he says everything contained in the book is true. Let us see if he is honest in his objection and if he is consistent in his criticism. We stand out beneath the out-stretched, boundless blue sky and gaze up into the distance. Star after star beams upon us, some glimmering but faintly, and with a far-away look, while others through infinite realms of space shed forth their glorious streams of radiance. Planets, stars, fixed stars, worlds upon top of worlds, how we wonder what you are! This atheistic astronomer says: “I have measured the distance from the earth to the moon and the sun; I can tell you their velocity; I know the material out of which they are formed; I have measured the circumference and the diameter of each; I have weighed them in my balances and can tell you their weight; the moon is a dead planet where no fire is; there is no water and no life there. I can, through my telescope, see the burnt-out volcanoes that exist there.” He grows eloquent when he talks to me about the rings and the satellites. He says, ^{4 4} “The sun is the center of the solar system, and beyond this sun there are other suns,” and thus, with his imagination, he mounts his cloud chariots drawn by fiery steeds and leaps from star to star and from world to world, counting until his imagination is worn out and falls back on itself, and he exclaims: “Height without a top, depth without a bottom, length and breadth without a beginning or an ending; great indeed is the immensity of space!” Let us ask this man of wisdom a few questions and find out if he understands. Where is the center of the universe? How old are these stars? Tell me the circumference and the diameter of the universe.

Are these stars inhabited? On the right, on the left, before and behind, he will find that things are broken off, and he cannot answer because he does not understand. Then, Mr. Astronomer, why do you not burn up your books of astronomy and stop teaching the doctrine of the stars, since you cannot understand, and therefore cannot believe in your own books of astronomy? If you can believe in the doctrine of the stars when you do not understand, can you not believe in the God who made the stars, even though you cannot comprehend Him?

I hold in my hand a book. See it fall. What caused it to go down rather than up? You say: "The law of gravity." What is that? Have you ever seen gravity? Can you explain it? You tell me that it is an incorporeal, intangible, invisible something that causes the lesser body of matter to go toward the greater. Now, if you can believe in gravity, why not believe in the God who made gravity? You refuse to believe in God because you cannot see him, and yet you believe in gravity which you have never seen.

The atheistic geologist comes to me with his reasons for his atheism. He refuses to believe in God because he cannot understand him, and yet he believes in his book of geology. He says that he can go down and down until he comes to fire; but if there be no God, ask him to tell you who put that fire there. He can go back and back, but he can never touch the beginning. Ask him to tell you how it is that almighty God sent forth a ray of heat from the sun millions of years ago with force enough to penetrate the earth and there lie latent until the strong-armed miner dug it from its prison cell and gave it to us in the form of oil to burn in our lamps or coal to burn in our grates! What is fire? Do you know? Are you ready to say there is no such thing, and refuse to be benefited by its comfort because you cannot understand it? What is light? I never heard of but one person who could tell, and he was a lazy, sleepy, stupid boy in the school, and when the teacher asked, "What is light?" he, when half awake and half asleep, replied: "I did know, Professor, but I forgot." The professor said: "Think how much this world has lost because of the bad memory of this boy!" Do you know? Tell us if you can. Now, are you ready to say there is no such thing as light because you cannot understand it? Are you willing to blow it out and live the rest of your days in the dark?

Electricity—what is it? I remember going to the city with my first son.

I had been to town before, but he was acquainted only with the mountain scenes. When we pulled into the station he saw a car going by without any horses, and he became greatly excited and cried out: "Father, what is that?" I told him it was a trolley-car. Then he wanted to know what made it go, and I told him electricity. Then he cried out: "What is electricity!" I did not tell him. He is now a man with a family and I have not told him. If you think you can, you may.

I went into a railroad station one day to see a man who had moved to town. I had heard that he was a member of the church, and I felt it would be a good thing to hold a meeting in that town with a view of establishing a congregation. He was a negative Christian. Do you know what kind that is? It is a *dead* one. I found him at his office and engaged in sending a message. I leaned over on the window-facing, thinking I'd wait for him to get through with his work. I felt something like needles in my arm, and the sensation was going through me. I felt like you do when you hit the crazy-bone in the arm. I became excited, and wondered if I were paralyzed. When I got away from the window the feeling left me. I went back and touched it again, and with the same results. I jumped away just as the operator looked at me. He asked: "Did you touch this window?" I told him I did. He then informed me that he had charged the window with electricity with the view of catching a negro that loafed in the station, and he caught me. Now, I did not argue with him and say, "There is no such thing as electricity," and that I would not believe in a thing I could not understand. What is electricity? Can you tell? You refuse to believe in God because you cannot see him; have you ever seen electricity? You have seen lightning, but you have not seen electricity. You have not the eyes with which to see electricity. A negro was lecturing before a large crowd of his race and he said: "Ladies and gentlemen, I am here to-night to tell you what electricity is. Electricity is—electricity. Electricity—electricity is, ladies and gentlemen, electricity is electricity, and it is none of your business what electricity is." Edison cannot give a better definition than did this negro.

An evangelist had conducted a meeting in a small town, and a number of the young men had become converted. A professional infidel lived in the hotel, and he took delight in giving the young men that gathered in the hotel at nights theological nuts to crack. One night the old parson had come to town and was in his room in that hotel. The infidel had a

group of men about him and he was knocking their props from beneath them, when one of the boys went to the stairway and called for the parson. "Come down, parson, and help us out. This man is doing us all up." Just as the old parson got to the head of the steps he heard the infidel say: "If you have a God, show him to me; let me feel him; let me hear him; let me taste him; let me smell him." He was told they could not comply with his requests. "Then," he said, "if you cannot approach your God through any of the avenues of approach—the senses—you have no God." By this time the minister had gotten into the room, and he put his hand on the shoulder of the infidel and said: "I perceive that you are an idiot." The man became angry and said: "I have never been accused of that before." "I will prove it," said the minister. "What is an idiot?" He was told that it is a man without a mind. He then said: "Let me see your mind; let me taste it; let me feel it; let me smell it; let me hear it." He was told that it would be impossible to grant his requests. Then," said the parson, "you only have five avenues of approach, and if I cannot get hold of your mind through any of these avenues, you have no mind, and if you have no mind, you are an idiot." The minister says: "I was walking the street one day and saw this man approaching me» I wondered if he meant to thrash me. He came to me and took my hand in his and said: 'Parson, I want to thank you for what you said to me that night in the hotel. I am now a believer. I never knew before what a fool I was. I believe now in things I cannot understand.'"

A boy is flying a kite. It is out of sight. A stranger sees the boy and asks:

"What are you doing, my lad?" "Flying a kite," the boy replies. The man looks into the heavens, but he cannot see the kite. He says: "I do not believe you are flying a kite, my boy, I cannot see it."

The boy says: "Then take hold of this string and you can feel it pull." We may not see God, but we can feel him pull.

If you do not believe in anything you cannot understand, then you do not believe in your parents; you do not believe in your children; you do not believe in yourself. Who can understand man? The ancients one time had a motto: "Man, know thyself." None of us have learned this

art. Like Sir Isaac Newton, we are children drifting on the surf-beaten shores, gathering here and there a pebble, while all of the regions about us are depths of unexplored knowledge.

We are told that a man by the name of Harvey discovered the circulation of the blood. If there be no God, can you tell us who started that blood through the veins? Books have been written on the formation of the hand, but Bell and all who have written on the subject cannot tell how I move my finger if there be no God. Take the mechanism of the eye. Can you understand this self-focusing machine? See it as it makes many pictures in a second!

Is beauty in the eye or is it in the individual? A man said: "I am thankful that all men cannot see as I do." When asked why, he said: "They would want my wife Nancy." A man replied: "If everyone saw as I do, there would not be a man in the world who would have her." Who understands the brain? We boast of living in the twentieth century, and of our wonderful inventions, but I want to tell you that I agree with Solomon in the statement that there is nothing new under the sun. Take telegraphy. When God made Adam and placed him in the garden he established a complete system of telegraphy, and every one born into the world since has been a duplicate of the same. Let me illustrate. You are sitting in the church on some hot August night and the minister is preaching a lengthy sermon, and you find a mosquito sailing over the heads of the people looking for his cousin, when all of a sudden he takes up his abode on your bald pate. A message is at once sent to the central station—the brain, and a call is made for connection, and then a dispatch is sent to your hand with the news, "A mosquito is on the head," and it is gone! This is telegraphy. Messages are coming and going all the time, and they never get confused when the central office is all right. Do you understand this? The backbone is an immense telegraph pole with forty pairs of nerves—wires—and with ten million branches running in all directions.

Take the body, which is covered all over with pores. We are told that one grain of sand will cover one hundred scales, and that each scale covers from three to five hundred pores, and that each pore has in it an innumerable multitude -of living things swimming around in it, and with as much freedom as a whale has in the sea. Can you understand this? Do you believe it?

Some years ago I met a noted atheist who took great delight in giving young preachers theological nuts to crack. She said: "If you have a God, then show him to me and I will believe." When asked how this world came into existence, she said: "From chance or from evolution." When I asked her who made her, she said:

"I came from a spore, an atom, a germ. I began with an atom and kept on evolving until I became a tadpole, and then a monkey, and then a creature of intelligence."

I had heard that there is a connecting link somewhere, and I concluded that if the theory of evolution be true I had found this link, for she was the ugliest woman I had ever seen. I further told her that she might be related to the monkey, but I did not claim to be of any kin to the animal.

Let us notice her objections. Could not believe in God because she could not see him. Ask her if she had ever seen an atom and she would say "No." If she could believe in the atom without seeing it, why not believe in God who made the atom? If a man came from an atom, who put the life into the atom? When the germ of an egg, the germ of a snake and the germ of a man are all placed under the microscope, why do they all look alike, and what is it that keeps the germ of the tree from evolving into a snake, and the germ of the snake from evolving into the man, and the germ of the man from evolving into a tree? Why does not man evolve into an archangel?

If the world came from chance, how do you account for the order and perfection and the wisdom revealed in the creation? Suppose I would quite a beautiful poem and you would ask me who was the author, and I would say, "There is no author. I just took a handful of type and threw them against the wall, and it happened!" You can spell my name with four letters, but you could not do it by throwing four letters against the wall, if you were to try for a century.

I met the husband of this woman. He was an intelligent man, but an atheist. When I asked him why he did not believe, he said: "I cannot understand. I do not believe in a thing I cannot see." He said man came as a result of evolution. There has never been an evolution where there has not been an involution. The hardest thing I ever tried to do was to

evolve out of my pocket a ten-dollar bill to pay for a new hat for my wife, when it had not been involved into my pocket.

Did you ever try it? If the world is here as a result of evolution, who involved the idea? In my early manhood I was a schoolteacher, and after getting my license I purchased a Waterbury watch. It could out-tick any small piece of machinery I had ever seen, but I had to keep winding it all the time to keep it going. It was like some church-members. One day I decided to look into that watch and see the jewels. I took out the three little screws, and there jumped out in that schoolroom a spring nine feet long. I tried to place it inside of the watch, but I could not find room enough to hold the spring. I took it to town and sold it to a man who had watch sense. I could not fix it because God had never involved into my head any watch sense. He had involved some into the head of the other man and he could fix it. That watch could not repair itself; when it stopped it could not start itself. It had no sense. It was unorganized matter.

Let us look up into the blue sky and behold the greatest piece of clockwork man has ever looked upon. It did not make itself. A creation implies a Creator; a design, a Designer.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun, from day to day,
Doth his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;

Whilst all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,

And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amid their radiant orbs be found;

In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made us is divine.'

You may burn all the churches and kill all of the preachers, but so long as there is a blazing star shining in the heavens, so long will there be a witness to testify in burning eloquence, and with logic that can never be refuted, that God is.

This intelligent atheist said he did not believe in God because he could not understand him. He believed in himself and in his fellow-man, and yet had to confess that he did not understand either. Man eats, but he does not understand digestion. He cannot tell how it is that the food produces hair, bone, flesh, nerve, etc. What is it that takes the part out of the beefsteak that makes hair and puts it on the head; that makes nail and puts it on the finger and never on the nose? He tells us that where the artery ceases to be an artery and the vein begins to be a vein (no one knows where this is) the selection is made. Two men eat the same food for five years, and one has a mustache and the other has not; why is it? When the man said he could not believe in God because he could not see him, I asked: "If I can prove to you that you have never seen your father, that you have never seen your mother, and that you have never seen yourself, will you confess that you never had a father, that you never had a mother, and that you do not exist?" He said he would. Then I said: "I stab you with a knife, and your body falls upon the hard pavement and it is soon cold and lifeless; is that you? Is that lump of cold clay lying there the one that invented that machinery, that enjoys the sublime and the ridiculous, that thinks and acts? If that be you, why not let us embalm you as the Egyptians did, and keep you with us forever?" He confessed that the body was not the man. Then I said: "You have never seen yourself; no man can see a live man. It takes spiritual eyes to see God and to see man. You have only seen the house in which

man has lived. These eyes do not see; they are the windows, and I am back inside looking out through the windows. That was not your baby that you deposited in the grave; it was only the place in which the baby lived for a short time.” He said: “I do see myself manifesting myself through myself.” “You see God manifesting himself through himself, too, and if you can believe in your own existence upon such evidence, why not believe in God upon the same kind of testimony?” I asked.

What is life? What is death? Without God all is mystery; with him all may someday be understood. He has century plants, and they will unfold in their own good time.

Death! A father puts his son into a plain building, and tells him he must live there for a short time and then he may have a beautiful mansion. The house becomes dilapidated and a leak is revealed. The carpenter is called and the leak is repaired. Then another break is seen and he is called again. Soon the building is almost ready to fall down, but in sight of this building is another that is nearing completion, and the father, when it is finished, comes to the son and says: “You have remained in this house without complaining, and now I want you to come into this beautiful dwelling I have prepared for you.” Man is put for a season into the body which is his house. Again and again the break is discovered and the physician is called to repair and make it comfortable, but after a time it is ready to fall to pieces because of disease, and the father says to his son: “Come now and live in this house I have prepared for you. This is to be your home.” And the soul comes out of this house of mortality and enters into a house that is to be eternal. This is death.

The Bible God's Word

TEXT.—“But men spake from God, being moved by the Holy Spirit.”—
2 Pet. 1: 21.

“I AM, therefore God is, for no man ever made himself. I speak, therefore God spake, for no man has ever spoken who was not first spoken to.” God has given to man two books—the book of nature and the book of revelation. The book of nature reveals a God of wisdom and of power; the book of revelation reveals a God of love, and this is the highest and best revelation. It reveals God as our Father.

The Book is here; if God did not write it, who did? Man could not have done it, and he would not if he could. It is a book that reveals man's defects and pronounces condemnation upon his head. All of the combined wisdom of all the combined ages could never have written this Book. We are certain that the devil did not write it, for it is opposed to his kingdom, and to follow its teachings will mean the destruction of the devil and his kingdom. It is antagonistic to all that is devilish.

Let me give you only a few reasons for believing it came from God and that it is the product of inspiration. Men of God spake from God, being moved by the Holy Spirit, says the apostle. It cannot be destroyed, and therefore we argue that *its indestructibility* is a proof of its inspiration. When Moses saw the burning bush, the flames loomed and the fire burned, but the bush could not be consumed. God was in it. God is in this old Book and it cannot be destroyed. It has come to us through a river of blood. Every page is stained with the blood of the martyrs. Someone says: “It has been upset more times than any other book, and yet it is a solid cube right side up every time.” It is like the Irishman's fence which was five feet thick and three feet high, and someone said: “Pat, are you not afraid to keep fooling with that fence—afraid you will upset it?” Pat replied: “Faith, if I do, it will be two feet higher after I've completed the job!” It is this way with the Bible. Every time a destructive critic or an infidel makes an attack on it, it comes before the people with renewed power and strength. Those who opposed it and tried to destroy it in the past ages have been almost forgotten, and were it not for the fact that they linked themselves to its history, would not be thought of today. Voltaire predicted that within one hundred years

there would be no Bibles, but when the hundred years had rolled around, the Christian people were printing Bibles on the very printing-press which had been used by the French infidel. Thomas Paine did his best to kill it in his day and generation, but today there are millions of men reading the Book, and never in the world's history have we had so many copies of the Bible, and in so many languages, as we have today. No book attracts attention as does this one. Can you picture the scene in New York when the new version came from the press: ex-press-wagons loaded with Bibles and the Bible houses unable to supply the demand! Think of it: 118,000 words sent by telegraph to Chicago in order that the people in that locality might be able to read the message at the same time they were reading it in New York!

Its Style.—The style of the Book is another reason for believing in its inspiration. When you translate a piece of literature into a foreign tongue it loses its personality and its individuality.

Shakespeare's magic could not copied be;
Within that circle none durst walk but he.

The moment you translate his writings, and put them into another tongue, they lose their power. Not so with the Bible; you can put it into every dialect, and you can create a language and then put it into the one you have created, and it is still the powerful, uplifting, soul-saving message. It is a universal Father speaking to his universal family. Its conciseness is characteristic. You write the history of the Johnstown flood and you will have a book of hundreds of pages, but when God wrote the history of the greatest flood the world had ever seen, he put it into a few sentences, and you cannot add to it. It is a perfect description. If you write the history of a man, you will use pages, but God can write the history of a nation and put it all into a few paragraphs, and you are impressed with it as being finished.

Its Uniqueness.—Suppose the President should issue a proclamation calling upon men from every country under the "Stars and Stripes" to bring to the city of Washington, on a certain day, pieces of marble taken from the quarries of their own land, and that these men, ignorant of each other's work, should come to the city on that day and place their pieces of marble, and when it was all done, without the use of hammer or chisel, there would go up a beautiful and magnificent

temple, perfect in form and in design. What would be your conclusion—that each man wrought under the direction of some master mechanic or that it was miraculous? Here we have sixty-six blocks of spiritual marble, and they have been quarried by forty men and at different times and in different places, and when they are put into proper form we have the beautiful and magnificent spiritual temple of inspired wisdom and truth in which God is pleased to dwell. How do you account for it upon any other basis than that all of them wrote as they were moved by the Holy Spirit?

Its Influence.—Just as the desert is made to blossom because of the presence of the spring of water, so society is blessed by the word of God. Wm. E. Gladstone said: “After fifty-eight years of

public life—forty-seven in the English Cabinet—having been associated with sixty master minds of the world, all but five were Christians.”

Who would live in a community of infidels? The Bible in a community guarantees protection to property and to life. Two young men were traveling in what was then termed the “wild West.” One night they stopped at a cabin and asked to be taken in for the night. One of the young men was an infidel and the other was a devout Christian. The infidel said to his companion: “I am afraid to stay here all night. This old man would kill you for a quarter. I have determined to take my revolver to bed with me, and to cut a hole in the bed-quilt and peep out with my hand on my pistol and be ready to shoot.” When the time came to retire, the old man got his big family Bible and said:

“Young men, it is our custom to read God’s word and pray before going to bed. I hope you will join us.” He then read the chapter, and they got down on their knees and he prayed: “Father, bless these young men who are so far away from home. Keep them from danger and from the power of the evil one. Bless their parents who are so anxious about them to-night. Comfort them with the thought that God will be unto them a Father and that he will care for and protect them, we beg in Jesus’ name.” The infidel was the first to get into his bed. The Christian noticed that he did not have his revolver and that he had not cut the hole in the bed-quilt, and he asked him why he

had not made provision for his safety. He replied: "That old man wouldn't hurt you." The presence of that Bible and the fact that he was a man of prayer made the man feel he was safe. Suppose he had placed on his table a deck of cards and a bottle of moonshine and said, "Now, gentlemen, we want to have a good time before we retire," what would have been the effect on the man, do you think?

Internal Proofs.—One Sunday morning I was in the hotel in my city talking with a minister who was to preach near the city that day. He was one of the high-brows and made light of miracles and certain books in the Bible. A Jew was present and heard our discussion, and he said: "I am a Jew and I do not believe in miracles. I do not believe in the Virgin birth. I am from Missouri and you will have to show me." I said to him: "Did I understand you to say that you are a Jew and that you do not believe in miracles, and that you are from Missouri and that I must show you?" He said, "Yes." "Then I will proceed to show you. Come and stand up in front of that looking-glass and take a good square look at yourself. Now explain to me how the prophet, hundreds of years before you were born, knew that you would be a hissing and a byword and without a dwelling-place? How came you here? Look at yourself. You are a miracle of the twentieth century. ' ' He quickly replied: "There are more Jews today than when Christ was crucified." I said: "Why is it? How did the prophet know when he said, hundreds of years before you were born, that you would be here as a people, but not as a nation, when the Lord returns? You are here—you cannot be destroyed. God has pronounced a curse upon the nation that persecutes you, and the nations of the earth that have put their hands upon you have paid the penalty, but you have no country and you are a hissing and a byword among the nations of the earth. Men of God spake as they were moved by the Holy Spirit."

Fulfilled prophecy is the miracle of the age. Had we time, we could give a sermon on fulfilled prophecy. Take the 333 prophecies that relate to Christ, and all were fulfilled to the letter.

This book is in the present tense. Like its author, it is I am. One day a Mormon elder came into my home and said: "I am an apostle of the Latter-day Saints. I can work miracles and speak in tongues, and if I take deadly poison it will not hurt me." I asked him if an apostle did not

mean a witness. He said it did. Then I wanted to know how a witness could have a successor. He admitted that there are twelve thrones and that the twelve apostles are to sit upon the thrones, and then I told him that all of the seats were occupied, and if he were an apostle he would have to stand, for there was no vacant seat. I said: "I have been reading about you." He was anxious to know where. I told him in Paul's letter to Timothy, where he said that in the last days—and he professed to belong to the latter-day crowd — perilous times would come, and that men would creep into houses and take captive silly women, and that I noticed he had arrived on schedule time. He said he could perform miracles, and then I told him I had read again in the Book that out of the mouth of the beast came three frogs claiming to work miracles, which were of the devil, and I felt sure he was one of the frogs. The Bible is loaded, and when you want to kill false teaching all you need to do is to know your gun and how to pull the trigger.

It Is Not a Scientific Book.—The Bible is not a book of science; it is a revelation of God and the way to heaven. It does not contradict science, however. One time I was engaged in a meeting in Hagerstown, and I was using a query-box, giving the people a chance to ask questions on the Bible, and an infidel would cram the box with hard questions, and then leave as soon as I had answered the questions, refusing to hear me preach. One night he put this question in the box: "If your God has all power and the devil is the cause of sin, and sin is the cause of misery, why does not your God kill the devil and put a stop to this?" I told him God could not afford to do it; it would leave too many orphans in Hagerstown. He became angry, and the next day called at the parsonage and challenged me for a debate. I refused, and told him I could not afford to give him any notoriety at my expense. He then said: "Your Bible contradicts science and I would not accept a Bible that does this." I insisted that he show me *one* contradiction, and he said: "Your Bible says that God in six days of twenty-four hours each made the heavens and the earth, and this would be an impossibility. It would have taken millions of years for the earth to have cooled off." I gave him the Bible and challenged him to show me the statement, and he was a long time finding the first chapter of Genesis. When he read it I did not see the statement. He read again: "In the beginning God created the heavens and the earth." I stopped him and asked: "When was the beginning?" He could not tell. Then I said: "God created all of this in the beginning, and we do not know how long that was, but we know that the evening

and the morning were the first day. Now, there was no day until the earth revolved on its axis, and it did not revolve until it had been created and cooled off, and the evening and the morning made the first day. No contradiction.” Then he said: “Your Bible says that Abraham was a man after God’s heart; but Abraham was an old liar, and I have no respect for a Bible that makes such a man a man after God’s own heart.” I asked him if he had ever told a lie. He insisted that he was a gentleman. I told him I was glad to hear it, but I wanted to know if he had ever told a lie. He admitted that when in a tight place he might have prevaricated. I told him Abraham was in a tight place and prevaricated, and that God told the truth on him. That, fortunately for him, God had not seen fit to write his history, and when he did the world would learn a lot of which it was then ignorant. The Bible tells both sides—the good and the bad.

It Is Its Own Interpreter.—A noted lawyer, who had been for many years an infidel, was told by his physician that he had organic trouble and could live only a short while. He went to his associate in law, a Presbyterian elder, and asked: “Have you a book that will prove the Bible?” His partner handed him the Bible and told him to read it. He said: “You do not understand. I want a book to prove the Bible.” “Then,” said the lawyer, “go home and read your Bible.” He noticed the emphasis on the command, and went home and began to read it. One morning he came into the office, and his partner asked him how he was getting on with his Bible. He said: “I want to know where that man Cain got his wife.” I have been in but few places where some man did not want to know this. The Bible was not written to “tell where every man got his wife. You do not know where I got mine, and it is none of your business, and yet it is just as necessary to know where I got a wife as to know where Cain got one. It is a bad business to be looking after some other man’s wife. He was told to keep on reading his Bible. He came in one day, and again was asked how he was getting on. He said: “I am trying to find out if that flood was universal. ’ ’ He was told to just keep on reading his Bible. One day he came and was greatly excited. He said: “I am a lawyer and have been practicing law for many years, and I would like to know where that man Moses got that law. It would have taken a God to have given such a code. I am convinced and I am now a believer.” We read too much *about* the Bible and not enough *of* it.

Not a Book of Theology.—The Bible is not a book of theology. God made some stars and hung them up in the heavens, and then man made a telescope and began to study stars and then wrote out what he thought about stars and called that astronomy. God made the stars and man-made the astronomy. God made the rocks and man began to dig and blast and analyze the rocks and called that geology. God made the rocks and man-made the geology. God made the daisy to laugh on the hillside and man began to pick it to pieces, and then wrote what he thought about it and called it botany. God made the flowers and man-made the botany. God made a Bible and man began to study it, and then wrote out his interpretations of it and called that theology. God made the Bible and man-made the theology. The world will go to sleep on theology, but it will sit up and listen when you give it the simple word of God. It is hungry for it.

One time a minister was visiting another minister, and he was taken into his cellar where he had a lot of dried leaves, broken sticks and roots and a smoky lamp. He said: "Here is where I study botany." The visitor started to pick up one of the dead sticks, and the man said: "Don't touch it; it will break." Then the visitor said: "Let me out into the fresh air where I can smell the fragrance of living flowers. I do not want to live among a lot of dead leaves and roots; they are musty and you dare not touch them for fear they will break." This is the way it is with the sermons that are composed of men's opinions, and the old, musty, lifeless doctrines: the world will not stand for them.

The Bible is God's universal library. Do you want to study astronomy? Then, behold the Bright and the Morning Star. Do you want to study geology? Then, read about the Rock of Ages. Do you want to study botany? Then, take some lessons in the Rose of Sharon or the Lily of the Valley. Do you want to study biology? Then, become acquainted with the one who is the Way and the Truth and the Life.

The Bible will do to live by and to die by. A noted infidel Wets called to the bedside of his daughter who was dying. Her mother was an earnest Christian, and had taught her to believe in the promises contained in the blessed old Book. The father had told her it was all a myth. She took the hand of the father and said: "Father, I am dying. Mother says the Bible is true, and that Jesus is my Savior, and that he has gone to prepare a home for me, and that he will come and take me

to be with him. You say it is all a lie. I am dying, and I want to know—must I believe you or must I believe mother?” The infidel, with the tears streaming down his cheeks, said: “My child, you believe your mother.” I am a poor, blind, helpless cripple, and the Bible is my only crutch. Will you be so cruel as to try to knock it from beneath me?

Jesus Christ The Son Of God

TEXT.—“What think ye **of** the Christ? whose Son is he?”—Matt. 22: 42.

JOHN tells us that “in the beginning was the Word, and the Word was with God, and the Word was God.” He further tells us that “the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”

The Old Testament Scriptures tell of the coming of this “Just One,” and when he came he endorsed the Scriptures. When his apostles preached, they had but one proposition to prove, and they proved it from the Scriptures. This one proposition was: “Jesus is the Christ, the Son of the living God.” When Jesus preached and taught, his one theme was *himself*—the fulfillment of prophecy, the end of the law and the fulfillment of type and shadow. His sermons were filled with quotations from the old Book. Matthew quotes from twenty-two of the thirty-nine books; Mark from thirteen with fifteen passages; Luke, from thirteen with twenty-five quotations, and John, from six with eleven. From 189 chapters we have 140 quotations. Evidently Jesus and his apostles believed the Old Testament Scriptures to be the inspired word of God.

Christ was himself a prophet, and his prophecies were fulfilled to the letter. He said: “Now I tell you before it come to pass, that ye may believe that I am he.”

Witnesses.—Let us hear the evidence as it comes from the witnesses. John the Baptist preached that one was to come after him and that the people were to believe on him. God had told him he might know Jesus. He sent him to baptize with the promise that when the Holy Spirit came upon one of the number being baptized he should know he was the Christ. John beheld the Spirit as he came upon this one in the form of a dove, and he heard the Father confess him to be his Son. After this he said to certain ones: “Behold, the Lamb of God, that taketh away the sin of the world.”

On certain occasions the *Father* testified, and we must listen to his

testimony. When Jesus was being baptized, the Father said: "This is my beloved Son, in whom I am well pleased." On the Mount of Transfiguration he said: "This is my beloved Son; hear ye him."

On another occasion, when Jesus requested that he glorify his name, there came a voice from heaven saying: "I have, and will glorify it again." Jesus said: "There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. I and my Father are one. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

The works of Christ were stronger evidences of his divinity than the words of John the Baptist. Jesus insisted that his works should be proof that the Father had sent him into the world. In no age of the world's history has God sent one to represent him without giving to the one sent his credentials. The signs done by Jesus were to make it possible for people to believe. He did among the Jews works that no other man had ever done. He not only raised the dead, but declared that he had the power to lay his own life down and to take it up again. He demonstrated this in his resurrection from among the dead.

Seven hundred years before he came, the prophet had said: "For unto us a child is born unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

When Matthew writes of the birth of this child, he quotes from the old prophet and says: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son. And they shall call his name Immanuel; which is, being interpreted, God with us."

Jesus said unto them: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." When he answered his critics he said: "My Father worketh hitherto, and I work."

"Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father, making

himself equal with God.”

When the angel told Mary about the 'birth of this child, he said: “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.”

The Word was in the beginning with God. Jesus was born in Bethlehem of Judea when the Word became flesh and dwelt among men. Jesus became the Christ when he was anointed at his baptism.

Paul tells us that Jesus one time existed in the form of God, and that he emptied himself and took upon him the form of a servant, being made in the likeness of men, and was found in the fashion of man; he humbled himself and became obedient unto the death of the cross (Phil. 2:6-8). He makes it clear in his Epistle to the Colossians that Christ is the Son of God in a peculiar sense, and that he was at one time with the Father (Col. **1:12-20**).

A Unique Character. — Man could never have created such a character. His greatness is conditioned upon his extent of influence and the purity and the genuineness of his character. He did more within three years to regenerate and lift the race than all of the priests, philosophers and teachers of all the ages. He was born in poverty, and was forced to confess that while the foxes had holes and the birds of the air had nests, he did not have where to lay his head. When the disciples went to their homes at the close of the day's teaching, he went to the mountain. He came at a time when the world needed light; came of a Jewish family and was taught by the scribes that the Jews were the best and the only people God honored. He was born and reared in a narrow sphere, lived a brief life, wrote his message in the sand and not in a book, had no influence with the men of authority, was hated by his own people, betrayed by his own disciple, was condemned and killed by a mob, died the most ignominious death possible, and yet his life and power have touched all parts of the globe and transformed the lives of millions.

When He came from among the dead the world began a new day. The darkness gave way to light and governments began to be formed anew.

He Lives.—All philosophers, with their imperfect teachings, have faded away and are almost forgotten; but *his* teachings command the attention of the learned and the ignorant, the great and the small. He is great because he is alive. When Peter preached the sermon of Pentecost, he preached a *live* Christ. The preaching of all of the New Testament ministers breathes the doctrine of a *living* Christ. When an army was discouraged and beginning to retreat, the men heard the voice of the dying captain when he said, “I see you,” and they rallied and went to victory. The church of Christ succeeds today because its membership looks at the Captain who is able to see them in their struggles against evil. Their faith in this living Captain gives courage and guarantees victory.

The Jews had their Moses, Rome had her Caesar, France had her Napoleon, England her Gladstone, America her Washington, and the church has her Jesus, the Christ, the Son of man and the Son of God. He is not the son of *a* man, but the son of *man*—the child of the race. Through his veins coursed the blood of all races. He is the gift of the Father to the whole world.

His Life Is Unapproachable.—No man can improve on the life of Christ. If the infidel can offer us something better, let him do it. He has had nearly twenty centuries to do it and has never approached unto it. A noted man said: “If Shakespeare were to come into this room, we would rise to our feet; but if Christ were to come, we would fall to our knees.”

His Sinlessness.—Nearly two thousand years ago Christ thrust a challenge into the face of blatant atheism and infidelity when he said: “If any man can convince me that I have sinned, let him do it.” No man from that day until now has accepted his challenge.

His Claims.—If Jesus is not more than man, then he was the greatest impostor the world has ever seen. The following is a beautiful quotation:

“If Jesus Christ is a man
And only a man, I say
That, of all mankind,
I will cleave to him,

And to him I will cleave always.

If he be only a man,
then he has been a deceiver,
and I do not care to cleave
to one who has proved himself
to be the greatest deceiver of all ages."

His Claims. — "I am the bread of life." "If you have seen me, you have seen the Father." "I am the door." "I am the way, the truth and the life." "I am the resurrection and the life." "I have the power to lay down my life, and I have the power to take it up again." "I am the good shepherd." " ' ' Come unto me, all ye that labor and are heavy laden, and I will give you rest."

He Imparts Life.—Man is not saved by ethics. Mind culture is a good thing, but it cannot wash away the guilt of sin committed. Man cannot lift himself. There must be some divine power from above that takes hold of him and gets into his being and lifts him. Evolution can never do it. Jesus can do this for man. Christianity is God coming down to earth and lifting man up to heaven. Christ must be formed in man the hope of glory. Man must be in Christ and Christ must be in man in order that man may be saved. I know that Jesus saves because he saved me. The sage said: "I need a God who can speak to me." Our Christ is near and we can have fellowship with him. He forgives sins, is my judge, has all authority, is unchangeable and is an object of worship.

He is the one Savior of the world, for there is no other name under heaven "wherein we must be saved."

"In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die!

Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke! Do with us as thou wilt!

Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord."

The Church Rests upon Him.—Jesus said to Peter, when he confessed him, that he would build his church upon the rock—the Christ confessed. Paul says: "Other foundation can no man lay than that is laid, which is Christ Jesus."

He Is the Creed of His Church.—I have trouble and am in court: I do not care to read law books; I want a lawyer, a man who can represent me before the court. I am in financial straits: I do not want to hear a lecture on political economy; I want a man who can come to my help with funds. I am sick: I do not want medicine books; I want a living physician who can feel my pulse, diagnose my case and give the remedy. I am lost, and I feel the guilt of sin: I do not want theology; I want the living, personal Christ, who has the power to comfort and to forgive, to come to me and be my helper and my Savior.

A religion without this Christ is like a painted fire that gives out no heat, or a painted bouquet that exhales no fragrance. It is like a painted stream of water to the thirsty man, which refuses to satisfy, but aggravates the suffering.

The belief in this divine Christ has held nations together. Greece had her culture and Rome had her law, but they could not save them. Take Christ out of the Bible, and what would follow? It would bleed to death. It would be like the shell without the kernel; the wire without the electricity; the lamp without the oil; the body without the spirit.

He Has Power to Draw.—He said: "And I, if I be lifted up, will draw all men unto me." No other person can do this. He draws the man of wealth, Zaccheus, and the poor blind beggar, Bartimeus; the cultured Nicodemus and the ignorant woman at the well; the poor fisherman and the man of the Sanhedrin. Men of all nations, all trades, all professions and all tastes are drawn together by the Christ. He satisfies the wants of mankind. He meets every desire of the soul. He gives liberty and forms governments, gives free speech, free schools, free hospitals, free homes; brings peace, elevates woman, transforms society.

What is it that lifts and influences? Not a philosophy, but a religion; not an intellectual theory, but an experience of the soul; not a product of originality, but a revelation of our Father and our Brother; not a system of theology, but a divine force and life reaching through all organized life. We see it in literature, art, climate, character. Take Him out of the world, and what would follow? What would happen to literature, to art, to character? Prayer would die on the lips of men; the Old Testament could not be understood; there could be no relief in the hour of sorrow and death; there would be no hospitals, no homes for the aged and the poor, no asylums, no free schools; no more missionaries would be sent out, and all who are giving themselves in the foreign fields would be recalled, and this world would become a world without light and life.

My Creed.—It is not, What do you think of a dogma? but, What do you think of a person? It is not faith in a doctrine, but faith in a personality. I cannot put my creed into writing. I might be able to put my intellectual conception, but never my heart's trust. I do not believe in commands, but in the Commander. I repent, not because I believe in repentance, but because I believe in the One who said: "Except ye repent, ye shall perish." I do not believe in baptism; I believe in the One who commanded me to be baptized, and therefore I am baptized. I do not believe in prayer, but I believe in Christ, who has promised to hear when I pray, and I pray.

Let us hear what the people say of Christ: John Baptist: "Behold, the Lamb of God, which taketh away the sin of the world." The woman of Samaria: "Come, see a man who told me all things that ever I did: can this be the Christ?" A devil: "What have I to do with thee, Jesus, thou Son of the Most High God?" Judas: "I have betrayed innocent blood. ' ' Pilate: "I find no fault in him." Pilate's wife: "Have nothing to do with this just one." The centurion: "Truly this was the Son of God." The earthquake gave testimony in his favor, and on the day of Pentecost the Holy Spirit testified through his apostles.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Spiritual Worship

TEXT.—“God is a Spirit: and they that worship **him** must worship in spirit and truth. ’ ’—John 4: 24.

“And still the soul a far-off glory sees;
Strange music hears.
A something, not of earth, still haunts the breeze,
The sun and spheres.
All things that be, all thought,
all love, all joy,
Spellbind the man,
As once the growing boy,
And point afar—
Point to some land of endless, endless truth,
Of light and life,
Where souls, renewed in an immortal youth,
Shall know the infinite.”

Man is a religious being. He is the offspring of Jehovah and naturally is an upward-looking animal. One thing that distinguishes him from all other animals is his religious instinct—his desire to worship. He *must* have a God. If revelation does not reveal his God, then he will create a God. He knows that the best within his heart has come from above, and he finds himself reaching out after the source of all good. He feels within his soul a holy aspiration to be holy. He must lean upon one greater than himself, he must commune with one who possesses more wisdom and power than he possesses. He must have a God that can sympathize with him and who will have compassion when he is weak and conscious of his lost and helpless condition. In the language of one of old, he finds himself exclaiming: “Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. I will offer in thy dwelling an oblation with great gladness. I will sing and speak praise unto the Lord. One thing have I desired of the Lord which I will require, even that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to visit his temple.” “Oh! how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. Blessed are they that dwell in thy house,

they will still be praising thee.” “One day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness.” “What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the sight of all his people; in the courts of the Lord’s house, even in the midst of thee, O Jerusalem.” Can you say in the language of the Psalmist: “I was glad when they said unto me, Let us go into the house of the Lord”?

When we study the history of the human family we find that the people of every age worshiped. As we begin the study of this history we are told that Cain and Abel sacrificed unto Jehovah. The altar was given its proper place in their lives. In this first age we read of a man who walked with God, and one day he followed him too far to come back; he went with him into his invisible kingdom and took up his abode with him.

When Noah had been redeemed through the water and had come into the new world, he honored his God by building an altar and sacrificing unto him. It was then that God smelled a sweet savor and said in his heart: “I will not again curse the ground any more for man’s sake.”

Abraham heard the call and obeyed God. He was a man of faith and was constantly in communion with Jehovah. He was strong in his faith because he did not get far from his altar.

In the beginning, when men called upon the name of Jehovah, they did not have attractive¹ and comfortable houses of worship; they met out in the groves, under the tent of azure blue which had been stretched by the hand of a personal and a living God, and there on his footstool, over which he had spread the carpet of green and pinned it down with the lilies, he held sacred communion with his God. After a while he erected a tabernacle according to the pattern which God had given in the mount, and there God recorded his name, and his people came to worship. By and by the children of men were permitted to erect a beautiful and a magnificent temple unto Jehovah, and then they met in this house which had been dedicated unto Jehovah and here they called upon his name.

Miniature temples—the synagogues— were erected that the people might be accommodated, and in these places God had recorded his name and the people met to study his word, to pray unto him and to worship.

We are told of a noted man who made a long pilgrimage from his home to Jerusalem for the purpose of worship. This man, on his return, heard the gospel from the lips of one of God's evangelists and became a Christian.

Jesus' life was one of worship. He spent the whole night in prayer. He withdrew from the crowd that he might get close to his Father and have fellowship with him. His soul was filled with indignation when he came into the temple and saw it being desecrated by the thieves and the robbers.

No man can willfully absent himself from the place of worship and continue spiritual. Certain ones were exhorted by the apostle not to forsake the assembling of themselves together. It is in the house of the Lord we get instruction. "Thy way, O God, is in the sanctuary. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Here the people are converted. Here we find the elements of spiritual life. Here we have the emblems that represent the death and the resurrection of our Lord. Here we receive strength and comfort. "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31). Here the individual burden is forgotten. We come into the place of worship thinking of ourselves and of our burdens, and when the songs are being sung, the Word is heard read, the prayers are being offered, we see Jesus; and then we lose sight of ourselves and of our troubles, and soon we have found that our light afflictions have wrought out for us an exceeding and an eternal weight of glory. Here we give an outward expression of our inward life. Here we meet with Jesus. He has promised to be in the midst of the two or three that meet in his name. He never disappoints. The disciple that stays away from the place of worship will miss seeing Jesus. The one that misses the presence of the Christ will soon begin to doubt. Thomas was a doubter because he was not present when Jesus came.

The normal Christian will worship. Not to worship means to become bestial. This germ of reverence in the heart must be watered at least once a week. Suppose no one came to the house of the Lord on the Lord's Day, what would follow! No worship would soon mean no church of Christ, and no church and no opposition to evil would soon result in barbarism and universal darkness. The one who remains away from the house of worship is an enemy to good society and a promoter of all that is devilish.

Manner of Worship. — “But let all things be done decently and in order” (1 Cor. 14:40). Why did the apostle write these words? The members of the church at Corinth had lost their reverence for the Lord's table. Some of the members got drunk on the wine and they made a feast out of this holy Supper. We teach our children to be mannerly when in the homes of neighbors. It is more important to teach them to be mannerly and reverent when in the house of the Lord. It is here we come into the presence of God, Christ, the Holy Spirit, and the spirits of just ones made perfect.

Our worship consists of preaching, and no one should sleep in the house of the Lord and in the presence of the King of kings. He should give heed to the things read and the things spoken. No one should talk and visit when in the act of worship. It consists of praying. All should kneel, or stand or bow the head, when the minister says, “Let us pray.” We should all do the same thing. The one who leads the prayer should not be expected to do all the praying for all the congregation. He is only leading, and all should unite in spirit in the prayer to our spiritual God.

Singing is a part of the worship. We should sing with the spirit and with the understanding also. We have no more right to hire a quartet to do our singing than we have to hire one to do our praying. When the minister says, “Let all the congregation sing,⁹⁹” all should sing or make a joyful noise unto the Lord. The one who leads the music or sings the special song should be a Christian. Let us understand that God is a Spirit, and that he must be worshiped in spirit and in truth, and that a singer should worship in his singing as much as the minister worships in his preaching or you worship in your praying. If he does not worship in this act, then it is solemn mockery and an abomination in the sight of God.

Fellowship is also a part of worship. It is just as essential to *give* as it is to pray. We must understand that the act of giving is an act of worship, and we must give in the spirit and with the understanding also. It is important that *all* shall worship. "Let every one of you lay by in store on the first day of the week 69 as the Lord hath prospered him" (1 Cor. **16:2**).

The sermon should be simple and given in a way that all can understand it. Paul's ambition was to be understood. He says: "I thank God, I speak with tongues more than all of you: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." The preacher has no right to show himself off. Think of a minister spending an hour before a mirror practicing on his gestures that he might appear unto men to preach! The real minister will feel that he is worshiping God in sermon. The window-pane that is painted and gaudy is not good for letting in the light; the minister that is drunk on egotism, and that tries to place himself on a pedestal, is a stumbling-stone to every honest man or woman. He is missing the mark, and sooner or later will be found out to be a miserable hypocrite.

"Let us have grace whereby we may worship him acceptably with reverence and godly fear." Let us heed the words of the inspired writer: "Worship the Lord in the beauty of holiness." Reverence is the essence of true worship, and if there be no reverence there is no worship.

Here in Body, but Absent in Spirit.— We have those who occupy a pew at almost every service, but they are absent. They are here in body, but miles away in spirit. A minister received the confession of a man who had been a frequent visitor at his church. He was anxious to know which one of his sermons impressed him, and dared to ask. The man said: "I have never heard you preach. It is true I have filled a place in the pew many times while you were preaching, but I did not hear you. I was calculating and counting prospective gains I hoped to make that week. I was present, but never heard you. I was made to think by the simple life of a Christian woman."

Present in Spirit.—We have another class who stay away from the services, but always tell the minister that they are with him in spirit. I had a man like this in my congregation. He would visit on Sundays and

let any little excuse keep him from the house of worship, and when I would tell him I missed him, he would immediately inform me that he was with me in spirit. I told him I was afraid of ghosts. Think of a minister on a Sunday morning preaching to a thousand ghosts! I'd rather have five spirits in bodies present at a church service.

Should Prepare for It.—When a patient is to undergo an operation he is prepared for it. To get the best out of the Lord's Day worship we should spend some time shut in with God, with the world shut out, and get our hearts in tune for the day. Let us give our spirit a chance to grow.

“What am I?

Naught! But the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too.
Yes, in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught! But I live, and on Hope's pinions fly
Eager toward Thy presence; for in Thee
I live and breathe and dwell, aspiring high,
Even to the throne of Thy divinity.
I am, O God, and surely thou must be! ”

Christ's Prayers

TEXT.—"And it came to pass, as He was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.—Luke 11:1.

PRAYER is the spirit of Christianity. There can be no spiritual life without it. It is the Christian's breath. Man can no more live a Christian life without praying than he can live a physical life without breathing. To be physically strong we must breathe deeply. There are many sickly church-members today because they are too lazy to breathe into their souls the oxygen of heaven. It is two spirits holding communion. Like the commerce carried on between the oceans and the clouds, bringing down the moisture in the dew and rain to quench the thirst of vegetation, and then ascending again in the mists back to the clouds to return again to fill the babbling brooks, the rivulets and the rivers which roll into the fountains of the great deep, our spirits go out to God for help and guidance, and the blessings come from his unwasting hand to satisfy our wants.

Prayer belongs to all ages and to all peoples. In every Christian's heart must be his altar of incense. When the fires go out upon this altar, his spiritual life becomes extinct.

The Scientific View.—We are told by the scientist that God does not answer our prayers; that God works according to a fixed law, and that to answer the prayers of his children he would have to violate his laws. We are told that we do not bring heaven down to earth when we pray, but that we lift ourselves up to heaven. Imagine a man standing at a closed door, one he knew would not open, and knocking, or a thirsty soul pumping at a dry well! We believe that our Father hears and answers the prayers of the saints. He has commanded us to knock, with the promise that it shall be opened unto us; to seek, with the promise that we shall find.

We cannot explain how prayer influences God; there are many things we cannot explain, but we know from experience that it does. Every Christian has the consciousness of a living and a prayer-answering God. He knows that with this God he has had personal and vital

relations, and that he has had with him the closest affinity and fellowship. The consciousness of this fellowship is a unique and distinct thing, found only in the religion of Jesus Christ.

We must learn to pray. Man learns to articulate the language of heaven just as the babe learns to speak its mother tongue. Every member of the family of our Father in heaven is invited to take lessons under the divine Teacher. There is no excuse, and we cannot plead ignorance. When should we begin to pray? The moment we are born into the divine family we will naturally begin to make an effort to make known our desires unto our Father.

Jesus Was Given to Prayer. — He would spend the night in holy communion with his Father. If this sinless, spotless, divine Son of God had to pray in order to do the work of his God, do you think it possible for his disciples to live his life and do his work without it? A man without sin, and filled with the Holy Spirit, recognized the importance of prayer. He practiced what he preached and preached what he practiced.

Have you ever studied the prayers of this master Teacher? “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” “And when he had sent them away, he departed into a mountain to pray.” When the work was pressing and he needed strength, he went to his Father in prayer. “But so much the more went there a fame abroad of him: and great multitudes came together to hear him, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.” He would not select his apostles without first engaging in prayer. “And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God.”

Unrecorded Prayers. — The Gospel writers tell us of the times when our Lord prayed, but they do not always record the prayers. I have often wondered what he said. We know they were prayers of earnestness and of faith. “Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the heaven was opened.”

When Saul was told what to do to be saved, he was commanded to continue to call on the name of the Lord. When Jesus had looked into

the heart of Simon Peter, he discovered that he was self-conscious and weak and that there was danger of falling. He knew that he was a man of good intentions, but that he was easily influenced. He was taking an inventory of the spiritual strength and power of the apostleship, and he found that Judas was lost to his cause, and that the devil meant to sift all of them. Judas had already gone through the sieve, and there was danger of Peter, too, going through. He says: "Simon, Satan hath desired to have you [all of the apostles], to sift you as wheat: but I have prayed for thee [Peter] that your faith fail you not." It is glorious to know that our great High Priest is acquainted with us, and that he takes us to his Father in prayer, and that his prayers are always answered.

When he was on the Mount of Transfiguration he prayed, and it was at the moment of prayer that the fashion of his countenance was altered, and his raiment was white and glistening, and the Father again confessed him.

Certain Things for Which He Prayed. —When standing under the shadow of the cross, he thought of his church and kingdom, and he prayed that his disciples, and those who might believe on him through their word, should be one. The world was on his heart, and he knew that it could never be brought into the divine fellowship so long as they were divided. He prayed that they might be one as he and his Father were one, and that the world might believe that God had sent him into the world to be its Savior.

When he was on earth he was limited in his power and in his authority. He was then a human as well as a divine Christ. He looked forward to the time when he would be a spiritual Christ, and when all power and all authority would be given unto him. To have this power he must go away from them. He told them that after he went away he would pray the Father to send to them another Comforter, another Advocate, the Holy Spirit, and that when he came he would abide with them forever. The world could lay hold on him, the Christ of flesh, and take him from them, but they would not be able to *receive*—to take hold of—this spiritual Guest he was to send into their hearts from his Father in answer to his prayer. The world might take them and lock them up in the prison cell, and it might kill them, but it can never get hold of the Holy Spirit that shall live in them. They would need equipment for the great work of the kingdom, and the coming of the Spirit would qualify

them for the work. He would bring to their minds everything he wanted them to preach; he would tell them in the hour of need the message to deliver.

At the conclusion of that last public discourse, when Christ placed emphasis on sacrifice and service and uttered that wonderful statement, "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit," he prayed these words: "Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." This prayer was answered. There came a voice out of heaven, saying: "I have both glorified it, and will glorify it again."

When in the dark garden of Gethsemane, crushed under the sins of the whole world, he prayed that the cup might be removed from him. He was about to die from physical exhaustion. He wanted to finish the work he had come into the world to do. He needed strength at this critical moment. Read Hebrews, chapter 5, and you can see what he meant by "this cup." He received an answer to this prayer. Did he pray to escape the cross? If he did, he did not receive an answer. He came into the world for this purpose.

He wanted to escape physical death, and he sweat drops of blood. An angel came to him and strengthened him, and he went joyfully to the cross to become a sacrifice for sins.

When dying on the cross, he prayed for those who had caused his death. As he looked on them, in the anguish of his soul he prayed: "Father, forgive them, for they know not what they do." He had taught his disciples to pray for their enemies, and he is now practicing his teaching. Was this prayer answered? Yes; on the day of Pentecost, when Peter preached the gospel, they were present and heard the message. He told them of their awful deed. They asked to know what to do, and were told to repent and be baptized, and these murderers became the charter members of the church of Jesus Christ.

A Capable Teacher.—All will agree that Jesus is a capable teacher. If anyone ever knew the meaning and the power of prayer, he did. As he started from the Jordan to do his Father's will, he started with a prayer on his lips, and when he finished his work on the cross he closed it with

a prayer. The church of Christ cannot carry out the Christ program unless it learns to pray. All great souls have been much in prayer. All great spiritual movements have had their birth in prayer. The church that desires to send out ministers and missionaries must first send out earnest, fervent prayers. If these are sent out, the others will follow. The success of the church does not rest so much on the gifts of a wealthy member as it does upon the prayers of a consecrated and faithful member. Before Pentecost and the great revival there was a prayer-meeting in the upper room. We care nothing about theology—the world is tired of it, too—but we are interested in knee-ology. If we want to drive out the demons, let us advance on our knees. An Irishman was pounding the rocks on the street in a city. The Catholic priest was looking on. He said: “Pat, I wish I could break the hearts of my people like you break these stones.” “Faith, and you could,” said Pat, “if you would stay on your knees like I do.” The church of Jesus Christ can never conquer this sin-cursed world unless it learns to pray.

On one occasion, an evangelist was being assisted by his young Timothy. He would send the young man to the next field to begin the work, and he would follow later. The young man was sent into a difficult field. It was a town that had not had a revival in a long time. The people did not seem to be interested in such things. The young man began the meeting and soon received a letter stating that the evangelist could not come for some time, on account of an accident that had happened to one of his children. He advised him to continue the meeting. After a number of days he arrived at the town and found that the whole community was being stirred. Sinners were being converted and the cold and indifferent members had begun to come too. He inquired of the young minister how it happened, and this is what he said: “It has been one of the hardest experiences of my life. You said to ‘go on’ and the people said: “We did not ask you to hold the meeting, and we want it stopped.” The evangelist then asked how it happened he was having such a wonderful meeting, and he said: “Come and go with me to the power-house.” He expected it was a place where he would see machinery, but it was a plain log cabin and in it were two old women. He said: “Each evening I’d come to this place and we three would get down on our knees and pray, and then I’d go to the meetinghouse and preach, and the interest grew.” Every church and every minister needs a power-house.

"Believe and trust; through stars and suns,
Through life and death, through soul and sense,
His wise paternal purpose runs;
The darkness of His providence
Is starlit with divine intents."

Lord, Teach Us To Pray.

Luke 11:1.

THE children of our heavenly Father must learn to speak his language. It will be our purpose in this discourse to study this important duty. To whom should we pray? We have heard men pray to the Holy Spirit. Is this right? When the disciples came to Jesus with the request that he teach them how to pray, he said: "After this manner pray ye." He then gave them the model prayer. This was to be their pattern or copy, and they were to make their prayers to correspond with the copy. The prayer is to be addressed to our Father—to God. We must approach the Father in the name of the Lord Jesus. Sometimes we are convinced that people pray to the audience rather than to God. It can be detected in the tone of their voices, and we are disgusted rather than edified.

One reason why some will not pray in public is because they are afraid those to whom they pray will criticize. On one occasion a man who believed in “free grace” had in his audience a man who was a strong believer in “Calvinism.” He did not want to say anything that would offend him, and he tried to make a prayer that was a cross between the two doctrines, and he stammered and hesitated and then exclaimed: “What is the matter with me? I cannot pray.” The man in the audience said, in reply: * < Stop praying to me and pray to God.” I was one time conducting a meeting for a man who was eloquent in prayer, and he impressed you with the thought that he knew it. He prayed three times in one of the meetings. His language was perfect, and he threw bouquets to God and then seemed to wait for applause. You could feel that there was a lack of sincerity, and that his prayers were directed at the audience, and I was reminded of the reporter in Boston who said, in speaking of a man’s prayer: “He prayed the most eloquent prayer that was ever prayed to a Boston audience.” I told him after the services that I felt he was certainly gifted in prayer, but suggested that he tell God all of these things in private and not in public, for I thought God would understand him better than we did.

How Should We Pray?—Paul says: “I will pray with the spirit, and I will pray with the understanding also. ’ ’ What does he mean by praying with the understanding? We are told that “Elijah was a man of like passions with us, and He prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.” Let us read Deut. 28:15-24. Here we find that God had promised that, if the children of Israel turned from him and went after other gods and became disobedient, he would shut up the heavens and withhold the rain. Israel had become guilty and deserved to be punished. Do you not think that Elijah knew these promises and that he presented them to his God in his prayers? This is praying according to the Word and according to the understanding also. Then, when the people turned and he prayed for the- rain, we believe that he remembered the promises contained in the Word as mentioned in 1 Kings’ 8:35: “When the heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain

upon thy land, which thou hast given to thy people for an inheritance.” We know that we are asking according to his will when we ask according to his promises. The old prophet could tell God that the people had now complied with his word, and he could ask that God send the rain, and he did it.

How Long Should Our Prayers Be?— This depends. If in private, you may pray all night; but in public they should be short. We knew a man who made long prayers. We wondered when we heard him if he did not try to make up for lost time. He would begin in a certain way and go over Virginia, the United States, then over the waters into the foreign lands and come back home by way of South America, closing with these significant words: “Now, Lord, since we are not heard for our much speaking, and since thou knowest what we have need of before we ask thee, give unto us the things thou knowest we need. Amen.” He reminded us of the man who had one prayer, and it was a long one he prayed each night in his home. The children knew it by heart, and could repeat every word of it. One night a Jew peddler stopped for the night with him. When the time came for worship he read the lesson and all got down on their knees. The peddler got tired and changed from one knee to the other, hoping to rest them a little. After he had grown weary he whispered to one of the boys near him and asked: “Is he ’most done?” The boy asked: “Has he said ‘Jew’ yet? He is just half done when he gets to the Jews.” This is not praying; it is simply saying over words in God’s name. We should have a definite desire when we go to our Father in prayer. We should go to him as a child goes to its earthly father. Do not change the voice; do not make a speech; do not try to give God information; do not be like the preacher who tried to rebuke the young man for misbehaving during the services when he said: “Lord, there are a lot of things going on here to-night that thou art not aware of.” Have you not heard men in prayer when you felt that they were trying to give God information? If Peter had prayed at great length when he was sinking into the lake, it is morally certain that he would have been under the water and dead before he could have finished the prayer. He wanted help and he asked for it in a sensible manner. He went straight to the point: “Lord, save me or I perish.”

Praying with Open Eyes.—Jesus told his disciples to “watch and pray, that ye enter not into temptation.” Many times we pray with our eyes closed to the pit-falls in life’s pathway, and we walk right into them. It

is just as necessary to watch as it is to pray. You have heard of the story of "Raccoon" John Smith and the wine. In his day it was an act of hospitality to place the wine on the table where all could get it—everybody (preachers included); and I have always wondered why the members of the church could do things the preacher could not do. If it were ever right for the member to drink wine, it was alright for the preacher too. When Smith and a minister of another church stopped at a country tavern to spend the night, the tavern-keeper put the decanter on the table and they filled their glasses full of wine. Smith turned up his glass and swallowed the wine. The preacher rebuked him by saying: "Brother Smith, I am surprised that you would drink your wine without first returning thanks. It is from God we receive every good and perfect gift. I am going to thank God before I drink." He shut his eyes and began to thank God. Smith reached over and got his glass and drank his wine. When the preacher opened his eyes he saw that his wine was gone and he said: "You got my wine." Smith replied: "Brother, you must watch as well as pray, I thanked God, but did it with my eyes open; you did it with your eyes closed and you lost your wine."

Putting Action into Our Prayers.— Man must answer his own prayers. He must do his part and trust God to do the rest. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." When you pray for your daily bread, do not expect God to rain down a mess of biscuits for breakfast, but remember that he will give them to you when you have earned them in the sweat of your face. If you want the earth to laugh biscuits, tickle it with the plow.

An evangelist was conducting a meeting in one of our cities. A woman came to him and requested him to speak to her husband about becoming a Christian. He asked: "Have you ever spoken to him on the subject?" She said she had not. He then told her he would not speak to him until after she had spoken. When she came to church that night her husband was with her. She was happy and went to the minister and said: "I went home and prayed that God would give me the courage to speak to my husband. I watched for him, and when I saw him coming through the gate I ran to him and threw my arms around his neck and began to cry. He asked me what was the matter, and I told him that he was lost and I wanted him to promise me he would become a Christian, and he told me he had often wondered why I had not spoken to him on the subject, and that he would be glad to accept Christ." This woman

was learning how to answer her prayers.

Individual Prayer.—“But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.” Do you see that mother who was left with a number of fatherless children? Many times she prayed to her God in secret for wisdom and help in training her children. Her children are now filling responsible positions, and she is enjoying openly the reward of individual and private prayer. We had, in a congregation where we labored, a man who was a machinist and who refused to work on Sunday. He was discharged. He began to sell groceries, and his business grew until he became one of the leading merchants of the city. Many times did he tell me that he was in partnership with God, and that his success was a reward for earnest prayer.

United Prayer.—Here is the promise: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.” The church had its birth in a prayer-meeting. “And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with the brethren.¹” Thomas became a doubter because he was not with them when Jesus came. This was before Jesus went back to the Father. It was during the postgraduate period when he was instructing his disciples in the spiritual things of the kingdom. Jesus has promised to meet with us when we have gathered together in prayer. He never disappoints. When you remain away from the prayer-meeting you have missed seeing Jesus. Paul exhorted the saints to meet for prayer. “Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me” (Rom. 15:30).

Family Prayer.—The family altar has been taken away, and we have allowed the things of the world to crowd God out of our thoughts and out of our homes. Joshua said: “As for me and my *house*, we will serve the Lord.” The men of old erected their altar and worshiped God in the home. Job practiced family religion. Read Job 1:5. Cornelius prayed to

God with his house or family. The father that neglects this will lose in spirituality and miss getting the blessing. When holding a meeting for one of the churches in the valley of Virginia, I urged the importance of the family altar. I came back to the community five miles from this church to conduct another meeting. A man who had been an elder in the church for many years came to me and said: ⁶ ‘ I want you to preach that sermon on family prayer. I have been an elder in the church for years and never knew the importance of it. After hearing you, wife and I erected the altar, and soon our daughter would take her turn and we have been blessed, and I just want others to know that it brings joy and strength. I want others to get the blessing.’

When holding a meeting in Washington City, a good woman came to me after the sermon and said: “I want you to go home with us.” I did, and she gave her experience. I shall relate it as she gave it. “When you were at our home in Tennessee, you know old Scott [this was her husband] would not even return thanks at the table. I told him some time ago that we were not going to live this way. We must have an altar in our home. Scott said he just couldn’t pray in public. Well, one night I got the Bible and asked him to read and pray, and he refused, then I said, ‘I will,’ and I read a chapter; then I told Scott to get down on his knees and I prayed. The next night when I took the Bible he said, ‘Let me have it,’ and he read and prayed. We have our worship, and I want you to come and be with us.” I could see that they had grown in the grace and in the knowledge of Jesus Christ. They had been feeding their souls on the hidden manna.

There lived a family on the opposite side of the street from our home. They trusted in God. The man lost his position and was almost in destitution. One day I saw he was selling goods and that he had quite a stock. He told me this: “Bro. Book, one night when it seemed so dark and I was discouraged, my little daughter saw my grief and came to me and said, ‘Papa, let me ask God for help, and she asked God to give her papa something to do, and this is in answer to that prayer. Many years ago I assisted a young man who was in hard luck. I had lost sight of him. After that prayer a letter came, and it was from this man, and he told how he had wanted to show his appreciation for what I had done for him, and he sent the check and asked me to take it and purchase goods and to go into business. I am here in answer to the prayer of my child.” This family had honored God in the home and he was now

rewarding them openly.

Prayer a Necessity

Text.—"Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak."—Col. 4:2-4.

THERE must be seven distinct elements in every prayer: adoration, thanksgiving, repentance, resolution, petition, intercession and submission. Paul was a man of prayer. He has much to say on the subject, in his epistles to the churches. He often requested that the brethren pray for him. He seemed to think that his success in the ministry was conditioned upon the prayers of the saints. Feeling his human weakness, and seeing the forces of evil arrayed against him, he wrote to the brethren at Thessalonica: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified."

If a man like Paul, cultured, eloquent, logical, Spirit-filled, and in every way capable, felt that he could not succeed without he had the prayers of the church, can you expect your minister to be at his best when you never take his name to God in prayer? On one occasion I went into the pulpit of a church that had some of the symptoms of a would-be aristocratic, proud, polished and critical congregation. I was there to hold a meeting, and for one time in my life felt just a little anxious to say the right thing in the right way. I was conscious of the opinion they had of themselves and tried to get their approval. I was cramped, and stammered and blundered in my delivery. One evening, as I was going into the pulpit, a consecrated woman, a woman who believed in the power of prayer, and who had evidently detected my embarrassment, met me at the pulpit and, taking my hand in hers, said: "You preach, brother, and I will pray for you." Say, I preached that night! I cut loose all strings and it was easy. I could feel the power. "You preach and I will pray."

I had always felt it was, "You preach and I will criticize."

When I visited my old home in Virginia I would preach in the old church. The colored people would come to hear me and they would sit

in the gallery. Old Uncle Sam Carter, an ex-slave, would break in now and then with a word of prayer and it could be heard by all. He came to me one time after I had preached, and said: "I jis' can't see how you preach; none of de people scotch fer ye. I jis' felt like I had to scotch some while you was givin' dem de Word." I want to say that the consciousness of this old, humble saint praying for me did help. If the people would prepare themselves for the sermon before coming to the house of the Lord, there would not be so much criticism. We all agree that the minister should be much in prayer before he comes into the pulpit. He should get heart power on his knees. It is just as necessary that the people, also, be in the proper condition to hear the message, and this preparation, too, must be made on the knees. Have you prayed for your minister? If you have not, begin now. Make it the rule of your life to pray for him daily.

What is prayer? One time a father took his boy from the country home to the city. They visited the telegraph station. The little fellow heard something going "Click, click, click; click, click, click." He asked his father to tell him what it was. The father tried to explain, and then said: "Do you want to speak to uncle who lives in California?" The boy wondered how he could be heard so far away. The father had to tell him what he wanted to say, and he wrote it down and handed it to the operator. The operator placed his fingers on the instrument, and it began to say, "Click, click, click; click, click, click." After a short time it began again, and the operator wrote down some words and handed them to the man. He read them to the son. The uncle had received the message, and this was his reply. The boy could not quite understand how he could speak to one so far away. He was told how the sounds were carried by electricity and how they could be read by the operator at the other end of the line.

This is like prayer. There is a connection between the heart of the child of God and his Father. The man had to come to the city, where there was a telegraph station and one who could send the message for him; he had to pay to send it; it had to be received by the operator and then given to him. Every Christian has connection with heaven and is his own operator, and he can send the message without money and receive the answer in his own heart. Listen: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Stated Times to Pray.—I need to wonder how that man Daniel could be so courageous. He was not afraid of the wicked rulers. He could defy decrees, and, with his windows open towards Jerusalem, pray to his God. A little child was reading about this man and she got a little mixed in her pronunciation. Where it says he had a spirit in him she read: “He had a spine in him.” She did not miss it far. He had a backbone. This is what many do not have. It would not be possible for some people to have spinal meningitis; they haven’t the thing with which to have it. The chiropractor could not do business with them.

One day I read Dan. 6:10 and I understood. He gave his soul three square meals each day. “And he kneeled upon his knees three times a day, and prayed, and gave thanks before his God. ’ ’ I have wondered why David was a man of such strong faith and could say: “The Lord is my shepherd; I shall not want.” One day I read the secret; it is recorded in Ps. 55:17: “Evening, and morning, and at noonday, will I pray, and cry aloud: and he shall hear my voice.” He fed his soul at stated times. He was regular in his spiritual diet. We learn from the third chapter of the Acts of the Holy Spirit of certain disciples going up to the temple at the hour of prayer. The man who is not regular in his habits will have indigestion. The church is full of spiritual dyspeptics. Their trouble is due to the fact that they do not feed their spirits at regular times. They become grumblers and chronic kickers, and stumbling-stones in the way of sinners. Let us learn to give the spirit at least three meals a day.

Here We Renew Our Strength.—“But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint” (Isa. 40:31).

I was on a train one time when it stalled. We became impatient, and some of us got out and walked up the track to the engine. I asked the engineer why we were waiting, and he said: “To get up steam.” By and by the engine began to move and the wheels began to turn, and we were soon going at a good speed. There come times when the Christian finds a high grade to pull, and for a time it looks to be impossible. Let him wait for Jehovah in prayer, and He will renew his strength, and then he can climb the grade with ease.

A minister of wide reputation was announced to preach at a certain church one day. The people came and, waited until long past the hour,

but the minister did not come. A committee was appointed to go to his room to find out the cause of his delay. They went to the door and knocked, but received no response. They opened the door and heard someone praying, and this is what he was saying: “Lord, I cannot go unless you go with me.” He was talking to God as a child talks to its parent. “God, please go with me; I must have your presence and your help.” They waited. All at once he jumped up from his knees and said, “I go now, Lord,” and he *ran* into the pulpit and began to preach. Those who saw and heard him, say: “His face was radiant, and never before have we heard a man preach as did he.”

Take Little Things to Him in Prayer. —Make out your program and then take it to God for his endorsement. Do not sign your name first and then demand that God shall approve of it. Ask him to direct, and be willing to accept his changes. Let this be your prayer: “Cause me to hear thy loving-kindness in the morning; for in thee do I put my trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee” (Ps. 143:8).

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Matt. 26:41).

“In everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6).

We cannot go to our friends with our troubles; they will soon become tired of us and will avoid us. When I was in deep trouble, a minister said to me: “Do not go to your friends with your trouble; they do not care to be bothered with the troubles of others.” This cut to the quick, and I wondered if it could be true that humanity is so selfish. I could go to Jesus and to my Father and feel that they never tired of my coming, and that they were willing to listen to all of my complaints. Let us learn to take *all* things—the *little* as well as the *big* things of life—to them. When Job was afflicted he could say: “Make me to know my transgression and my sin.”

Do you want to be cleansed from your sin? Then breathe this prayer: “Wash me thoroughly from mine iniquities, and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be

whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me.”

Should we go to God with our business? We are told that Jabez called on the God of Israel, saying: “Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me.” God granted him that which he requested.

Pray without Ceasing.—How can we do it? Breathe without ceasing; how can we do it? On one occasion at a great religious gathering someone placed this question on the table: “What does it mean in the seventeenth verse of First Thessalonians when it says: ‘Pray without ceasing’?” The moderator said: “This is a hard verse to explain. I will appoint Drs. A, B and C to write papers for our next conference, explaining it.” Just then a woman stood up and said: “I am a poor servant-girl, but I can explain it now.” From all parts of the room voices were heard: “Explain it, then.” She said: “When I open my eyes to the light of day, I say, ‘Lord, I am blind; let the light of thy countenance come into this dark heart of mine and make me to behold thy beauty.’ When I begin to dress myself, I say, ‘Lord, I am spiritually naked; clothe me with the robe made white in the blood of the Lamb.’ When I make the fire in the stove, I say, ‘Lord, enkindle in this cold heart of mine the fire of thy love and burn out all of the dross.’ When I go to the spring to get the water, I say, ‘Lord, give me from the water of life that flows out from the throne of God and the Lamb, that my thirst may be satisfied.’ When I prepare the bread for breakfast, I say, ‘Lord, give me that hidden manna, the bread that comes down from heaven, that I may be strong and able to do thy will.’ When I sweep the floors and dust the furniture, I say, ‘Lord, sweep out this heart of mine and remove all the sin and iniquity and make it a fit place for thy Holy Spirit, and may he dwell in this heart as my abiding Guest and Comforter.’⁹ This is what this verse means to me. Everything I see has a spiritual significance, and it suggests a prayer which I breathe to my heavenly Father.” Then someone said: “God has kept these things from the wise and given them unto the humble and faithful.” ’

Prayers Answered

TEXT.—"Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak"—Col. 4:2-4.

FOR Whom Should We Pray?—Our minister, our brethren, our enemies (Matt. 5:44), those who persecute us. This is hard to do. I find, in order to do this, I must pray first for W. H. Book. No man can long count one an enemy after he has earnestly and sincerely prayed for him. We are exhorted to pray for all men. Hear Paul's instructions to the young evangelist: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2:1, 2). Have you ever prayed for our President? Of course you have if he happened to be the one that represents your party. If we would pray as much as we criticize, we would have a better Government. Have you ever prayed for the Congress of the United States? The Lord knows they need to be prayed for! Have you ever prayed for your mayor? We are commanded to pray for all of our rulers.

Our Prayers Must Be in Faith.—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11:24). One morning a father was starting to his office, when his little girl said: "Father, bring me some paints when you come home to dinner." When he came, the little child went to meet him, and threw her arms around his neck and kissed him, and said: "I thank you for the paints." She had faith enough to thank him before seeing the paints. This is what is meant in this Scripture. When we ask, believe we have the thing desired.

When at my home in Virginia, I saw an old friend of mine—a colored minister. I told him when I went home I'd send him my preacher's suit, and he said: "Thanks! I've got it now."

James tells us to ask in faith, and he declares that the one who doubts has no promise. An evangelist accompanied the pastor to a home in which was a sick child. The pastor prayed for the recovery of the child, and when they started home he said to the evangelist: "That child will be dead before night." "Then," asked the evangelist, "why did you ask God to spare its life? That which is without faith is sin." "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Many believe the first proposition, that God is, but they do not believe the other proposition, that he is a rewarder of them who diligently seek after him. We sing the song, "Standing on the Promises," and we make loud professions of our faith in God, and then are afraid to get out on these promises. We are like the man who was crossing the Mississippi River on the ice. He got out a few yards and he heard a crash; he fell to his knees and drew a deep breath with the thought: "I'm gone now." He soon discovered that the ice had not broken. He crawled along on the ice with great caution, and, when near the shore, he heard a tremendous crash, and he lifted his arms and sighed, and said, "Surely I'm gone this time;" but he was not. He looked behind him, and to his chagrin he saw a four-horse wagon loaded with pig-iron coming after him, and he had thought that he, a poor little, insignificant man, would break through. This is the way we get out on God's promises: we are afraid to take God at his word—to put him to the test.

We Must Confess Our Sins.—"And David said unto God, I have sinned greatly, because I have done this thing; but now I beseech thee, do away with the iniquity of thy servant; for I have done very foolishly." Job said: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Isaiah said: "Then said I, Woe is me, for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for my eyes have seen the King of hosts."

We Must Be Sincere.—"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with thy heart and with all thy soul." "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18). "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I

hear from heaven, and forgive their sins, and will heal their land” (2 Chron. 7:14). The confession carries with it the forsaking of our sins. It is the fervent prayer of the righteous man that has power with God. Such a prayer avails much. (See Jas. 5:1618.)

Loud sounds—physical demonstrations—are not always evidences of praying. Hosea says: “They have not cried unto me with their heart, but they howl upon their beds.”

We Must Have Vital Connection.— Many times we fail to get an answer and wonder why it is. We try to pray, and the words go up to the ceiling and fall back on us bruised and lifeless. Why is this? We are not connected with the central station. I went into a store one day and saw a telephone box on the wall. I took down the receiver and called the name, but no response. I continued to ring and yell. After I had done this several times, the merchant asked: “Did you ring that telephone?” I told him I had. He said: “That is only a sample, and it is not connected!” How many times have we prayed when we were only using a sample, and without any connection with a live wire? “But your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear” (Isa. 59:2). The Psalmist says: “If I regard iniquity in my heart, the Lord will not hear.”

What are some of the sins? “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.” “And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Matthew makes it still stronger. He says: “If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” No man can get right with God who will not do all he can to make himself right with his fellow-man.

We must ask with the thought of obedience. John tells us that “whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight” (1 John 3:22). Disobedience breaks the connection and puts the local station out of commission.

Selfishness will put the line in trouble. James tells us that we ask and receive not, because we ask amiss that we may consume it upon our lusts.

We Must Have the Combination.—I was one time the minister of a church when it was perfectly natural to get behind with the pastor's salary. It was necessary to have a running account at the store, and it often ran with great speed and for a long time. One day I went to the proprietor and asked for my statement. He went to his big iron safe and tried to open it. After much exertion on his part he said: "I have lost the combination and cannot get this door open, and your statement is locked up in this safe." It looked to me that it would be easy to open the door, and I asked him to let me try. He did and I went at it. I soon had more perspiration than I had inspiration. I gave it up in disgust. As I came back that afternoon, he came to the door and smiled, and said: "I've got the combination now, and you can have your statement." He went to the safe and turned the big wheel to a certain figure, and then turned the little wheel to another point. I heard something click, and he pulled the door open and reached in and brought out the statement. I declare unto you that I would not be afraid to be turned loose on the Pacific coast without a penny in my pocket if I had in my possession my check-book on the bank of heaven—my New Testament. The checks are already signed, and the space is there for me to make known my needs. Listen: "No good thing will he withhold from them that walk uprightly." Mark you, the emphasis is on "*good*." He does withhold from me the things that are bad, and for this I am thankful. Many times we ask for the things that would do us harm if God were to give them. My little son comes to me and begs me to give him a Texas pony and a cart. I give him a billy goat and a wagon. This is just what he wanted. It satisfies, and he is happy. Had I given him the pony, it might have been his death. We go to our heavenly Father and ask for things, and he knows just what we need and he gives it. Many times I have asked for things and have not received them, because I had lost the combination. They are locked up in the Father's safe, and to have them I must be able to open the safe. What is this combination? John 15: 7, 8: "If ye abide in me—[big wheel—turn it], and my words abide in you—[little wheel—turn it] ' '—click, reach in and help yourself.

The strongest evidence of a living Christianity is the experience in your own heart of answered prayers. I am just as certain that my Father hears and answers the prayers of his children as I am that I live. I could give a number of examples out of my own personal experiences.

Dr. A. J. Gordon tells of two experiences that I shall relate: "Opening

my mail one morning, I found a most earnest appeal from a poor student in whom I had for some time taken much interest. He detailed the circumstances by which, in spite of his utmost endeavors, he had been brought into rare straits, debts for board and books severely pressing him until he was utterly discouraged. He was extremely reluctant to ask aid, and only wrote now, he said, to tell me how earnestly he had besought the Lord for deliverance and to request my prayers in his behalf. It was only a little sum that he needed to help him out of his dilemma— fifty dollars—but it was a great sum for a poor student, and he was now asking the Lord to send it. Having read his letter with real sympathy, I continued opening my mail, when, to my surprise, the next letter whose seal I broke was from a wealthy gentleman, expressing great thankfulness for a service I had rendered him a few days before, and inclosing a check of fifty dollars, which he begged me to accept as a token of his gratitude. Instantly I perceived that the poor student's prayers were heard—that the second letter contained the answer to the first; and, endorsing the check, I sent it by return mail to the young man, with my congratulations for his speedy deliverance."

He tells another experience of a young student that wrote to him for help. This student told how he had asked God for help and how discouraged he was. Dr. Gordon determined to telegraph this poor student that he would be responsible for one-half of the amount needed, provided he could get the other half. He was at the office writing the dispatch, but had forgotten the street number. He had also forgotten the amount the young man wanted. He started to his house to get the letter, and stopped in at a store to pay a bill. When he asked for the amount, he found that some friend had already paid the bill. It was *thirty-seven dollars and fifty cents*. He says: "When I read the letter, I found the amount wanted was just exactly the amount of that debt. It was not my prayers that were answered, for I had not been moved especially for these young men. It was not my money; the Lord provided the exact funds in each instance; but I have told you literally what happened."

Let me tell you of a wonderful insurance policy. A man in England was engaged in Christian work, and early in life was stricken with a fatal disease. When the physician told him he must soon die, **322** he became frantic, and, tossing himself from one side to the other of his bed, he cried: "Lord, I cannot die. I have made no provision for my family. I

cannot die until you give me a promise that you will take care of my wife and my children." He had given his time and his money to the Cause and he was dying in poverty—as the world would count poverty. His eyes soon fell upon this insurance policy—have you seen it? Let me read it to you: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). This beats bank stocks and all earthly wealth. It cannot fail, and God will honor his promise to the letter. The man became calm, and, with a smile, said: "I die happy." He then called his family and revealed to them the policy. Within a few days after he went home the people gave of their wealth and this family was provided for.

I shall close with this story. I heard Moody tell it. He said: "In the days of the Civil War I was a clerk in a store in Chicago. I was also the superintendent of a Bible school, and one day I was out visiting my scholars. I went into a small cottage and found a woman weeping. She said: 'Mr. Moody, I am so glad you have come. We have lived in this little cottage for months. I have worked hard to make a living. We had hoped that husband would soon come back from the war, but we have just received word that he was killed on the battlefield. What are we to do? I am back in my rent, and the landlord has told me that unless my rent is paid I must get out, and we have nowhere to go. Let me tell you about my little girl; she goes to your school. She came to me when I was crying, and put her arms about me and said: 'Mamma, let us ask God to give us a home.' She got down on her little knees, and this was her prayer: 'Dear Father, my papa is dead, my mother is sad, and we have no home; won't you give us a home for Jesus' sake?' Then she kissed me and said: 'Don't cry, mother; he will do it, because he said he would.'" Mr. Moody said: "God sent me to that cottage in answer to the prayer of that child. I told the story, and the people gave the money, and we built a home for the widow, and when the fire came it was destroyed, but the first house to go up after the great fire was the widow's cottage." God help us to accept his promises and to put them to the test.

That Tongue of Mine

TEXT.—“If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man’s religion is vain.”—Jas. 1: 26.

THIS sermon is a personal one, and is designed to hit close home to all of us. It is for you, and not your neighbor.

A man sent his slave to the meat-market and instructed him to bring back with him a piece of the best meat in the market. The man brought a piece of tongue. He told him to go again and bring a piece of the worst meat in the market. He came this time with another piece of tongue. The master said: “How can it be the best, and at the same time the worst?” The slave replied: “If it is good, it is the best, but if it is bad, it is the worst.”

That which gives more trouble in the home, in society and in the church than anything else, is the tongue. Some women can sit in their homes and stab their neighbors hundreds of miles away. We have been amazed at the power of a gun to carry a ball eighty miles—the tongue can carry a deadly discharge across the continent.

It is hard to tame. It is a fire, and can start a conflagration that will consume all of the good will in the community. It is a world of iniquity, and defiles the whole church. It is a restless evil and full of deadly poison. It gets its supplies from hell. The members of this hell-bent organization are known as the “They Say Company.” They are an irresponsible set and are accountable to no one. They are social hyenas, and are not satisfied with feeding on the living, but will rob the graves and feed on the things that have long ago begun to decompose.

If it were a law to place in quarantine all who have this mouth disease, there would be but few now at large. They carry with them a bundle of personalities and persuade you to let them unload. Beware of the one who comes to you with a secret—one who tells you that he is going to tell you something, and that you must promise never to tell it to any one. You will be a thousand times better off if you do not hear it. I am ready to confess that I do not believe there is a woman on the earth that

can keep a secret. Do not get excited—I shall go further, and state that I do not believe there is a man on the earth who can keep a secret. We must tell it to someone. I give you a bit of experience. I had, in a congregation where I was pastor, an old woman—a good old soul, but she *would* talk. She would make it a business to hear all of the mean things some of my enemies had said about me, and she would come to my wife and tell her and then tell her not to tell anyone but me. She kept me in a peck of trouble all the time. At last I announced from my pulpit that I wanted the women who heard mean things about me to keep it from us, and that I did not appreciate their kindness (?).

A physician came to me one day and told me a secret, and made me promise I'd never tell it to any one. My! This burden was more than I could carry! I'd find myself dreaming about it. I was trying to keep a secret! Then I'd talk to my wife and say: "I heard something the other day that is simply awful." She would get excited and ask: "What is it?" Then I'd say: "I cannot tell it." At last I said a word here and another there and left her to guess, and she did, and said: "I know it now." Then I said: "I did not say so." I got relief, however. I made myself the promise then and there never to let any one burden me with a secret again. I mean', a lot of slander and gossip.

We learn to tattle in childhood. We get it often from the parents too. When parents gossip in the presence of their children they are giving them lessons in this devilish art. Children are frank and honest and will speak what they hear. One day a man came to my home in my absence and asked to see me. When I came home my wife told me he had been there. I knew the man to be a bad man, and said: "I do not want to see him." He came again, and my little child met him at the door and blurted out as soon as he saw him: "My father says he does not want to see you." He was learning the business. Often church-members turn their children away from the church by their criticisms of the minister and the church.

The family is disrupted by the tongue. Take the example of Miriam, Aaron and Moses. The brother and sister had become offended at Moses because he had married an Ethiopian woman. When behind his back, they said some mean things about him. Let every woman and every man here who has never said anything mean about a brother or a sister stand up: God heard what they said. Miriam contracted the

leprosy for this act. It is not so fatal to talk today; if it were, there would not be enough outside the camp to look after those inside.

“Whoso keepeth his mouth and his tongue keepeth his soul from troubles” (Prov. 21:23). While holding a meeting in one of our cities, the minister pointed to a woman who was passing, and said: “There goes the woman that whipped her husband.” We were invited out to supper. When at the table the name of this woman was mentioned, and, without thinking, I asked: “Is she the one who whipped her husband?” Mark you, I did not say she did—I only asked a question. The woman who was entertaining us slipped out at the back door and told the woman that the evangelist said she whipped her husband. When I got to my home in Virginia I received a letter from this place, and, being anxious to see what good thing someone had written me, I opened the letter and began to read: “I understand that you said I whipped my husband. You may have to prove this.” I could see myself going back to that city under the direction of an officer, and I fancied I could see great crowds at the station ready to see me get off of the train. I tried to explain, and I apologized, but I could never fix it. I had not said she whipped her husband, but I had let my mouth go off half-cocked, and it got me into a lot of trouble. One ounce of keep your mouth shut is worth a whole bushel of apology after you have made the mistake.

We are exhorted not to go up and down the earth as a talebearer. A talebearer will get you into trouble. How would you like to have your degree from the school of tattlers, M.T.? If all who have merited this degree should be made to publish it, the world would be better off.

A talebearer is like the man who curses the deaf or puts a stumbling-block in the way of the helpless blind. He injures those who are not present to take their part. He is a coward. He is a traitor. He is a son of his father, the devil.

“He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.” Never repeat what you have heard until you have asked three questions: Is it true? Can it do me any good to tell it? Can it do the party any good for me to repeat it?

“A whisperer separates chief friends” (Prov. 16:28). When Paul wrote to the Corinthians he said: “I fear lest by any means, when I come, I should find you not such as I would, and should myself be found of you as you would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults” (2 Cor. 12:20). The whisperer is a dangerous character. Did you ever attend a gathering when the members began to discuss those who had not yet arrived, and witnessed them pick them to pieces, each new arrival joining the group and helping to pick the one who was yet to come? Have you seen them begin again on the one who left first, and so on until all were gone? I have been places where I was afraid to leave, and remained for my own protection.

“He that goeth about as a talebearer revealeth secrets; therefore company not with him that flattereth with his lips” (Prov. 20:19).

On one occasion a good woman of my congregation came to me with a profound secret and wanted my advice. She said: “You are the only one that knows this, with the exception of my brother.” I felt highly honored. She had flattered me. In a little while another woman came to me and told me the story. I never let on. She said: “You know it, for you and I are the only ones who know it.” Do not get puffed up with the idea that you are the only one who knows the secret. There are others. If there is slander in the congregation or in the community, remember that “for lack of wood the fire goeth out; and where there is

no whisperer, contention ceaseth” (Prov. 26: 20).

“Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God also in Christ forgave you” (Eph. 4:31, 32). “Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pet. 2:1).

“Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old Dame Rumor, with rustling gown,
Is going the livelong day?

It isn't far to Gossip Town
For people who want to go;
The Idleness train will take you down
In just an hour or so.

The Thoughtless road is the popular route,
And most people go that way;
But it's steep downgrade; if you don't look out,
You will land in Falsehood Bay.

You glide through the valley of Vicious Talk,
And into the tunnel of Hate;
Then, crossing the Add-to Bridge, you walk
Right into the city gate.

The principal street is called “They Say,”
And “I've Heard” is the public well,
And the breezes that blow from Falsehood Bay
Are laden with Don't You Tell.

In the midst of the town is Tell-Tale Park;
You are never quite safe while there,
For its owner is Madam Suspicious Remark,
Who lives on the street Don't Care.

Just back of the park is Slanderers' Row;
'Twas there that Good Name died,
Pierced by a shaft from Jealousy's bow,
In the hands of envious Pride.

From Gossip Town, Peace long since fled;
But Trouble and Grief and Woe
And Sorrow and Care you'll meet instead,
If ever you chance to go. .

—Earvey M. Barr.

When you are discussing a neighbor,
Or a friend who is far away,
Or an absent one of the family,
With the caller of today,

Just speak of their wisdom or kindness,
'Tis all you Should care to recall;
Pray do not allude to their failings—
Don't speak of their faults at all.

When you go to church on Sunday,
It is not the place to display
The knowledge you have of another's sin—
'Tis the holy Lord's Day.

You should go there only to worship
The God who created all,
And not to pick flaws in the sermon—
Don't speak of the failures at all.

When a fellow-creature has fallen,
And society stares with a frown,
Just stretch out your hand in assistance;

Don't strike a man when he's down.

Condemn not; in like provocation
Perhaps you also might fall,
And then it would be quite different—
Don't speak of his faults at all. '

—Baltimore Sun.

The Home

TEXT.—“And they went unto their own home.”—

1 Sam. 2:20.

ONE of the best evidences of civilization is the dwelling. Every man should strive to own his own home. He then becomes interested in the country in which he lives, and feels himself a part of it. To be able to pay taxes to the Government on real estate is an honor. It gives to the man a feeling of independence, and he feels that his home is his castle and that under its roof he has security.

What It Should Be.—The home should be more than a place in which to eat and sleep and grunt. It should be a place of fellowship. Fountains of love should be seen springing up in every direction. Words of kindness should be heard on every hand. A home must be more than four brick walls with elegant rooms filled with fine and costly furniture. It should be a place where personalities blend and where affection, fidelity and loyal service are rendered. No man can be a good citizen who is not devoted to his home. He should prize it as the most holy and most sacred spot on earth. When a nation loses its love for the home it begins to decay.

There are homes in this country only in name. The fathers are strangers to their children. They spend their spare time at the lodge-rooms, on the streets and in the places of amusement. The mothers spend their time at the clubs, at the card parties, at the social gatherings and on the streets. The children are left to run at large and are being trained for the criminal courts and the prisons. The woman is at her best when she is a keeper at home. The ambition of some women is to enter politics and hold office. Woman clamors for her rights. She should know that in the home she is queen and that her home is her kingdom. It is here that she has the opportunity to influence the national life. The mother of James

A. Garfield made it possible for her son to become the President of the United States. Were you to study the lives of the men who have become prominent in the world's history, you would discover that their success was made possible by consecrated motherhood.

The Home Should Be Dedicated to God.—It should be just as sacred as the house of worship. It should be a place of worship. The altar should be erected, and we should be on intimate terms with Jehovah. Like the old patriarch, we should exclaim: “As for me and my house, we will serve the Lord” (Josh. 24:15). The apostle exhorts that men pray everywhere (1 Tim. 5:17, 18). We are to pray without ceasing (1 Thess. 5: 17). The curse of God rests upon the home that has refused to acknowledge him. “Pour out thy fury upon the heathen and upon the families that call not upon thy name” (Jer. 10:25). The family is older than the church. The first religion was a family religion. The father was the priest or minister. Noah builded an altar when he came out of the ark, and he worshiped God. Cornelius, the Gentile centurion, prayed to God with his house. When a man and woman unite their hearts and start in life together, they should take Christ as their silent partner. They should have him always as the honored guest in the home. A home with Jesus in it is a wealthy home; a home with no Jesus is a home of poverty, even though it be made out of the finest material and furnished with the most beautiful and most costly furniture.

A little child was in the habit of visiting the child in the home of a rich man. It looked at the magnificent paintings and the many beautiful toys, and said to its little playmate: ‘ Me do not have any nice paintings and nice toys in my home, but me has Jesus in my home. Does you have Jesus in your home?’ When the child went home the little one in this home said to the parents: “Does we have Jesus in our home?” I’d rather live in a cabin by the side of the road, with bare floors and bare walls, and have to sleep in a bed of straw, with the consciousness of Jesus in my home, than to live in a mansion with all of the modern comforts and no Jesus.

The Bible Should Have a Prominent Place in the Home.—It should not be one of these fancy, great big books to be placed on the center-table as an ornament, and a thing in which to record births and divorces—I beg your pardon, we do not record them, but it should be placed where it can be used by all the members of the home. At least once a day one of the parents should take it down and open its pages and read its great truths to the children. A Bible school should be organized in the home. Israel was commanded to make the Commandments known unto their children. “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from

thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children" (Dent. 4:9, 10). "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah" (Ex. 10: 2). "Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah swore unto your fathers to give them, as the days of the heavens above the earth" (Deut. 11:18-21).

The Psalmist tells us that it was obligatory upon Israel to instruct the children in the words of Jehovah. (See seventy-eighth Psalm.) They were to make the words known, that the generations to come might know them, even the children that should be born. Timothy had known the Scriptures from his childhood. He had a mother and a grandmother who taught them to him.

There Must Be Law in the Home.— We are living in an age when discipline is discouraged. If a child is not taught to respect law and to render obedience in the home, when it becomes grown it will, in all probability, become an anarchist. The old patriarch said: "For I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). This doctrine would be considered out of date by some of the modern psychologists. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Correct thy son, and he shall

give delight unto thy soul” (Prov. 29:15-17). The wise man exhorts us to bring up the child in the way he *should* go. Today we are bringing them up in the way they *would* go. Often the czar in the home is the little chap that occupies the high chair, and the rattle is his scepter and he permits the family to compose his parliament. There is but little chance for a child under such influences. He is never taught to mind, and when he gets older he will speak of the father as the “old man,” and the mother as the “old woman.” He will never respect law. He is destined to be a lawless creature.

The True Home Should Have One Law.—The parents should be of one mind. When one disagrees and the child finds it out, the blunder has been made. There will come a time when the final test must be made. Often the fatal mistake is made at this time. The parents let go the reins and the child is permitted to have its way, and soon it has gone wild, and ruin and disgrace follow. When we see a child *en route* to the reformatory we pity the child and wonder if the fault was not with the parents. Take the case of David and Absalom. Children should be taught to honor the parents as the Lord God hath commanded them; that their days may be long, and that it may go well with them in the land which the Lord God giveth unto them. Let us take the advice of one who could speak with authority: “My son, keep thy father’s commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee” (Prov. 6:20-22).

Some day we shall appreciate our homes, and we shall remember the words that fell from our lips which were spoken in anger and which wounded to the red. It is sad to think of the day when the family is scattered and the voice of children is no more heard, and the old people sit by the open grate through the long winter nights and live again the past. The home on earth must be forsaken; but we rejoice in the promise of our Lord, who is preparing a home for us in which there are many mansions, and which shall be our eternal home, in which the Master shall dwell with us.

One of the saddest things I ever witnessed was in Pennsylvania. It was an old woman who had followed her son from a strange land to America, and with the promise that she should live with him. He

married, and the wife drove the woman from the home. She could not speak the language of her new country and was taken to the poorhouse to spend her days. She would walk up and down the corridors of the building, wringing her hands and crying. I asked the keeper to tell me what was her trouble. He told me that she was heartbroken and now crazy, and that she was crying because she was a homeless one and in a strange land. I have often wondered what it will mean to be a homeless one in eternity! To go into that land unacquainted with the language, and no inheritance! It must be so to all who die out of Christ.

Now And Hereafter

TEXT.—“Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.... Jesus answered him, Whither I go, thou canst not follow me now; but Thou shalt follow me afterwards.”—John 13:7, 36.

THE apostles did not understand the teachings of the Master. Their thoughts took the coloring of things material. They were not able to grasp the spiritual significance of his words. They were blinded by gross materialism. Jesus had to use the simplest illustrations to make known his mind to them. He used the most lucid arguments and held before them object-lessons.

Here and hereafter; Now and Then. They are like two great mountain peaks, and they may be named Yesterday and To-morrow. The valley of Now lies between them, and we are in this valley. Yesterday is the background, and we can never traverse its roads again. We see the mountain-top of Tomorrow before us, and we move our feet in the direction of it. This valley of Now separates us from the seen and the unseen, the knowable and the unknowable, the temporal and the spiritual.

We know but little. The valley that separates the seen and the unseen, the known and the unknown, is only a step. Our dealings must have to do with the Now. We eat, but do not understand the laws of digestion and assimilation. We use the compass, but we cannot tell why the needle points toward the North Pole. We ride upon the waves of the sea, but we cannot explore all that is beneath. We cannot tell what fire is and why it burns. We know that water *will* quench thirst, but we cannot tell why it is and what it is. There are but few things we know. The religious field is full of mysteries. We like to speculate—man is an interrogation point—he wants to delve into the deep things of God. This is all right; he was made to think, and to acquire knowledge—he has an ambition to find out things.

The great apostle says: “While we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal.” We see the apple fall, but we cannot see

gravitation. We see the car move, but we cannot see the electric current that makes it move. We see the engine and watch the ponderous wheels of machinery turn, but we cannot see the steam that causes them to turn. No one has ever seen steam; we have seen the vapor. We see the pieces of matter, but we cannot see cohesion which holds them together. We find the coal, the iron, the gold and the silver, but we cannot get hold of and analyze chemical affinity. We can handle the grain of wheat, but we can see the life within the grain only as it is manifested through the material. Who can see faith, hope, love and patience?

Man tries to fathom all of these great questions. He tries to find out the origin of God, but who, by searching, can find him out? Many volumes have been written on the origin of sin, and we are just as much in the dark on this question as we were the day Adam fell. How many sermons do you think have been written on the origin of the devil? Ministers and theologians have preached and written on the philosophy of the atonement. Angels desired to look into these questions. What is man? How can he live forever? What is life? What is death? Where is heaven? What is heaven?

Revealed things belong to man, and the things not yet revealed belong to God. God will reveal them unto us just as fast as it is possible for us to comprehend them. He has century plants, and again he has plants that will not unfold until he comes again, when we shall have the new heaven and the new earth and when we shall get back in the second Adam what we lost in the first.

Today we cannot understand why the good woman must suffer while the bad woman is blessed. We cannot understand why the good man must meet with misfortune while the bad man abounds in wealth. Why is death permitted to come into the home and fasten its grip upon the form of my child? When I look into its face and see it in the throes of death and undergoing terrible suffering, I find myself asking, "Why does God permit it?" I cannot answer now. It is not given to me to know now, but I shall know hereafter. Someday I shall understand that all of these light afflictions have wrought out for me an eternal weight of glory.

On one occasion a mighty flood was witnessed in a certain community,

and a man awoke to find that his farm had been destroyed. He saw the dark side and complained. He felt that he was ruined financially. Soon after this flood he discovered a vein of gold which had been exposed by the madly rushing waters, and it proved to be a fortune. This misfortune was a blessing in disguise.

plant the seed without knowing just what it is, but after the flower blooms I can know. We are living in the Now and must have to do only with the present. The old man looks back to the mountain peak of Yesterday, and he lives in the past; the young man stands in the valley and anticipates the blessings to be enjoyed in the To-morrow. The mother and the father stand by the casket that holds the ashes of their little child, and sob with broken hearts, but with the vision of faith they behold it in the arms of Jesus, as it sings a song no man can sing, and they live in the hope that someday, when Jesus comes back to earth, they will see the child and be glorified together with it.

"I know in grief like yours how more than vain
All comfort to the stricken heart appears;
And as the bursting cloud must spend its rain,
So grief its tears.

I knew that when your little darling's form
Had freed the angel spirit fettered there,
You could not pierce beyond the breaking storm,
In your despair.

You could not see the tender hand that caught
Your little lamb, to shield him from all harm;
You missed him from your own; but never thought
Of Jesus' arm.

You only knew those precious eyes were dim;
You only felt those tiny lips were cold;
You only clung to what remained of him
Beneath the mold.

But, oh, young mother, look! the gate unbars!
And through the darkness, smiling from the skies,
Are beaming on you, brighter than those stars,

Your darling's eyes.

'Tis said that, when the pastures down among
The Alpine hills have ceased to feed the flocks,
And they must mount to where the grass is young—
Far up the rocks—

The shepherd takes a little lamb at play,
And -lifts him gently to his careful breast,
And, with its tender bleating, leads the way
For all the rest;

That quick the mother follows in the path,
Then others go, like men whose faith gives hopes,
And soon the shepherd gathers all he hath—
Far up the slopes.

And on those everlasting hills he feeds
The trusting fold in green that never palls.
Look up! Oh, see! Your little darling leads—
The Shepherd calls.”

Paul is now persecuted, but afterwards he shall be glorified. Someday the light shall break, and we shall know as we are known. Now we must look through the mirror darkly, but then we shall see face to face. Now we must know in part, but then we shall know even as we are known.

On one occasion a man stood in the presence of a great crowd and gave an exhibition of his skill as an artist. He painted before them a picture. The wheat fields and meadows appeared, and then the cattle and the sheep: another stroke of the brush, and the old homestead, then the old well and the bucket, and then the father, the mother and the children appeared, and when the picture was completed he folded his arms and waited for applause. They looked upon this picture and gave evidence of their appreciation by their cheers. Then he took the brush and dipped it into a pot of paint, and with one stroke he blotted out the wheat fields and the meadows; with another he blotted out the cattle and the sheep, and with another the faces of father, mother and children, with the old homestead, were gone. He then folded his hands and waited for ap-

plause, but no one gave it. The picture was destroyed! He changed the canvas, and the people began to applaud, for their eyes were feasting upon one of the most magnificent paintings eyes had ever seen. What they had believed to be destructive strokes were constructive when viewed from the right angle.

God is painting a picture for us, and sometimes when trouble, misfortune, sorrow and death come to us, we feel that our picture is ruined, but let us wait to see it from his angle when he unfurls it in the eternities, and we shall then know that all things have worked together for our good and that what we one time thought to have been destructive was constructive, and then we shall understand and rejoice. Jesus had to go away from his disciples—he had to leave this world of material things—in order to make it possible for his disciples to have the Holy Spirit and be fitted to enjoy the things to be known and enjoyed in the hereafter.

A child was dying. Its mother stood near it. The little thing reached out its hand to its mother and said: “Mother, please go with me.” The mother said: “My child, I shall follow, but each of us must make the journey alone. I cannot go with you, but I know One who will go with you—it is Jesus.” Each of us must go alone, and our loved ones must follow after. Jesus will go with us all the way.

What We Are—What We Shall Be

TEXT,—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 1, 2.

SONS of God.—How did we become sons of God? By regeneration and by adoption. By his own will God begat us through the word of truth (Jas. 1:18). We are the children of the Holy Spirit. We are the sons of God, not because we have evolved into spiritual beings, but because we have received the engrafted Word of truth into our hearts. This Word has the germ of divine life. We have been born from above, and are therefore miniature Christs, human saviors.

Having received this Word of life into our hearts, we have been made partakers of the divine nature. Peter throws light on the subject when he says: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:1-4).

We cannot circumscribe or make bounds for the kingdom of heaven. It is not something that was established in Jerusalem and for a select few. It is something established within the heart of the individual. Jesus startled his disciples by telling them that the kingdom of heaven was within them. Paul tells us that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." And again he says: "Whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the word of God, even the mystery which hath been hid for ages and

generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ” (Col. 1:25-28).

We reflect outwardly what we are inwardly. Three men were standing on Pike’s Peak. One said: “If we had the implements of war, we could make a great fort here and it would be impossible for the enemy to take it.” One said: “If I had a pick and shovel and some dynamite, I could go into the earth and find gold and silver.” The other said: “If I had some paint and a canvas and a brush, I could paint a beautiful picture.” One man was thinking of war and blood, and he had to express it in his words. One was thinking of money —gold and silver and profit and loss— and this is all he could see. The other was an artist, and he could see nothing in the surroundings but beauty and grandeur. The man who worships his farm will talk corn, wheat, hogs and cattle; the one who lives for pleasure will talk the dialect of the pleasure-seeking world.

Man will put into words the thoughts that are in his heart. Show me a man that never talks about his wife and his children, and I will show you a man that does not love his family. The man or woman that never talks about the kingdom of heaven is not interested in spiritual things. You can discover a man’s god by hearing him talk. Do not tell me your life—let me hear your conversation and I can tell it. Out of the abundance of the heart the mouth will speak. Children will speak the language of the parent. The sons of God will speak the language of heaven. God is our Father. The Holy Spirit is our abiding Guest and Comforter, and Jesus Christ is our Elder Brother. If we are the sons of God, we will speak of the things that have to do with the divine relationships.

Sons of God *now*, but *then!* We cannot comprehend it; we cannot express it. We cannot comprehend man as he is. The ancients had a motto: “Man, know thyself.” The Psalmist was made to exclaim: “What is man that thou art mindful of him?” He was made but little lower than God. What does the child know of its own origin? What are its thoughts of what it shall be when it becomes a man? How its imagination plays! We are *now* the children of God —we are undeveloped and incapable

of comprehending all we are capable of becoming someday. Take the painter of poor attainments and let him stand before some of the great paintings, and he will be unable to comprehend all that has been put on canvas. Let a mechanic who is learning his trade walk through the Congressional Library building, and he will be impressed with the fact that he can give a lifetime to the study of this wonderful building, and then there will be much he has never grasped.

Our capacity to know and to love must be given a chance to expand. My dog knows me, but it does not know me as my child knows me. It knows me as the one that feeds it and pets it, but if I were to die it would not grieve. My child knows me in a higher sense than does my dog, and if I were to die it would weep and for a time grieve; but it would soon forget me. It could not fully understand what it had lost. I have stood beside the casket that held all that was mortal of a loving, sympathetic mother, and the little child would play and laugh while I tried to speak words of comfort to those who sorrowed. It did not comprehend all—it could not know and love like the children of mature age. There are degrees of love. My child, when he becomes a man, will love me with a deeper and a more comprehensive love than it is possible for him to have now.

Our conception of God must change and grow as we better understand him. When I was a child I thought of God as being far away, a great man sitting upon a throne and looking down upon the world. I do not have this conception of him now. I think of him as being a living Personality that fills the whole universe, and that he is a loving Father who is near me and within me, providing for and helping me to live the life modeled after the life of his Son.

“O wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight;
He comforts me in the gloom of night;

He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bows me down He bears,
And loves and pardons because He cares.”

"Then, speak to Him, thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

The soul must be trained to appreciate heaven. Heaven is being prepared for the children of God. If unconverted, unregenerated, undeveloped spirits should be permitted to enter, they could no more appreciate and enjoy it than could an infant appreciate and enjoy the paintings in an art gallery.

The kingdom is like unto a mustard seed—it has in it the power of expansion and development. Knowledge is experience, and no soul can be wise in spiritual things that has not had an experimental religion. One man stands and views the Acropolis, and he sees only ruins; another stands and views it, and he sees rising in the moonlight the Parthenon. I like to think of heaven, and I find myself speculating as to just what it shall be. Southey said: "It is fellowship with Shakespeare, Dante, Chaucer and other great souls." John Foster said: "It will be the place where all mysteries will be explained." Lightfoot said: "It will be a place where all evil will have been banished and only love and purity will exist." My conception is that it will embrace all of these definitions and more. Yes, we shall come into the presence of the just spirits made perfect—the old patriarchs, the apostles, the martyrs—all of the redeemed of every age and of every clime; and we shall sit in the presence of the great

spirits of that new world, and listen to them as they tell of the wonderful things which are now incomprehensible, and we shall be clothed in the righteousness of the saints, with all sin destroyed, and we shall be like unto the Son of God himself. It will be a place where the spirit shall expand and grow in knowledge, and a place of activity.

"When earth's last picture painted,
And the tubes are twisted and dried;
When the oldest colors have faded,
And the youngest critic has died—
We shall rest—and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of all good workmen

Shall set us to work anew.

“And those that are good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas
With brushes of comet’s hair;
They shall find real saints to draw from—
Magdalene, Peter and Paul;
They shall work for an age at a sitting,
And never get tired at all.

“And only the Master Shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it
For the God of things as they are.”

This is Paul’s picture: “For ye have received not the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

Let us look upon John’s picture: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor pain: for the former things are passed away.” The Psalmist

reaches the climax when he says: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.” Sinner, we beg you accept sonship in this royal family.

Where are Our Dead?

Text.—“And as it is appointed unto men once to die, but after this the judgment.”—Heb. 9: 27.

WHEN just a young man the writer "stood in the presence of deep sorrow. A young father had heard the call. His body lay in the casket in the cold embrace of death. The little daughter, clinging to the skirts of a broken-hearted mother, cried: "Let me kiss him too." I found myself asking: "Why all of this sorrow? What is the cause of death?" The answer came: "By the transgression of the law sin entered the world, and death is the result of sin."

When the minister of a church in Virginia, one of the elders invited me to go with him to the cemetery—the city of the dead. Without thinking, I told him I had no interest in that place, and did not care to go. I noticed tears welling up in his eyes and running down his cheeks, when he replied that *he* did have an interest there. I saw my mistake. Poor fellow! It had been but a short time since he had taken all that remained visible of his child and his devoted companion, and in that sacred enclosure he had placed it beneath the sod!

Sooner or later all of us will have an interest in this city. At this very moment many of us have a desire to steal away from the busy scenes of life and spend hours among the marble slabs. And yet, our loved ones are not there.

The grave holds only that which is mortal.

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go;
Its waveless waters, dark and deep,
'Mid sullen silence, downward sweep
With moanless flow.

I saw where, at that dreary flood,
A smiling infant prattling stood,
Whose hour was come.

Untaught of ill, it neared the tide,
Sank as to cradled rest, and died,
Like going home.

Followed with languid eye anon,
A youth diseased and pale and wan;
And there alone He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And lie was gone.

And then a form in manhood's strength
Came bustling on, till there at length
He saw life's bound.
He shrank, and raised the bitter prayer
Too late—his shriek of wild despair
The waters drowned.

Next stood, upon that surgeless shore,
A being bowed with many a score
Of toilsome years.
Earth-bound and sad, he left the bank,
Back turned his dimming eye, and sank,
Ah! full of fears.

How bitter must thy waters be,
Death! How hard a thing, ah, me!
It is to die!
mused—when to that stream again
Another child of mortal man
With smiles drew nigh.

'Tis the last pang,' he calmly said;
'To me, O Death! thou hast no dread;
Savior, I come!
Spread but thine arms on yonder shore— I see!
Ye waters, bear me o'er;
There is my home.'

Man is a triune being. He is composed of body, soul and spirit. "And the very God of peace sanctify you wholly; and I pray God your spirit

and soul and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thess. 5:23).

God breathed into man the breath of lives and he became a living soul. He possesses chemical life, vegetable life, animal life and spiritual life. Like the temple, he has the outer court—his body—which was made first, and of the earth, and is therefore earthy; the holy place—the soul—which is the life, the connecting link between the body and the spirit; and the most holy place—the spirit—which is the part that thinks, loves, chooses and lives on forever.

The body which is made out of the earth is the house in which the spirit lives. The spirit came from God (for we are also his offspring); the soul which is physical life binds body and spirit together.

Death is separation. Physical death is the separation of the spirit from the body—the opening of the door and the going out of the occupant. “For it is soon cut off, and we fly away” (Ps. 90: 10). Notice that it is *we* that fly away.

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?... Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Eccl. 3:21; 12:7).

The spiritual death was the separation of man from God when he transgressed the law in the Garden of Eden; and the second death spoken of in the Word will be man’s final separation from God. Life is union or fellowship with God. Adam brought death, and Christ, the second Adam, the Lord of glory, brought life (1 John 1; John 2:25, 26; 14:6). Disobedience separates me from God; obedience unites me with God.

Man does not possess a spirit; he is a spirit, and possesses a body. You do not read anything in the Bible about an immortal soul; neither do you read of a mortal soul. Mortality and immortality have to do with the body and not with the spirit. The body is mortal because of Adam’s sin; and it will get its immortality in the resurrection through Christ. Christ is the only one who has immortality.

Read 1 Tim. 6:15, 16; Rom. 8:23; 1 Cor. 15:21, 25, 42, 58.

“Let not sin therefore reign in your *mortal body*” (Rom. 6:12). “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you” (Rom. 8:11).

“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:53). The body, which is mortal, sleeps in the dust of the earth; but the spirit, which emanated from God, must live on in a conscious state somewhere. It must either exist in God’s presence or in the presence of the devil. But someone is ready to ask: “Can the spirit exist apart from the body?” Evidently Paul thought so when he said: “I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell: or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for any man to utter” (2 Cor. 12:2-4).

The writer believes that this man was Paul and that he had reference to the time when he was stoned and left for dead at Lystra. He speaks of the dual man in 2 Cor. 4:16. “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” Let us not forget that the real man is the spirit, and that the body is the house in which the man lives, while sojourning in this world. If the man so desires, he can give his house to destruction. (See 1 Cor. 13:3.)

Can the man live in a conscious state when out of this house? Moses and Elijah were evidently conscious when on the Mount of Transfiguration, and surely they were not in those mortal bodies they possessed when on earth. (See Matt. 17.)

When Christ spake of Abraham, Isaac and Jacob, who had long ago departed this life, he spake of them as being alive and conscious. (See Matt. 22:23-33.)

Paul evidently believed this doctrine when he said: “For we know that if our earthly house of this tabernacle were dissolved, we have a

building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:1-11).

Peter tells us that Christ preached to the spirits in prison—those who were dead—during the three days he was in the unseen world (1 Pet. 3:17-21; 4:6).

Now, if Christ preached, he must have been conscious, and those to whom he preached must have been conscious also, or the preaching could not have done them much good. Let us take the Word just as it reads and not try to explain it away.

When the spirit leaves the body it does not cease to live. It is even more alive. Let me illustrate it in this way: In my native county in old Virginia a beautiful spring bursts out from the mountain-side; its clear, sparkling, limpid waters meander down the valley, percolating through the rocks, laughing and singing as it widens and deepens in its course to the great ocean. Abruptly this beautiful stream sinks into the earth; it disappears from our vision; but it is not lost. It is moving on underground; and, after awhile, we see it as it bursts out into New River, where it unites its music with the millions of little streams with which it is now having fellowship.

This represents the life of the Christian. At first it makes its appearance in the form of the little child; it grows and deepens in experience maybe for threescore years and ten, when it abruptly disappears from our

vision, and there in the unseen world it moves on and on; until the judgment, when we shall see what we thought had been lost is now visible in the great ocean of eternity, having fellowship with that innumerable company, the blood-washed throng who have made their robes white in the blood of the Lamb.

“Think of—

Stepping on shore, and finding it paradise!
Of taking hold of a hand, and finding it Christ’s hand;
Of breathing a new air, and finding it celestial air;
Of feeling invigorated, and finding it spiritual strength;
Of passing from storm and tempest to an unbroken calm;
Of waking up, and finding it in the presence of Jesus.”

“Though I stoop into a dark, tremendous sea of cloud,
It is but for a time. I press God’s lamp
Close to my heart; its splendor, soon or late,
Will pierce the gloom; I shall emerge somewhere.”

Does the spirit go to its final place of reward at death? We think not. All go to the same place, but are in different states. All are conscious of their doom—and happy or miserable, as the case may be—and are awaiting their final reward. Let us illustrate: A and B are in prison, charged with murder. A is innocent and knows he can establish his innocence. He longs for the court to convene, when he shall get his liberty. He is guilty and knows his guilt will be proved. He is miserable and dreads for the court to convene. It means his condemnation. Both are in the same place, but are separated by a hall-way; they can see, and talk to each other; and, while they are under the same roof and within the same walls, they are separated. This is illustrated in the sixteenth chapter of Luke. The rich man and Lazarus are in the unseen world—Hades; but they are in different states; a great gulf separates them. They can talk to each other and see each other; but the gulf is fixed and they cannot cross it. One is happy and the other is in torment. Each knows what the verdict is to be.

In the twenty-eighth chapter of First Samuel we have an account of the witch, and Samuel being brought up. Samuel said: “Why hast thou disquieted me, to bring me up?... And to-morrow shalt thou and thy

sons be with me.”

Now, we do not believe that Samuel, the prophet, the man after God’s own heart, went to hell—the place of the wicked. Neither do we believe that Saul, the wicked king, the man who was so vile that God would have nothing to do with him, and his wicked sons, who were in league with the devil, went to heaven. But we learn from Scripture that they are to be together. Where? In *Hades—the unseen world*, there to remain till the day of judgment. Jesus says: “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation ” (John 5:28, 29).

Daniel says: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book: . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever” (Dan. 12:1-3).

Where are our children—infants'?

Let us read Revelation, chapter 14: “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first- fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” (14:2-5).

Who are these who have the Father’s name written upon their foreheads; who are without fault, without guile; and who are the first

fruits of redemption; and who sing a song that no man can sing; and who follow the Lamb whithersoever he goeth? They cannot be men and women, for they are with fault, and guile is in, or has been in, their mouths. They sing a song that no man can sing. Who are they? We believe that they are those who die in infancy—before they have committed sin. They are redeemed without any volition of their own and are the first fruits of redemption: man is redeemed by his own volition when he accepts the gospel plan of salvation. These, of the one hundred and forty and four thousand—a definite number for an indefinite number—follow the Lamb whithersoever he goeth.

When shall we go to our final place of reward? When Christ gets the place ready for us. When he gets this place ready he will come for us. Hear his sweet promise: “Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:1-3). He is now preparing this place for his own. He will build the mansion, but we must furnish the material. It is said that a wealthy society woman dreamed that she had died and had gone to heaven. She saw one of the most magnificent mansions her eyes had ever gazed upon. She asked the apostle Peter to tell her who occupied that house. Peter told her that Sister A would live in it. She exclaimed: “This is the name of my servant-girl.” Peter said: “She sent up the material which represented her daily life, and the Master constructed the building out of this material.” “Where shall I live!” she asked. Peter pointed to a cabin. The woman said: “No; I shall not live in such a place. I lived in a beautiful mansion down in yonder world. I shall not live in a place of this sort.” Peter replied: “We did the best we could for you with the material you furnished.” She awoke with the prayer: “Lord, send me back and give me another chance to furnish better material for my home.”

Paul tells us in 1 Cor. 15:20, 21: “Now is Christ risen from the dead, and become the first fruits of them that slept.” Now, if Christ is the first fruits, no one ever came from the dead to die no more before his resurrection. We learn that some were raised by miraculous power, but they died again.

But we are told that when Christ came from among the dead he

abolished the intermediate state and took all of the redeemed to heaven with him. If that be true, it seems that David would have been among that number; but we hear Peter say, after the resurrection and the ascension: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day... For David is not ascended into heaven” (Acts 2:29, 34).

The New Testament speaks of a certain day when we shall be judged and come into the possession of our reward. “And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (John 6:40). See the logical statement made by Paul: “But every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet” (1 Cor. 15:22-28).

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith [past]: henceforth there is laid up for me a crown of righteousness [present], which the Lord, the righteous judge, shall give me at that day [future]; and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8).

“Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15: 51-54).

Those who are dead shall be raised, and those who are here at Christ’s coming shall not die, but be changed. Jesus said at the grave of Lazarus: “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (John 11:25, 26). Those who remain at his coming must be changed, and in the change become immortal. “But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which

sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first [that is, before the living shall be caught up]. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:13-17). [*Remember that sleep refers to the body.]

At this time we shall get our reward. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works” (Rev. 20:12-15). (See Matt. 25 and Rev. 22:10-12.)

“And I saw a new heaven* and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev. 21:1-5). [*Heaven here is the paradise or the state of the saved in the unseen world. The new Jerusalem is the church of Christ—the redeemed.]

In this world of sorrow we shall shed tears of grief. Do you not remember when you were a little tot, how you would go to your mother with your troubles, with tears streaming down your cheeks, and she would tenderly put her arms around you, take you upon her lap and kiss away the tears? Soon you would forget all about your troubles and your heart would be full of joy. Some day, blessed be his name, our Lord will kiss away the tears, and we will forget all of our trials and cares

and shall rejoice in his presence.

Death Becomes a Blessing. — This world is not our home. Man will become weary and tired of this earthly home. He has in him something that will after awhile long for eternity. I remember meeting an aged woman who sat and patiently waited to be removed. She complained of being lonesome. Her friends and associates had all gone, things had changed and she had outgrown her environments.

The twelfth chapter of Ecclesiastes gives a graphic description of old age. Read it.

THERE ISN'T ANY ONE FOR ME TO PLAY WITH ANY MORE.

The glow is fading from the western sky,
And, one by one, my comrades, as of yore,
Have given up their play and said good-by;
There isn't any one for me to play with any more.

Don't cry, dear heart! for I am worn and old;
No longer have I largeness in my store;
E'en love's best gifts to me I could not hold;
There isn't any one for me to play with any more.

I miss the tender handclasp of old friends,
The kisses of loved ones gone before;
'Tis lonely, when the heart first comprehends
There isn't any one for me to play with any more.

I need these loving hearts, so fond and real;
I want them in my arms, as heretofore;
When they are reached, I shall no longer feel
There isn't any one for me to play with any more.

—James Terry White.

Someone may desire to know what we mean by the “unseen world.” It is all about us. If we could only pull aside the thin veil, we should be able to see the unnumbered host. We believe that they are with us, and near us, and are looking down upon us in our walks of life. Read Hebrews, eleventh chapter, and you will have mentioned some of the number that compose the “great cloud of witnesses” as mentioned in

the twelfth chapter.

The Lord help us to be true and faithful, as we think of the beautiful land of the dead.

By the hut of the peasant, where poverty weeps,
And nigh to the towers of the king,
Close, close by the cradle where infancy sleeps
And joy loves to linger and sing;
Lies a garden of light filled with heaven's perfume,
Where never a teardrop is shed,
And the rose and the lily are ever in bloom—
This the beautiful land of the dead.

Each moment of life a messenger comes
And beckons man over the way;
Through the heart-sobs of women and the rattle of drums
The army of mortals obey.
Few lips that have kissed not a motionless brow;
A face from each fireside has fled,
And we know that our loved ones are watching us new
In the beautiful land of the dead.

Not a charm that we knew ere the boundary was crossed,
As we stood in the valley alone;
Not a trait that we prize in our darlings is lost—
They are fairer and lovelier grown.
As the lily bursts forth, when the shadows of night
Into bondage of daybreak are led,
So they bask in the glow by the pillar of light.
In the beautiful land of the dead.

Oh! the dead, our dead! Our beautiful dead!
They are close to the heart of eternity wed.
When the last deed is done and the last word is said,
We shall meet in the beautiful land of the dead.

—Unknown.

May God comfort you in this dark hour; at a time when the heartstrings

are breaking; when the clouds are dark and heavy, and he is anxious to help you to see the light, which after awhile shall come through the rift in the clouds: therefore he sends this token of love: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). Hear him say to you:

"Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child, I shaped it;
Poised it in mine own hand; made no proportion
In its weight to thine unaided strength:
For even as I laid it on, I said,
I shall be near, and while he leans on me
This burden shall be mine, not his;
So shall I keep my child within the circling arms
Of my own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough; I would embrace thy care
So I might feel my Child reposing on my breast.
Thou lovest me? I knew it. Doubt not, then:
But, loving me, lean hard."

Heavenly Recognition

Text.—"For what is our hope, or joy, or crown of rejoicing? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy."—I Thessalonians 2:19, 20.

THERE are times when all of us are interested in this question. Many times the minister goes into the homes of the members of his charge, and they do not care to talk about things that are spiritual and things that are eternal. The death angel has visited your home and taken one of your loved ones. When the minister comes again you will get the family album and turn to a picture that is more precious now than gold, and you will take it into your hand and press it to your lips, and then talk tenderly of the absent one, and you will be interested in all of the Scripture that speaks of the state of the dead. Then you will ask a question—one that is constantly coming up for settlement: "Does the Bible tell us that we shall know our loved ones in heaven?"

A gentleman lived in a beautiful mansion on the banks of a great river, and there was on the other side another beautiful mansion in which lived one who was to him a stranger. He says: "I often looked over the river and admired the mansion, but I was little interested in the people who lived there. One day a man came from that home to my home. He came many times, and one day when he went back he took with him my only daughter. Now I love to think of that home, and I am deeply interested, because *my* home is divided and a part of the family lives on that side of the river, and I want to go over and visit." This is like death. Some of our loved ones have moved into another world, and until they went we thought but little of that country. The home is now divided, and we feel that it will not be long until all of us shall have moved out and across the river, where we shall inhabit a new home and where we shall be reunited with those who are dear to us.

But someone is ready to ask: "If we are to know our loved ones, how can we be happy if all of them are not with us in heaven?" God is our Father, and he loves us far more than it is possible for us to love our children. Jesus is our Elder Brother, and he loves us, too, more than it is possible for us to love our children. Then I ask, If God and Christ shall be happy when all of the children and brothers are not present, shall we,

too, not be happy? We cannot understand and we cannot explain it, but we must believe that God and Christ shall know all who have been created in the image of the Father; and more, all who have been created in the image of God shall know God and Christ Jesus, God's Son. Now, does it not logically follow that if we shall recognize our Father and our Elder Brother, we shall also recognize other members of the family?

Man possesses reason. He is composed of mind, and mind is composed of intellect, sensibility and will. Intellect is composed of being, space, time, personality, number and resemblance. Man can never forget; he may not be able to recollect. When the impression has been stamped upon the soul, it is there for all time. When Abraham spake to the man in the unseen world who was being tormented, he said: "Son, remember." Every act of man's life touches a chord that will vibrate in eternity. Man is hanging up pictures around the chamber of his heart at which he shall be forced to gaze in eternity. This man in Hades knew Abraham, and he recognized Lazarus as being the man who stopped at his home in this world and begged for the crumbs that fell from his table. He remembered that he received good things in the world from whence he had come and that Lazarus received evil things, and that now things had changed and that he was getting the evil things while Lazarus was getting the good things. I care not to speculate about hell, but I want to say that there is one thing of which I am certain, and that is that memory is a worm that shall never die. The fact that man *must* live over his life again shall make him miserable, if it has not been a life lived in Jesus Christ.

Paul before the throne is the same Paul who preached before Felix. He is Paul minus his imperfections. The twelve apostles were promised the honor of sitting upon the twelve thrones and with the privilege of judging the twelve tribes of Israel.

When Peter, James, John and Christ were on the mount, some strange things happened. Jesus was transfigured and glorified, but he was yet known by these apostles. Moses stepped out from the unseen world, having been dead fifteen hundred years, and Elijah also appeared upon the stage of action. Can you tell me how Peter came to know these two distinguished spirits? Who gave him an introduction? He knew Moses as being different from Elijah, and Elijah and Moses as being different from Jesus. He knew Moses as Moses and Elijah as Elijah. Now, if

Peter, here on earth and in his flesh, could recognize these souls of the unseen world, do you think he will be unable to recognize them when he is clothed upon with immortality and when he stands in their presence in the great eternity I

Let us look at the statement found in the Revelation (6:9-11): "I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given to each one of them a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course."⁹ John saw the beings underneath the altar. They remembered their persecution and how they had suffered for the gospel. They remembered that it occurred on this earth, and they remembered that those who were responsible for their suffering were yet living on the earth. They were to expect the same kind of persecution to come to their brethren who were then living on the earth, and that they, too, were to come to be with them.

When we come into the other world we shall *Joe* with Christ and we shall worship him. "The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were and are created" (Rev. 4:10, 11).

To worship Christ we must know him. We must know him as different from all others. If we shall know *him*, is there any sufficient reason why we shall not know the four and twenty elders and all of the host of the redeemed?

Our text tells us that these converts in this church at Thessalonica are Paul's joy and crown. How could they be his if he is not to know them as his converts?

How can he present them unto the Father as his hope if he is not to claim them?

Man shall know himself in that world. He shall know himself as different from others. In the final judgment he will tell the Lord about the work accomplished in the name of Jesus Christ (Matt. 7: 21-24). Study the twenty-fifth chapter of Matthew and you will find that the final test will be: "I was hungry, and ye fed me; naked, and ye clothed me. ' ' When we ask when this was done, we are to be told that it was when we did it unto his disciples.

"And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things." He knew the angel as not being the Lord of glory. "And he saith unto me, See thou do it not: I am a fellow- servant with thee and with thy brethren the prophets, and with them that keep the words of this book. Worship God."

The prophets in the unseen world were the prophets on earth. Man lives out of the body. When death comes, the door is opened and the man flies away. All intelligence continues to live. The separation from the body does not in any way prevent the man from thinking and remembering.

"A solemn murmur in the soul
Tells of a world to be,
As travelers hear the billows roll
Before they reach the sea."

The old patriarchs, we are told, died, and were buried and were gathered unto their people. Some buried in a strange land were themselves gathered unto their own people in the unseen world.

God is not the God of the dead, but of the living. He is the God of Abraham and of Isaac and of Jacob. Abraham, Isaac and Jacob are themselves in the unseen world. They will be themselves in heaven. Will it not be glorious to sit down with these great souls and converse with them on questions which have not yet been made plain? When we sit in the presence of Paul we may be able to hear him explain the things he heard when he was left for dead at Lystra—the day he climbed his mount of transfiguration. Then we may learn what he meant by the thorn in the flesh. Who knows but that we shall have wonderful experience-meetings over there? If we sit down in the presence

of Abraham and of Isaac and of Jacob, do you not think we shall know them?

"They are perfectly blessed—the redeemed and the free—
Who are resting in joy by the smooth, glassy sea;
They breathed here on earth all their sorrowful sighs,
And Jesus has kissed all the tears from their eyes.

They are happy at home! They have learnt the new song,
And warble it sweetly amid the glad throng;
No faltering voices, no discords, are there;
The melodious praises swell high through the air.

There falls not on them the deep silence of night;
They never grow weary—ne'er fadeth the light;
Throughout the long day new hosannas they raise,
And express their glad thoughts in exuberant praise.

E'en thus would we praise thee, dear Savior divine;
We, too, would be with thee—loved children of thine;
Oh, teach us, that we may sing perfectly there
When we, too, are called to that city so fair."

We sorrow not as others which have no hope, for we believe that Jesus died and rose again, and that he will bring with him all who sleep in him, and that together we shall be caught up in the air to ever be with the Lord.

"Look above thee! Never eye
Saw such, pleasures as await thee;
Thought ne'er reached such scenes of joy
As are there prepared to meet thee;
Light undying, seraphs' lyres,
Angel welcomes, cherub choirs,
Smiling through heaven's doors to greet thee;

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face we have cherished,
When next we meet?

Will it be changed, so glorified and saintly,
That we shall know it not?
Will there be nothing that will say, I love thee,
And I have not forgot?

O faithless heart, the same loved face transfigured
Shall meet thee there,
Less sad, less wistful in immortal beauty,
Divinely fair.
The mortal veil, washed pure with many weepings,
Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same sweet face that we have loved and cherished,
It shall arise;
Let us be patient, we who mourn with weeping;
Some vanished face
The Lord has taken but to add a richer
And a diviner grace.

And we shall find once more,
Beyond earth's skies,
In the fair city of the "sure foundations,"
Those heavenly eyes,
With the same welcome shining through their sweetness,
That met us here;
Eyes, from whose beauty God has banished weeping
And wiped away the tear.

—Unknown.

Many suggestions contained in this book were prompted by general reading.