

"THE TWO WAYS"

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Chapter XVI.

The Royal Programme allows for the release of Diabolos at the expiration of his term of imprisonment. For it seems that man must be permitted to exercise his divine right of choosing between good and evil.

Without delay the Enemy goes out to deceive the nations and bring them back into the Broad Way. Then comes his final great effort, and most insane of all. He gathers an army, in (1) number as the sand of the sea and; attempts to dethrone our Captain. This time, fire shall come down out of heaven and devour the rebel army, while Diabolos, that deceived them, shall be cast into the lake of fire and brimstone, where his two generals have been awaiting him for a thousand years. For spirit does not grow old; and, like matter, is indestructible.

The next event, and one of the greatest on the Royal Programme, is the second resurrection, and the setting of the Great White Throne. All the dead, small and great, are now brought to trial, and rewarded according to the deeds done in the body. Our Captain shall sit as judge, and to Him every knee shall bow and every tongue confess. It will then be seen that the impenitent have treasured up (2) unto themselves wrath against this day of wrath and revelation of the righteous judgment of God. This is seen when the books are opened, for these contain an accurate record of all deeds, together with the prompting motives. Many vain prayers will then be offered, as to the assembled worlds will be revealed the secret sins, so well hidden, and the righteous, inevitable judgments against them who refused rescue.

Another Book is to be opened, which is the Book of Life. And whosoever is not found written in this Book is to be cast into the lake of fire (where spirit does not grow old nor yield to annihilation) prepared, primarily, for Diabolos and his angels.

We shudder and hasten past this awful scene to contemplate the final event recorded on the Royal Programme. It is a further development of the mysterious New Name. Now the Bride assumes a new relationship, and enters the final, and by far the most glorious, stage of her foreordained career. For upon her has been written (1) not only His New Name but also the Name of the City of God.

From the Royal Observatory, this City, the New Jerusalem, has been seen descending out of Heaven from God. It was declared to be the Bride of our Prince, and her light was like unto a stone most precious, clear as crystal. The City wall was great and high, having twelve gates of pearl, and names written there, which are the names of the twelve tribes of Israel. And the walls of the City had twelve apostles of the Lamb.

This word "Lamb" is incomparably precious, for it is the name of our Prince, denoting His Calvary victory. It has been a mystery why he left His glorious home, with the Father and the holy angels, until it was revealed that He must needs take

our human nature. For otherwise He never could have tasted death for every man, bearing our sins in His own body on the cross. We remember, too, that through death, He opened the way to glory, destroying the authority of him who had so long held the keys of Death and Hades.

Another mystery is why He should have written upon us His New Name, signifying His desire for human company. The angels were evidently not suitable as a helpmeet, so an army was formed, which He makes fit to become His Bride. Every member is called and chosen and faithful, and they love not their lives unto the death.

Just why He should stoop from His exalted position, as God, and enter into such a sacred and familiar relationship with His army is another great mystery. The explanation dates back to before the foundation of the world, when the army was chosen and foreordained to be holy and without blame before Him in love.

This word "love" is the key that unlocks many mysteries. For the Father Himself so loved the lost world that he gave His Son to die for every man. While on His part our Captain so loved the Army that He gave Himself for it, that He might present it to Himself a Bride, all glorious in holiness.

(1) Rev. 20. (2) Rom 2:5.

(3) Rev. 3:12.

(To be continued)

KEEPING THE BODY UNDER.

Vigilance as to the physical is not suspended by entire sanctification. There is no stage in the spiritual life where one can let blind instinct, appetite or passion run uncontrolled. The body may serve the spirit, but it must be trained and governed to do so. The Holy Spirit does not mean to operate or manipulate our members automatically, mechanically, or imperiously; but rather through and by the mind and will. Our own responsibility is very great in this matter, since it is for "the deeds done in the body" that men must give an account; and since we are enjoined to "yield our members as instruments of righteousness unto God," and since the Apostle Paul declares in this connection that he "kept his body under * * * he should become a cast-away."

Instincts unbridled—even though they be natural, normal, constitutional instincts, and not carnal corruption, are as unsafe for the conduct and carrying of the soul as a sound and well-bred horse for the carrying of a family close by a precipice or across a railroad track if left unreigned. Passion like a fire upon the open hearth without a fender may destroy the house in which the soul lives, if unguarded and uncontrolled. And as the very best of dogs may not know to make any choice between the roast of meat in the cupboard provided for the family and the shank bone that was purchased for himself, so unless our blind appetites be guided by reason, they will devour time and thought and pleasure and strength that were designed for better things, and meant for others, rather than only for ourselves. Instincts for food and for drink

and for slumber and for ease and for speech and for adornment, as well as the pro-creative instinct, all come under like rules in this matter. Man's control and management of the lower animals proves the possible subjection of the physical to the dominion of reason and of the will. And his subjection of various of his own appetites and passions to propriety for occasions, or for decency, or for penalty of law, or for social or business interests again proves both the necessity and the possibility of physical self-control. And in the case of the Christian whose efforts in this matter are enhanced and enabled by the Holy Ghost, this subjection of the body to the mind may be complete, and constantly and for purest and holiest of reasons alone.

Infirmity—Such as weariness, hunger, nervousness, excessive heat, bodily ailments and decrepitude made added occasion of physical vigilance to the spiritual man. It is of such weakness the Master was speaking when He said, "The Spirit indeed is willing, but the flesh is weak." And He bade us therefore, "Watch and pray that we enter not into temptation." Sickness as well as strength of body has its dangers to the soul. In acknowledging that full salvation has not rid us of our infirmities, we not only recognize a great truth, but we face a great fact which will deserve our attention and our special vigilance (and that perhaps increasingly) throughout life. Many saints who have borne the burdens and withstood the heat of the day have fallen in the twilight of an evening time of dependence upon others. When sight or hearing or heart or nerve has failed, some have been swerved from the faith of the fathers to the frauds of fake religions. Even in temporary indispositions, not a few throw off the safeguards against impatience and unkindness and murmuring and discontent.

Our preaching, our profession, or our position in the work or in the church give us no excuse for being less holy, less kind, or less patient and trustful when we are sick than when we are well. But these bodily conditions make special demand upon the quietness and the contentment and the prayer uplook of a holy vigilance.

We have this treasure, beloved, in but earthen vessels. We must consider ourselves as being "yet in the body." We will not forget that Satan laid siege against Jesus when He was hungry and weak and desolate in the wilderness. The more we will inure ourselves to hardness as good soldiers, and the less we allow our bodies in needless gratification, the safer we will be for the conflict which is ever on until He says, "It is enough. Come up."

The newspapers state that Dr. Arthur Holmes, professor of psychology at the University of Pennsylvania, in addressing the Sunday Evening Club in Chicago, recently, made the following remark: "The more aboriginal and uncivilized the people are the more they dance, and the farther down in the social scale you go the more dancing there is. It doesn't take any brains to dance. That's why they have it as an amusement in asylums for the feeble-minded."