THE WAY OF HOLINESS

SAMUEL LOGAN BRENGLE
part 2.

Athletes, football and cricket players, and prize-fighters when in training, are exceedingly careful about their health. They select their food with care and eat nothing that would disagree with them, omitting heavy suppers; they abstain from strong drink and tobacco; they bathe their bodies daily; they go to bed and get up at regular hours; they sleep with open windows and, of course, have plenty of fresh air and systematic exercise. This they do for months, sometimes for years, simply that they may beat some other fellows in strength and skill. Now they do it,' says Paul, `to obtain a corruptible crown; but we an incorruptible.' And then he adds, 'I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway' (I Cor. ix. 25, 27).

I know a man who noticed that when he ate too much he became irritable and was subject to various temptations from which a careful diet freed him. He had to control His appetite in order to keep a clean heart.

Young people are likely to squander their health in all sorts of useless and careless ways, and are tempted to laugh or sneer at their elders when they lift a warning voice. But they will someday find that advance in holiness, progress toward Heaven and happiness and usefulness, are more dependent on the right care of the body than they supposed.

'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth' (3 John 2).

Let my hands perform His bidding,
Let my feet run in His ways,
Let mine eyes see Jesus only,
Let my lips speak forth His praise.
All for Jesus,
Let my lips speak forth His praise.

CHAPTER VII

HOLINESS AND UNCONSCIOUS INFLUENCE

SOME people often sing:

Oh, to be nothing, nothing;

but, in reality, to be something, to be useful is one of the first and strongest desires that spring up in the heart of a truly saved person. And one of the blessed things about a holy life is its supernatural, constant, and unconscious influence for good. A holy person does not have to resolve and struggle to be a blessing. Without conscious effort, his life and talk and looks inspire the faint-hearted, encourage the timid, instruct the

ignorant, feed the hungry, and rebuke the proud, selfish and wayward. He blesses people in all sorts of ways without at the time knowing it, and is often surprised to learn how the Lord has been using him.

Of Jesus, Luke says that 'the whole multitude sought to touch Him: for there went virtue out Of Him, and healed them all.' (Luke vi. 19). And, just so, virtue goes out from holy people as perfume floats out from a rose, or warmth from fire, or light from a flame.

A sanctified officer said to a comrade who was deserting his post, 'I feel that woe is me if I preach not the Gospel.' Some weeks later an officer said to him, 'I overheard you that day when you said, "Woe is me if I preach not this Gospel," and it stirred my soul and made me feel that way too.' Those words had been said quietly, but God was in them, and they were with power. This fits Solomon's saying, 'The words of wise men are heard in quiet more than the cry of him that ruleth among fools' (Eccles. ix. 17).

A number of years ago in America, two sanctified Salvationists, a man and his wife, were followed home from their meetings several nights by a nurse from the hospital nearby. She could not get away from her duties long enough to attend the meetings, but she said to herself, 'I will walk home behind them, and maybe I shall get something for my soul.'

And she did. All unconscious that a hungry heart was feeding upon their words, the Salvationists talked out of their clean hearts about Jesus; His love, His word, His uttermost salvation; and as a result the nurse was so filled with desire to glorify God and save souls that she left her work for people's bodies, became a missionary, and is now in the far East. This strange story came back, from Korea, to the two Salvationists after many days, to surprise and gladden them, and fill them with wonder at the unconscious power of holy conversation.

The very silence of a holy man is with power. I have known such silence to still the voice of slander and foolishness, and hush the laugh of silliness and folly. An officer with a clean heart aflame with love met a girl who had offered herself for our Goodwill work. She was giggling and chattering in a way that convinced him that instead of being filled with the Holy Spirit she was empty. He wanted to speak to her about her soul, but hardly knew how to begin, so he was silent, and prayed in his heart for her. Afterward she said, 'I looked at his face and said to myself, "There is a holy man, a man dead to sin. But I am alive yet" that sight of his face led her to seek and find the blessing, and now, for years she has been a most useful and devoted officer. The very presence of such a man is a rebuke to sin and half-heartedness and folly, and is a mighty inspiration to goodness.

After the overthrow of Sisera and all his host, Deborah and Barak sang a song of triumph and thanksgiving, and closed it with these words, 'Let them that love Him be as the sun when he goeth forth in might' (Judges v.31). Think of it! How mighty the sun is! how it floods the world with light! how it melts the snow and thaws the iceberg, warms the whole earth and quickens and gladdens every living thing! None can stop it in its course; and so God

means that it shall be with holy men and women. They comfort those that are right and convict those that are wrong, just as the sun energizes everything that has life and hastens the dissolution of everything that is dead.

But while holy people have power to bless and do good, they also have a strange influence often to arouse persecution. They prove the sayings of Jesus, 'I came not to send peace, but a sword' (Matt. x. 34).

But even this will turn to a blessing. God makes it work for good to them that love him, and it often leads to the salvation of the persecutors. The godly life and testimony of Joseph rebuked his unclean brothers, and they sold him into slavery. But years after, when he ruled over all Egypt, and his brothers were seeking his forgiveness and mercy, he said, 'Fear not:... as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive' (Gen. 1. 19, 20). Thus persecution often leads to the salvation of many people.

This very power of a holy life to arouse hatred and persecution and opposition is a part of the unconscious influence of holiness, and is mightily used by God for the advancement of His kingdom on earth, so that many have been able to say with Paul when he was put into jail, that locking them up had only made the Gospel spread more, and made other men bolder to preach it.

'Come,' said a distinguished Scots professor to a German sceptic, 'and I will show you a student who will make you think of Jesus.' 'There is no difference between him and the Book' said his fellow-townsmen of a Chinese convert.

'Ye are the light of the world,' said Jesus; 'ye are the salt of the earth.'

Such lives are full of healing, cleansing, helping, comforting power; and such may be your life, my brother, my sister, no matter how dark your surroundings, if you will consecrate yourself entirely to God, take up your cross and follow Jesus, and seek, ask for, and receive the Holy Spirit as your Sanctifier.

Oh, that He may come into your heart just now, and nevermore be grieved, or allowed to depart!

Oh, make my life one blazing fire
Of pure and fervent heart desire
The lost to find, the low to raise,
And give them cause Thy name to praise,
Because wherever I may go
I show Thy power to every foe!

CHAPTER VIII

HOLINESS AND HUMILITY

THOSE who oppose holiness often say that we who profess it are proud, and that the doctrine tends to spiritual pride. But the truth is, that holiness goes down to the root of all pride and digs it up utterly. A holy man is one who has found himself out, and pronounced judgement against himself, and come to Jesus to be made every whit whole. And so long as he keeps the blessing he is deeply humble.

God said to Israel by the Prophet Ezekiel, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations' (Ezek. xxxvi. 31).

This is a certain effect of entire sanctification, The sinful heart apologizes for itself, excuses inbred sin, favours it, argues for it. A man who still has the carnal mind says, 'I think one ought to have a little pride. I would not give a snap of my finger for a man who had not some temper. A man who will not stand up for his rights is weak.' And so he excuses and argues in favour' of the sin in his own heart.

Not so the man who is holy. He remembers his former pride and loathes himself for it, and longs and prays to sink deeper and deeper into the infinite ocean of his Saviour's humility until every trace and stain of pride are for ever washed away. He remembers his hasty temper and hates it. He cries day and night for the perfect meekness of the Lamb of God who, like a sheep dumb before her shearers, opened not His mouth, while His enemies worked their fiendish will; and, so far from smiting back, would not even talk back, but prayed, 'Father, forgive them.'

He sees the beauty of God's holiness and loves it. He sees the full extent of his former corruption and acknowledges and loathes it. Before, he thought man had some natural goodness, but now he knows and confesses that 'the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores' (Isa. i. 5, 6).

He sees his own evil ways. At one time he thought that there was not one holy man on earth, for he could see a mote in every man's eye; but now he discovers that there are many holy men, and the mote which he was sure he saw in his neighbour's eye he now finds to have been the shadow of the beam that was in his own eye.

An earnest, sanctified man once said to me, 'There are certain sins I once thought it was morally impossible for me to commit, but the Holy Spirit has shown me the awful deceitfulness of my heart, and I now see that before He cleansed me there were in me the seeds of all iniquity, and there is no sin I might not have committed, and no depth of moral degradation to which I might not have sunk, but for the restraining grace of God.'

One who has thus seen the plague of his own heart may be cleansed in the precious Blood and have a holy heart, but he will never say to another, 'Stand by thyself, come not near to me; for I am holier than thou' (Isa. lxv. 5); but, remembering his own former condition, he will point him to the Lamb of God which taketh away the sins of the world.

True humility makes a person particularly attractive to God. Listen to what Isaiah says, 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa. lvii. 15).

Jesus said, 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be. exalted' (Matt. xxiii. 12); and James said, 'God resisteth the proud, but giveth grace unto the humble' (Jas. iv. 6).

'Do you wish to be great?' asks Augustine, then begin by being little.'

'Whosoever therefore shall humble himself as this little child,' said Jesus, 'the same is greatest' (not shall be, but 'is greatest') 'in the Kingdom of Heaven' (Matt. xviii. 4).

Here are some of the marks of a truly humble person.

1. A truly humble soul does not take offence easily, but is pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy' (Jas. iii. 17).

2. He is not jealous of his position and dignity, or quick to resent what seems to touch them. Before the disciples were sanctified they found a man who was casting out devils in the name of Jesus, and they took offence because he did not follow them; and forbade him. Self is very sensitive. 'But Jesus said, Forbid him not' (Mark ix. 39).

One day the Spirit of the Lord rested on two men in the camp of Israel in the wilderness, and they prophesied. 'And there ran a young man, and told Moses... And Joshua... the servant of Moses, said, My led Moses, forbid them. And Moses' (the meekest of men) 'said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them! (Num. xi. 27-29).

3. A truly humble person does not seek great things for himself, but agrees with Solomon when he says, 'Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud' (Prov. xvi. 19). He rejoices in lowly service, and is more anxious to be faithful to duty and loyal to principle than to be renowned among men.

The disciples were often disputing among themselves which should be the greatest, but Jesus washed their feet as an object lesson, and commanded them to become servants of one another if they would be great.

4. Humble people are modest in dress. They think more of the ornament of a

meek and quiet spirit' (I Pet. iii. 4) than of the clothes they wear. They will endeavour always to be clean and neat, but never fine and showy.

5. They are also plain and simple in speech. They seek to speak the truth with clearness and accuracy and in the power of the Holy Spirit, but never with 'great swelling words' and bombast, or with forced tears and pathos that will arouse admiration for themselves. They never try to show off. To them it is painful to have people say, 'You are clever,' 'That was a fine speech.' But they are full of humble, thankful joy when they learn that through their words some sinful soul was saved, some erring one corrected, or some tempted one delivered. They speak not to please men, but their heavenly Master; not to be applauded, but to feed hungry hearts; not to be admired of men, but to be approved of God.

And, on the other hand, their humility keeps them from criticizing and judging those who have not these marks of humility. They pray for such people, and leave all judgment to God who, in His own time, will try every man's work by fire (I Cor. iii. 13).

'Be clothed with humility: for God resisteth the proud, and giveth grace to the humble' (I Pet. v. 5).

Anger and sloth, desire and pride;
This moment be subdued;
Be cast into the crimson tide
Of my Redeemer's Blood.

CHAPTER IX

HOW TO KEEP HOLINESS

DO you ask, 'How can I keep the blessing?'

1. Do not let your poor heart be burdened with the thought that you have to do it all yourself. In this, as in all else, you are only a worker together with God. He loves you more than a mother loves her little child, and He is going to help you to keep the blessing. Remember that the blessing is simply the result of His indwelling in your heart, and you are not to think so much about keeping the blessing as about keeping Him.

It will not be a hard matter to keep Him in your heart if you are in earnest, for He wanted to get there when you were a sinner, and He certainly desires to stay there as long as you will let Him, He will keep you.

One Of our leading officers, who is a personal friend of mine, once told me that when he first heard the doctrine of holiness he felt that he could not be holy while engaged in worldly business. But one day he read the prayer of Jesus, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil' (John xvii. 15). He saw at that moment that God could keep him, and he sought and found the blessing, and has been rejoicing ever since.

Oh, how it rested me and comforted my heart one day when, sore tempted by the devil, I read these words, 'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,' (Jude 24) I saw that He was able to keep me, and I knew that He was willing. My heart rested on the promise and, bless Him, He does keep me.

'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, (Isa. xli. 10).

Paul got fairly jubilant over the keeping power of God - it was his boast when he wrote, 'who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels (fallen angels, or devils), 'nor principalities, nor powers' (no combination of devils or men), 'nor things present, nor things to come, nor height' (of prosperity), 'nor u would keep the blessing, you must be quick to obey God. I do not mean by this that you are to get into such haste that you will not take time to think and pray about all that you do. God wants you to use your head and your heart and all the good sense He has given you. He wants you to take time to speak to Him, to consider and find out His will; but once you have found it out, if you would have His smile and favour, and keep the blessing, you must not delay, but obey at once. Oh, the losses of peace and power, joy and sweet communion with God that people suffer through hesitation at this point! Like Felix, they wait for 'a convenient season' which never comes! and, like Felix, they lose all. 'Strike while the iron is hot.' 'Make hay while the sun shines.' 'Put out to sea while the tide is in.' Do as Abraham did. God told him to sacrifice Isaac as a burnt-offering - Isaac, the joy of his house, the light of his eyes, the hope of his old age, the treasure of his heart! He did not parley and delay, but 'rose up early in the morning... took Isaac his son... and went into the place of which God had told him' (Gen. xxii. 3).

A salvation soldier who was greatly used of God told me that he was one day reading a half-religious novel. He had reached a most thrilling point in the story when the Holy Spirit seemed to say to him, 'Stop reading this at once and you will never regret it.' He said that he closed the book at once, put it down and never opened it again, and such a blessing came into his soul as he was hardly able to contain. Years after, when he told me this, he was still rejoicing that he had promptly obeyed the voice of the Lord and left that sort of thing for ever.

If you have lost the blessing through a failure promptly to obey, do not be utterly discouraged, but begin over again and the Lord will restore you. But do not trifle with God again; pray and believe for His help to obey lest a worse thing come upon you.

4. If you would keep the blessing you must not depend upon your feelings, but as a friend of mine used to say, 'Stand by your facts.' Young Christians are very likely to be betrayed into mistakes by their feelings -

by their happy feelings as well as their unhappy ones.
When they are happy they are in danger of thinking themselves better than they are, of not watching and praying as they should; and when they are not happy they are likely to get discouraged, cast away their confidence in the Lord, and conclude that it is useless for them to try to be holy. The safest way is to pay attention to your facts and let your feelings take care of themselves.

If people are kind to you, and your digestion is good, and your sleep sound, you Will probably feel well. But if people are unkind, and the east wind blows, and you eat something that lies heavy in your stomach, and your sleep is broken by horrid dreams, you will probably not feel well; but in neither case is your relation to God changed. Your facts are just the same. If you have given yourself to God, and have taken nothing back, but can look up into His deer face and say, 'My all is on the altar, and I trust in Thee.' Then you are His, and your business is to stand by that fact, and trust that the Blood keeps you clean.

When you are happy, sing songs, and when you are heavy-hearted pray, and try and sing a little too, and never cast away your confidence, for there is a great reward before you, if you hold fast.

5. One of the greatest helps to keeping the blessing is for two or three young people who have it to meet together as often as possible to read the Bible, and pray with and encourage each other. This can usually be done just before or between meetings on Sunday. This practice helped me more than anything else, I think, when I first got the blessing. Put a burning coal or stick by itself and the fire will often go out, and it will be cold and black; but put several sticks or coals together and they will burn brightly. And so it is with hearts full of holy fire.

At such little meetings it is well to unite in prayer for others whom you are eager to see converted or to enter into the blessing and, as you see them getting saved and sanctified, this will add mightily to your own faith and love.

Finally, whole-hearted and continued consecration and self-denial, earnest prayer, joyful and diligent study of God's word, deep humility before the Lord, aggressive work for others, and humble definite testimony to the blessing, will surely establish us in holiness, and keep us from falling.

How blest are they who still abide
Close sheltered in Thy bleeding side!
Who life and strength do thence derive,
And for Thee fight, and in Thee live.

CHAPTER X

HOLINESS AND ZEAL FOR SOULS

'FOLLOW Me, and I will make you fishers of men,' said Jesus to Peter and Andrew; and now, as then, when Jesus saves a soul, that soul wants to catch

men, wants to see others saved. Holiness increases this desire and makes it burn with a quenchless flame.

The zeal of other people blazes up, burns low, and often dies out, but the zeal of a man with a clean heart, full of the Holy Ghost, increases year by year. Others run away from the prayer meeting, but he holds on. Others do not grieve if souls are not saved, but he feels that he must see souls saved or die. Others are zealous for 'big goes,' tea parties, ice-cream suppers and musical festivals, but nothing pleases him so much as a prayer meeting where souls are crying to God for pardon and cleansing, and others are shouting for joy.

And this zeal for the salvation and sanctification of men leads him to do something to reach them. He lets his light shine. He speaks to people not only from the platform and the pulpit at long range, but he button holes them and speaks to them wherever he finds them. Holiness makes it easy for him to do this. He loves to do it. He finds that, as he follows the Spirit, the Lord fills his mouth with truth and gives him something to say.

A number of years ago a young man full of the Holy Ghost stopped a few minutes at a watering trough to give his horse a drink, and at the same time a stranger rode up to water his horse. For about five minutes that young man with a heart overflowing with love told the stranger about Jesus. Then they separated to meet no more in this world; but the stranger was converted to God as a result of that five minutes of faithful, personal dealing, and became a soul-winner in Africa. He often wondered who that Heaven-sent young man was who pointed him to Jesus. One day in Africa he received a box of books from America, and on opening a small volume of memoirs there he saw the face and the name of the man to whom he owed his soul's salvation and whose cry to God was, 'Give me souls, give me souls, O Lord, or I cannot live.'

There are two things for us to remember:
1. Most sinners hope that someone will speak to them about their soul.
'Why did you not speak to me about my soul? asked a student of his room-mate.
'I thought you would not like it,' was the reply.
'Why, that was the reason I roomed with you,' said he.

A father prayed earnestly in the meeting for the salvation of sinners. after the meeting, he and his boy walked home a mile away. The boy hoped his father would speak to him about Jesus and salvation, for he was under deep conviction, but not a word did the father say. Then the boy said within himself, 'After all, there is nothing in religion,' and he became a reckless unbeliever; all because his father did not speak to him about his soul.

Poor sinners! They often laugh and make merry when their hearts are well nigh breaking with sorrow or conviction, and they are only waiting for some one to point them to Jesus to be saved.

2. When God moves us to speak to people, we may be sure that He has been

dealing with their hearts and preparing the way for us. When the Lord sent Philip to speak to the Ethiopian, He had the Ethiopian all ready for Philip's message. A friend of mine in Cleveland used to meet a certain railroad conductor almost every day. The conductor was a big, splendid fellow, but a sinner. One day my friend felt he ought to speak to that conductor about his soul. He was a small man and trembled and ran away like Jonah, and for the next three weeks he was disobedient and in great misery. Every day he would meet the conductor, and the Lord would say 'Speak to him about his soul.' After three weeks of agony he went out of his office one day, and lo! there was that conductor again. He could stand it no longer. He braced himself, buttoned up his coat and said, 'Lord help me! I will speak to him if he knocks me down.' Then he spoke, and to his surprise and shame and joy, the big man burst into tears, and said, 'I have been wanting someone to speak to me about my soul for three weeks.'

God is faithful; He had been to that man before He sent my friend to him. And there are hungry souls all around us like that one.

Again, holiness not only makes us eager for the salvation of sinners, but fills us with unutterable longings for the perfecting of the saints. We want to see every man perfect in Christ Jesus. I have never known any one get the blessing without this desire following.

Oh, how God longs to have a holy people on earth! Will you give yourself to Him, my brother, my sister, to help Him get such a people? You can be a yoke-fellow with Jesus, a worker with God. Will you? If so, begin just now to pray for the one you feel God would have you help to save or sanctify, and you will be working with Jesus, and, if you continue, great shall be your reward.

Not my own! My time, my talents,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

CHAPTER XI

HOLINESS AND WORRY

WORRY is a great foe to holiness, and perfect trust puts an end to worry. 'I would as soon swear as fret,' said John Wesley. The murmuring and complaining of His children have ever been a great sin in the sight of God, and led to untold suffering on their part.

Most people do not see this to be a sin, but it is. It dishonours God, blinds the eyes to His will, and deafens the ears to His voice. It is the ditch on one side of the pathway of trust. Lazy or heartless indifference is the ditch on the other side. Happy is the Christian Who keeps out of either ditch and walks securely on the pathway. Though it be often narrow and difficult, it is safe. Praise the Lord!

Worry prevents quiet thought and earnest believers prayer, and it is,

therefore, always bad. If circumstances are against us we need quietness of mind, clearness of thought1 decision of will, and strength of purpose with which to face these circumstances and overcome them. But all this is prevented or hindered by fret or worry.

First we should not worry over things that we can help, but set to work manfully to put them right. Sir Isaac Newton, one of the greatest of men, laboured for eight years preparing the manuscript of one of his great works, when one day he came into his study and found that his little dog, Diamond, had knocked over a candle and burned all his papers. Without a sign of anger or impatience, the great, good man quietly remarked, 'Ah, Diamond, little do you know the labour and trouble to which you have put your master!' and without worrying sat down to do that vast work over again.

Second, we should not worry over the things we cannot help, but quietly and confidently look to the Lord for such help as He sees best to give. There is no possible evil that may befall us from which God cannot deliver us, if He sees that that is best for us; or give us grace to bear, if that is best. Holiness of heart enables us to see this. An accident befell a little child I heard of and for twenty-four hours endangered its life. The sanctified mother did all she could, then committed her darling to the Lord and peacefully awaited the issue. Within twenty-four hours the danger was passed; the child was safe. An old coloured auntie who had witnessed the calm trust of the mother said, 'You certain is de queeres' woman I ever see! Here dis chile been in danger of its life for twenty-four hours and you not worried a bit!'

'Well, auntie,' said the mother, 'I couldn't trust the Lord and worry too; so I did what I could and trusted, and you see that all is well. And I have had the peace of God in my heart for twenty-four hours.'

Paul says, 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus' (Phil. iv. 6, 7). Again, Isaiah says: 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee' (Isa. xxvi. 3).

Our business is, then, always to pray, give thanks for such blessings as we have, keep our minds stayed on God, and worry about nothing.

Holiness makes a man so sure of the presence and love and care of God that, while doing with his might what his hands find to do, he refuses to worry and sings from his heart:

I will trust Thee, I will trust Thee,
All my life Thou shalt control;

and he is certain that while he trusts and obeys, neither devils nor men can do him real harm, nor defeat God's purpose for him.

The heart realization of Heavenly help, of God's presence in time of trouble, of angels encamping round about them that fear Him, is the secret of a life of perfect peace in which anxious care is not shunned, but joyously and constantly rolled on the Lord who 'careth for us'; who bids us cast our care on Him. Are you poor, and tempted to worry about your daily bread? God sent the ravens to feed Elijah, and later made him dependent upon a poor widow woman with only enough flour and oil to make one meal for herself and her child. But through long months of famine God suffered not that flour to waste; nor that oil to fail.

The God of Elijah is the God of those who trust in Him for evermore. Now such trust is not a State of lazy indifference, but of the highest activity of heart and will; it is both a privilege and a duty. Of course, only such perfect trust can save from undue anxiety, but this trust is an unfailing fruit of the Holy Spirit dwelling in a clean heart. And we can only keep this trust by always obeying the Holy Spirit, strict attention to daily duty, watchfulness against temptation, and much believing, persevering, unhurried prayer.

Has some one talked unkindly or falsely about you? Don't worry, but pray, and go on loving them and doing your duty, and some day God will 'bring forth thy righteousness as the light, and thy judgment as the noon-day' (Ps. xxxvii. 6).

Are you sick? Don't worry, but pray. The Lord can raise you up (Jas. v. 15); or make the sickness work for good (Rom. viii. 28) as He did for a sister I knew in Chicago. For five years she was helpless in bed with rheumatism, but her five big sons were converted during that time, and she was so happy that she would not have had those five years spent in any other way.

Have your own wrong doings brought you into trouble? Don't worry, but repent to the very bottom of your heart, trust in Jesus, walk in your present light, the Blood will cleanse you, and God will surely help you.

Are you troubled about the future? Don't worry. Walk with God to-day in obedient trust, and to-morrow He will be with you. He will never fail you nor forsake you.

If our trust were but more simple,
We would take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

CHAPTER XII

HOLINESS AND DUTY

IF holiness delivers us from worry it increases the sense of duty and of personal responsibility. It was the holiness of His heart that led the twelve-year-old boy Jesus to say to His mother, 'Wist ye not that I must be about My Father's business?' (Luke ii. 49). To Him the world was not a

playground only but a field of labour. His Father had given Him work to do and He must do it before the night came in which no man can work.

By this I do not understand that He was continually engaged in ceaseless, grinding toil with no hours of recreation and rest. We know that in after years He went away with His disciples to rest awhile. He took time to enjoy the flowers, to consider the lilies. To watch the sparrows, to view the grass of the field. But He neglected no duty. He did not slight nor shirk His work. He was no trifler. He was honest. What he did He did well, and with his might. And this spirit always accompanies true holiness of heart.

Most people divide the work of the world into what they call sacred and secular work. Preaching, praying, reading the Bible, conducting meetings and the like, they consider to be sacred work; but washing and ironing and learning, building houses and making mills, in shops and stores, and on shipboard; that they call secular work.

But why make such a distinction? It is not the work, but the heart and purpose behind the work at which God looks. The Salvation Army officer, or minister, or missionary who works for the salary he gets, or the social position he enjoys, or for an opportunity for study and travel and personal culture, has a secular heart and makes his work secular; while the farmer or lawyer, washer woman or cook, shoemaker or miner or stenographer who has a holy heart, and who does good work as unto the Lord, makes his or her work sacred.

The time was when a man built his own house, made his own shoes, sheared his sheep and gave the wool to his wife who dyed it, spun, and wove it, and made it into clothes for her household. He raised corn and meat and prepared it for food, and so they lived independent of the world on the fruits of their own toll. But times have changed. Society is now a great organism in which there are a thousand different occupations, and people must needs divide the work between them. And now God wants each to be faithful and holy and happy where he is, doing his own work faithfully as Jesus would do it.

A poor German woman in Massachusetts used to say, 'I'm a scrubbing-woman and a missionary by the grace of God.' She went to the homes of the rich to scrub and clean, and she testified of Jesus everywhere she went. She scrubbed to pay expenses, and preached the Gospel, and she scrubbed well that the Gospel might not be despised or blamed.

They tried to arrest Paul in Damascus after his conversion, but he was let down through a window by the wall in a basket and so escaped. Someone has said that possibly one of the early Christians made the rope that held the basket; that by making a good rope he saved Paul's life. So, in his humble way, without knowing it, he helped in all the mighty missionary labours and salvation warfare of Paul. But what if be had carelessly made a poor rope that had broken with Paul!

We know not what part of our work God is going to use in His plans for saving the world; therefore, let it all be good and true.

We are God's tools. He is the Workman. I took an axe to cut down a tree; but I took a tiny gimlet to bore a hole in a piece of furniture I wished to mend. I could not cut down the tree with the gimlet, nor bore the hole with the axe, and yet both pieces of work were important. So the Lord has different kinds of work for which He must have different kinds of workmen.

The General stirs the world and lifts it toward God. You, perhaps, teach a few ragged boys. Do not despise your work or be discouraged. You are as important to God as the gimlet was to me. Do your duty. Do it as though Jesus were in the class you teach, by the bench where you work, in your kitchen, office, store, or mill. Do it without murmuring. Do it gladly and He may take it up, and make it a part of His great plan long after you have laid it down as he did the rope which saved Paul. Never mind what your work is. Moses tended sheep. Jesus was a carpenter. Paul was a tent maker. Gideon was a farmer's man. Dorcas was a dressmaker; Martha was a housekeeper; Luke a doctor; Joseph and Daniel were governors and statesmen; in every relation of life and in all duty they were faithful, or we should not have heard of them.

If you are true, you will 'adorn the doctrine of God' our Saviour in all things, you will have the sweet approval of your own conscience, the smile of God, and however humble your work may have been, if you are steadfast unto the end, you will someday hear Him say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord' (Matt. xxv. 23). Hallelujah!

True promotion which is from God, both in this world and that which is to come, is the reward of faithfulness over little things and few, as well as over great and many, and if you have the experience of holiness you will be faithful.

You must not, however, be anxious about the reward. That is largely deferred into the next world. It is your duty and mine to be faithful, to be faithful unto death. If reward is delayed, it will be all the greater when it comes, be assured of that. God will see to it that your treasure which you lay up with Him bears compound interest. What a surprise to the man that made that rope if he finds at the Judgment Day that he bad a share in the wealth piled up by Paul's labours!

There is one part of the reward, however, that is never delayed, that is, happiness and contentment and God's favour.

In service which Thy love appoints
There are no bonds for me;
My secret heart is taught the truth
That makes Thy children free;
A life of self-renouncing love
Is one of liberty.

CHAPTER XIII

HOLINESS AND PRAYER

Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can never ask too much.

PRAYER is a puzzle to unbelievers but a sweet privilege to us. A stranger will hesitate to approach a king, but the king's child will climb on to the king's knee, and whisper in the king's car, and ask all sorts of favours of the king; and get them, too, because he is his child. Now that is the secret of prayer.

When we have repented of sin, given ourselves to God and been born again, we are His dear children, and we have a right to come to Him in prayer. The devil will try to hinder us and, if our faith is weak, we may doubt and hesitate; but God invites. He wants us to come, to come with all our wishes, cares, burdens, sorrows, perplexities, everything. Nothing that is of interest to us is too small to interest Him. Many people do not believe this, but it is true. They think God is interested only in big things; but the same God that made the flaming suns and mighty worlds made the tiny insect, fashioned the lenses of its little eye and painted with brightest colours its dainty wing. He is interested in the little quite as much as in the great, therefore we may bring everything to Him in prayer.

I once heard a very intelligent old saint, past four-score years of age, say that though she moved into a flat by herself she was never alone. Jesus kept company with her and they were able to talk together over the simplest of everyday occurrences. She was right, and people who think God does not want His children to be so familiar as that are wrong, and have much yet to learn.

We should be definite, and pray for what we want. A Christian told me the other day that she could come to God for a clean heart, but not for a new dress. She was wrong. If she seeks 'first the Kingdom of God, and His righteousness,' she has just as much right to lay before the Lord her need of a new dress as of a spiritual blessing. Of course, spiritual blessings are by far the most important and should be sought first; but Jesus wants us to talk to Him about everything, and bring to Him all our wants. Let this sink deep into your heart if you would be holy, and happy, and useful.

For many days there had been no rain in Ohio, the fields were parched and brown, and everything cried out for water. The people were anxious and knew not what to do. One Sunday, before his sermon, Mr. Finney prayed for rain. One who heard that prayer reported it after twenty-three years, and said it was as fresh in his mind as though he had heard it but yesterday. Finney told the Lord all about their great need, and among other things said, 'We do not presume to dictate to Thee what is best for us, yet Thou dost invite us to come to Thee as children to a father, and tell Thee what we want. We want rain. Our pastures are dry. The cattle are lowing and wandering about

in search of water. Even the little squirrels in the woods are suffering for the want of it. Unless Thou dost give us rain our cattle must die, for we shall have no hay for them for winter, and our harvests will come to naught. O Lord, send us rain, and send it now! Although to us there is no sign of it, it is an easy thing for Thee to do. Send it now, Lord, for Christ's sake!' And the Lord sent it. Before the service was half over the rain came in such torrents that the preacher's voice could not be heard; so with tears of wonder and joy and thanksgiving, they sang:

When all Thy mercies, 0 my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Finney took God at His word and dared to ask for what he wanted. He used to say, 'Lord, I hope you do not see that I can be denied.
1. Many people pray for things they want, but James tells us that they do not
get them because they ask amiss, to consume them upon their lusts. They want things for worldly pleasure or profit, or for sinful, selfish purposes (Jas. iv. 3).

The secret of prevailing prayer is this; that we are so in love with Jesus, so at one with Him, that we do not want anything to use or spend in any way that would grieve Him. I want a new suit of clothes. What for? That I may strut around in pride, or to show myself off to the people I know? No, no, but that I may be suitably clothed for my work for God. I want food. What for? To strengthen me for sinful, selfish pleasures and labours? No, no, but to glorify God. I want a clean heart. What for? That I may be happy and get to heaven? No, not that alone, but that I may honour God and help Him win others to love and trust and obey Him. When I want things in that spirit, then the Lord can trust me with anything for which I ask Him, for I will not ask Him for anything that is not for His glory. If I am in doubt about anything being for His glory, then I will ask Him to give it to me only if He sees it is best to do so.

Again, we must pray in faith. It is sad, it is heart-breaking, the way people doubt God, the cold, lifeless prayers they utter before Him! You would not want a friend to come to you for anything you had promised to give, with such faithless asking, would you? God is much more willing to give good things to us than we are to give good gifts to our children. And we should come with lively faith that will not be denied. The promise is, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them' (Mark xi. 24). Bless the Lord!

Do you ask, 'How can I get faith?' I answer, through God's Word. Look up His promises, and go to God with them, and say with David, 'Remember the word unto Thy servant, upon which Thou hast caused me to hope' (Ps. cxix. 49). That is what Finney did. He wanted rain, and he went to God with the promise, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them' (Isa. xii. 17).

But again, we must persevere in prayer. We must hold on to God and not let go till the answer comes, or until God shows us why it does not come. Sometimes the answer to prayer comes at once. The first person I remember praying with after God sanctified me got the blessing at once.

One morning I prayed for a suit of clothes which I very much needed. A great peace came into my heart and I got off my knees laughing, knowing that God had heard and answered my little request. How and when the suit was to come I did not know. After breakfast I went out, and when I returned a man was waiting for me to go to the tailor's and be measured for the best suit in his shop. I knew absolutely nothing about this when I prayed1 but God did.

But sometimes the answer is delayed. At such times we must not fold our hands and idly conclude that it is not God's will, but instead, search in our hearts to make sure the hindrance is not in us, and still continue to plead with God, and in due time the answer will come.

Hold on to God for the salvation and sanctification of your loved ones and God will hear and answer you. Wrestle with Him, give Him no rest, remind Him every day of His promise and your burning desire, and He must hear and answer you.

A young man prayed for a friend for thirteen months and finally died without seeing him saved. But God was faithful and remembered the prayers of His child. In due time that friend was converted and became a martyr for Christ in Africa.

Finally, we should mingle thanks with our prayers, even before we see the answer. 'In everything by prayer and supplication let your requests be made known unto God,' wrote Paul (Phil. iv. 6). A mother got gloriously sanctified at an Army Penitent-form, and then began to pray in faith for the conversion of her daughter. For some time she prayed, but one day she said 'Lord I am not going to pray for this any longer, but I am going to thank Thee for the salvation of my child.' Within a week the girl was saved, and is now an officer.

Holy people are in vital union and partnership with God, and their prayers, inspired by the Holy Spirit, move all Heaven in their behalf. Then the only reason why they accomplish so little is because they ask so little, and with such feeble faith. 'Men ought always to pray, and not to faint,' said Jesus (Luke xviii. 1). Will you, my comrade, give yourself up to a life of glad, persevering, believing prayer? If so, you will be one of God's princes on earth.

Behold the Throne of Grace,
The promise calls me near.
There Jesus shows a smiling face;
And waits to answer prayer.

My soul, ask what thou wilt,

Thou canst not be too bold;
Since His own Blood for thee He spilt,
What else can He withhold?