

in their possession without profiting them. Being ignorant of the wealth that they possessed they had lived in poverty.. So like the Christian this is. "God hath given us all things that pertain unto life and godliness." And what are we doing with this divine equipment and God-given opportunity of laying up treasure above?

Let each answer to himself and to God as he will hereafter which he had. May the light of eternity shine upon our daily path. Let us receive Isaiah's vision, and anointing and hear a like call. Let us "tarry" until we are "endued with power from on high," and then be His witnesses.

Yours, walking in the light,

H. C. SANDERS.

THE FRIENDSHIP OF THE WORLD.

By Rev. C. V. Fairbairn.

(Continued from last Issue)

man." My brother, my sister, Jesus will not participate in any unclean thought or act; if we want to be His indeed we will have to come to the place Paul speaks of when he says, "The world is crucified unto me," i. e., the world was dead to Paul; he had died out to its law, spiritually speaking, he was no longer bound to it but was free. He was free from its spirit, its influence, its control. The world was dead as far as Paul was concerned. So being freed from its law by a mutual crucifixion, each to other, Paul was free to offer himself to Jesus "a living sacrifice, holy, acceptable unto God;" not conformed to the world but transformed by the renewing of his mind. The world had died and Christ became the husband of his soul.

Paul finding this such a profitable change writes to us in Eph. 4:22-24, "Put off the old man [elsewhere, get rid of, crucify, kill, destroy] and put on the new man, being renewed in the spirit of your mind." Here is one case where killing is not murder. Kill the old man (he who lusts after the world) in order to be joined to the new man, which after God is created in righteousness and true holiness.

The man who would try to live with two distinct and opposed minds alive in him is in a sorry plight. First, he is unstable in all his ways being double minded. His better or holier mind can not, even though God-given, cast the carnal mind out, nor conquer it. There is a war on. His spiritual mind would follow Christ but the carnal mind hinders it, for it lusts after the world and longs to pamper the flesh and please the devil. Hence there is a conflict.

God will remind such a one of his vows and if he retain his integrity and keep his vow he will have to break with the evil trinity, the world, the flesh and the devil. If he think to please the Holy Trinity and at the same time be friendly towards the evil trinity, God says to him, "Ye adulterer, know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world shows himself to be the enemy of God."

Now the fashion in centers of wickedness is that she who desires to betray and catch the innocent, dresses for that purpose, speaks to that end, lives with that in view. She is a harlot, an adulteress.

Brother, sister, if we find folks professing to be followers of Jesus yet dressing, speaking or living for the purpose of gaining the favor, love, applause or even of attracting the attention of the old world, what shall we say. Are they not living double lives? Art they not living as spiritual adulterers? Are they not spiritually unclean?

Now God has said, "Thou shalt not commit adultery." "He has not called us to uncleanness, but to holiness." Ephraim got away from God because he "mixed himself among the people" (Hosea 7:8). We read the Israelites "were mingled among the heathen and learned their works" (Psa. 106:35). Hence God said, "Separate unto me the children of Levi," they were the priestly family. In the New Testament economy we are all called to be "priests unto God," so God urges us, "Come out from among them and be ye separate and touch not the unclean thing and I will be a Father unto you and ye shall be my sons and daughters" (2 Cor. 6:14-18.)

So, my brethren, we see we are called away from double living and double mindedness to singleness of heart and mind; called away from spiritual adultery, the serving of two loves, God and Mammon, at one and the same time, to spiritual cleanliness; for He plainly declares we can to serve God and serve Mammon; we can not love the world and Jesus, we can not be friendly with God and at the same time friendly with the world.

Then let us serve Him, and love Him with all our ransomed powers, and if we do so, "Marvel not if the world hate us for we know that it hated Him before it hated us."

GOODBYE.

"Go thy way for this time; when I have a convenient season, I will call for thee."

Multitudes are saying, "No! No! Not now. Goodbye. Let me alone. I want to see some more of the world. I want to drink, gamble, dance and carouse a while longer. "Oh, yes, I did promise Thee one time if You would spare my life and help me, I would turn and serve Thee. But I am now well and strong and think I will have a long time to live; and I see others are having a big, gay time, who are not church-goers, and I seem to like to go with the crowd, where I can flirt and give vent to my own desires.

"Good-bye, God! I am having a good time, please let me alone. I do not want to think about death and eternity now. I am getting along first rate, if you will but leave me alone.

"Oh, yes, I knew of the meetings, but I did not want to go, for fear I would be told of my sins, which would have marred my happiness. I was asked to attend the Sunday School and the preaching services; but I was tired after the dance and late hours, and had other matters which I had to attend to. Then our neighbor had invited us to spend Sunday with them, and we owed them a visit. And of course I must attend to our own personal interests first, and we wanted to get together and plan and arrange for our party and dances, so we would have a good program and time.



REV. E. E. CURTISS,  
Of Lowville, N. Y., who will preach twice daily.

"Goodbye, God! We are inclined to think those Sunday-school and church folk are extremists anyway. We scarcely ever go unless they have some big day, such as Mothers' Day, Children's Day, or to the Thanksgiving or Christmas services. When we hear there is to be an extra good program we will go sometimes.

"Oh, it may be that sometime we will look back and think more about Thee; about Thy Son, and the salvation of our souls, but not now. Just let us alone for the present! Good-bye.

"We will soon be very busy getting our ground ready for the seeding of our crops, and the seeding time is always a rush time. And then we have to get our crops in in time, or we will not have a good harvest. We must raise our tax money and meet our obligations, make a living and have our pleasure-money to spend and keep up with the times, You know. Good-bye.

"Oh, yes, when it is too wet in spring time to plow or sow, or it is too dry during the growing season, we will wish for the less or more rain as occasion requires. But we do not consider that You have anything to do with those matters. Some try to tell us that it is You who sends us the sunshine and rain and harvest's golden grain. But that is all nonsense to us. We eat and drink and go our way, to have a good time. Goodbye, God!

"Yes, Your Book says you made the heavens, earth, and all things therein, and created man in Your own image. But we have other teachings in this great Twentieth Century age of Advancement, which we calculate that our present-day educators have discovered. They seem to prove to us that they know more than the Author of Your Book. So good-bye, God! We are leaving You in the rear, and we don't think you will ever overtake us. Goodbye!

"We have heard said that when Adam and Eve found that they were naked, they were ashamed, and began to cover themselves, and that the Lord God made coats of skins and clothed them. But we have learned not to blush or know shame any more. We have seen the photographs of those girls who were to dance before the President of our country. It would have been counted ridiculous forty years ago, but you know we have outstripped the old fogies of the past. We are in the age of bobbed hair, knee skirts and dresses.

(Continued on page Six.)