

for holiness literature, and become allied to carnal worldly associations and churches, I am compelled to believe they have lost the vision and the blessing, even though they may try to bolster themselves up by a dry recital of former days when they bore the cross for Jesus' sake. The thing that has cost us something and which we truly love moulds our activities and inspires our tongues. It cannot be hid. The person who becomes so dry and so dead that he or she can settle down and go to a church where there is nothing said of sin, repentance, and real salvation, and no effort made to get men saved from sin and hell, may say he believes in holiness, but he has no more of an experience than the others, if he can stand that thing. He thinks more of the praise of men than the praise of God. And it is surprising how soon all opposition towards us subsides when we tone down to please wife and people: we have peace on the outside but there is no real joy and rest within. We become compromisers rather than soldiers; we have nothing more blessed in expectation ahead; we have only a remembrance of former better days when we bore the Cross for Jesus.

Everyone who goes with God has to go this way! He has to fight it out on this line. The best is yet to come spiritually, while the worst may be yet to come as to suffering with Jesus. But if we suffer with Him we shall also reign with Him. We are to fill up that which is behind in the sufferings of Christ. They that will live godly in Christ Jesus shall suffer persecution" and yet you won't act like a martyr. There is victory ahead to all who will go by the death route. President Roosevelt has promised to give us the "Life more abundant" in the "New Deal". But times are getting worse instead of better after two years of squandering many billions of dollars with many billions more in prospect. Dr. Townsend has come forward with a plan to give everyone over sixty years of age two hundred dollars a month, with the understanding it must all be spent the month in which it is received. At that rate we could draw four hundred dollars a month at our house. Some would call this "Life Abundant" for certain. But Paul's idea of the "Life Abundant" was the spirit that could give him the sweetest contentment and the deepest satisfaction in a prison with manacles on his wrists. In the deprivation of all earthly comforts and joys Jesus became all the more precious to him. Above all his disheartening conditions He waved the banner of faith in exultation and joy, to lay His head upon the block and die as a witness to the Gospel he had proclaimed throughout the world, and which has come down to us with all its life-giving power. "If we suffer with Him we shall also reign with Him."

But the thing that will require more grace than all else is to keep dead to even those who profess the blessing and may labor with you in the Gospel. It will require much grace for that preacher in a holiness church to keep dead to the influence for evil of that rich or well-to-do worldly official member who holds his place on the board by virtue of his means. When in the M. E. Church I was sent to two churches in succession in which worldly rich men dominated the "Official Board" and yet never attended a meeting of the same. They did it through others. By the grace of God I kept out of their grip and refused to be carried in their vest pockets. God gave us most gracious victory in one of these churches; but the battle was on and when it came to a show down, the man with the money carried the day and the preacher was fired.

In holiness churches it is easy of course to preach the first and second blessing in regular

succession and have no trouble, but dig down and hit the bone; often those who are quite orthodox will first resist in spirit and then outwardly; using their influence to move the preacher on. The hardest men I found to keep dead to was the splendid generous wholehearted fellow who liked me and did so many kind things for me, yet who in spite of his apparently humble spirit shrank from the death-route. How easy it is for leaders of young people who want to capitalize on their influence, to bring in and encourage socials and little plays that will give a good time! I was in a church one Sunday night—a holiness church remember—and in the Young People's meeting they brought on a little playlette, as you may call it. It represented a sinner or a backslider knocking at the door of mercy but too late. It was supposed to be very impressive but it was ridiculous. I had been a pastor for forty years and in all my experience had never seen anything quite so raw in the name of holiness. I resolved not to speak that night. I know that I looked solemn. The leader said "let us hear a word from Brother Smith. Well I could not commend such a thing for I saw it an entering wedge for something more along the line of plays and entertainments that kill out real spirituality.

The fact is that few of the younger generation among the holiness people know much about real dying out to all things. They are sheltered in holiness homes and nurtured in holiness churches and become hot-house plants. They know little or nothing of what their forebears suffered for the sake of holiness. They gradually come to dress just like the world and participate in many things that are not conducive to real spiritual progress.

I call some of the young holiness evangelists today streamlined. Like the streamlined autos, you can hardly tell whether they are coming or going. When a godless boy, a ring on my finger, an imitation silk handkerchief peeking from my breast pocket, a gold chain with a gold locket on my vest, and hat tilted a little askew, often put me under conviction as to my price and that before I was converted. Now holiness evangelists and preachers can get up and preach death to pride and separation from the world clad in all this regalia. Their preaching points in one direction and their exterior in another. They can go to baseball and basketball games and still profess to be dead to the world. A young lady in toothpick heel shoes, clad to the knees in beautiful velvet dress, with a couple of yards of satin folded around the neck, adorned with a flashing pin, a gold watch ornamenting the bare arm, hair made attractive with a thousand crinkles, cheeks touched up with a little rouge and hat askew on the little addled head is the picture I have seen of one trying to sing of deep consecration and separation from the world."

I can write this fearlessly, but if I were to speak it out in some places I would have less hair than I have now. If holiness had really gone deep on the inside such things would not be seen on the outside. The only way to keep from being entangled and plastered up by the world on the outside is to have the Holy Ghost dwelling within. Let all the people say, Amen.

USEFULNESS

Eminence in usefulness depends, in some measures, we admit, upon talents entrusted to the worker, but far more universal is the rule which makes it dependent upon indefatigable earnestness.—Spurgeon.

Circumstances! I make circumstances.—Napoleon I.

"WHAT THINK YE OF CHRIST?"

(Mat. xxii. 42)

"What think ye of Christ?" is the test,
To try both your state and your scheme:
You cannot be right in the rest
Unless you think rightly of Him:
As Jesus appears to your view—
As He is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be—
A man, or an angel at most;
But they have not feelings like me,
Nor know themselves wretched or lost;
So guilty, so helpless am I,
I durst not confide in His blood
Nor on His protection rely
Unless I were sure He is God.

Some call Him a Saviour in word,
But mix their own works with His plan,
And hope He His help will afford,
When they have done all that they can:
If doings prove rather too light,
(A little they own they may fail)
They purpose to make up full weight.
By casting His name in the scale.

Some style Him "the pearl of great price,"
And say He's the fountain of joys:
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute Him, betray:
Oh! what will profession like this
Avail in that terrible day?

If ask'd what of Jesus I think,
(Though still my best thoughts are but
poor)
I say He's my meat and my drink,
My life, and my Strength, and my Store:
My Shepherd, my Trust, and my Friend,
My Saviour from sin and from thrall:
My Hope from beginning to end;
My Portion, my Lord, and my All.

EVILS OF THE LIQUOR TRAFFIC

February is the birth month of the two great American statesmen, Washington and Lincoln; the date suggests some timely quotation on the great curse of the liquor trade. Just before his inauguration as President, George Washington said in a letter concerning liquor that it is "the source of all evil and the ruin of half the workmen of the country." (Quoted in *The Woman's Temperance Work*, February, 1935.)

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink," Abraham Lincoln wrote. (January 23, 1858.)

The liquor traffic is just as ruinous and destructive to national good today as it was in the year the great statesman penned these words.—Wesleyan Methodist.

ACTIONS

We cannot always shun the things we blame; in spite of us, our feelings and our actions sometimes strangely swerve from their natural and right direction; yet there are certain duties we should never lose sight of.—Selected.