

NO MORAL AMMONITE OR MOABITE  
ALLOWED  
(Deut. 23:3)

Heaven is the home of God's people in eternity and His Church is to be their earthly and spiritual home while in the world. While God may have changed His dispensations He has not in any sense changed His moral disposition toward the wicked. No moral Ammonite or Moabite will ever be permitted to enter Heaven. God is careful as to the character of His people on earth, and it is not any more the will of God that the unsaved should unite with His Church and people on earth, however rich or honored they may be. Their reception into the Church is to be strictly a matter of character, just as much so as entering the final home of the saints. It is not the will of God that any avowed sinner enter heaven and mingle with the pure and holy.

Israel was guilty of many sins, but listen to God's declaration pertaining to her sin of sins. In Ezekiel 49:6, He says: "Thus saith the Lord God, O, ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers uncircumcized in heart and uncircumcized in flesh, to be in my sanctuary to pollute it." The practice of bringing the unsaved was considered a shame, Jer. 51:51. Many preachers have lost all that kind of shame and bring in moral Ammonites and Moabites from the streets into the communion of the Lord's house. It would seem that all that is necessary is to keep out of the penitentiary and you are a fit candidate for the Church. It would seem that it is fast coming to the place where you may join the Church by telephone and forward your picture to be baptized and lay in bed and listen to a sermon by radio. Read carefully Jer. 51:51; Lam. 1:10; 1. Cor. 5:2; Matt. 18:15, 16, 17.

—S. K. WHEATLAKE  
—Selected.

BACKSLIDER DECEIVED

Many are backslidden and do not know it. Their professions are high—their state of grace low. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). It is a sad thing not to see; it is still sadder not to know that one can not see. Christ could not do much for the Pharisees. They were so observant of some of the practices of religion that they would not admit the possibility of their not being in a state of salvation. They were censorious of others; they were charitable towards themselves. Many are in this same condition. They are strict in some things, loose in others. Their religion is a religion of selfishness. They have unbounded admiration of themselves. Any one who approves of them and their course they fellowship; those who disagree with them they condemn. They are not wilful hypocrites, but they are deceived.

We are too apt to judge of our religious state by comparing ourselves with those around us, instead of examining ourselves by the Word of God. Many a one is floating rapidly down to hell with the quieting remark, "I guess I am as good as any of them." Suppose you are. If they are not good enough to go to a heaven of purity, into which there can not enter anything that defileth, your being as good as they are will not save you. "For I say unto you, that except your righteousness shall exceed the righteous-

ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20). Condemning others will not save ourselves. Whatever is the condition or conduct of others, we much be right with God. The betrayal of Christ by Judas did not excuse Peter for denying his Master. He had to report for himself. The great question for each of us to settle is, "Am I right with God?"—B. T. Roberts in Free Methodist.

HAPPY DISCONTENTMENT

E. E. Shelhamer

This sounds like a contradiction, but it is not. For, only as one becomes dissatisfied with present attainments will he grow and develop. What a pity that so many good people have either never caught a vision, or if so, for fear of opposition, settled back to live and die on the same plane with others.

Not so with Daniel and a few others. Hear him: "I alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." The same thing that gladdened Daniel, frightened those who were on a lower plane. Brother, when you are content to be so orthodox that you will not catch visions beyond your contemporaries, you have begun to die in mind and soul with the dry rot.

Macaulay, the great English historian, says: "It may at first sight seem strange that society, while moving forward with eager speed, should be constantly looking back with tender regret. Both spring from an impatience of the state in which we actually are. It is in some sense unreasonable and ungrateful in us to be constantly discontented with the condition which we are constantly improving. But in truth there is constant improvement, precisely because there is constant discontent. If we were perfectly satisfied with the present, we should cease to contrive, to labor, and to save with a view to the future. And it is natural that, being dissatisfied with the present, we should form too favorable an estimate of the past."

A greater than Macaulay said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Hallelujah!—Good Tidings.

GROWING OLD GRACEFULLY

"The hoary head is a crown of glory if it be found in the way of righteousness."

Dear friends, do you believe it is possible to grow old gracefully? How many old people do you know, who are agreeable; not touchy, nor talkative, but mellow hearted and interesting? I hope a great many.

Brethren, let me speak freely. I am now being classed among the old—nearly sixty-seven. Hence, I suppose I ought to have learned some things by this time. I am more or less acquainted with ministers and laymen in at least seven holiness Churches in America and as many in foreign lands. How I wish I could forget some unpleasant things I have observed among big men and middle sized men, both in the pulpit and pew. It is surprising how saintly some of them can appear in public, then manifest impatience and jealousy when crossed or contradicted. How few can hold still and answer never a word. If Wesley was right in his standard of perfect love, then I fear some of us fall short. Hear him!

"Some of you are wanting in gentleness.

You resist evil instead of turning the other cheek, you do not receive reproach with gentleness; no, nor even reproof. Nay, you are not able to bear contradiction without the appearance, at least, of resentment. If you are reprov'd, though mildly, you do not take it well; you behave with more distance and reserve than you did before. If you are reprov'd or contradicted harshly, you answer with harshness; with a loud voice, or with a sharp, surly manner. You speak sharply or roughly when you reprove others and behave roughly to your inferiors. In short, you have not what I call perfection: if others will call it so, they may. However, hold fast what you have and earnestly pray for what you have not."

"To thy name; as long as I can build up more than, in my awkwardness, I knock down. But when, through infirmities or old age, I am no longer an asset to Thee; when I do more harm than good; when I grieve rather than gladden; when I scold rather than soften; in short, when I am in the way rather than in demand, please, Lord, kiss my life away quickly and take me to Thyself, I ask in Jesus' name. Amen."

Brother, would it not be a good thing for you to go home, and after thinking over these things, write your own epitaph for your tombstone and tack it up on the wall where you and your family could read it occasionally? It might have a salutary effect on your life. Write something like this

"Here lies an old man who, in his declining age, had learned how to grow old pleasantly. Children loved him; young people sought his counsel, old people eagerly desired his friendship and no one ever called him a bore after he went out. He knew how to be silent at the right time, and when he spoke everyone stopped to listen and do him reverence. He was never disturbed because he was not noticed, and he maintained his serenity when his opinion was set at naught. He loved God and thought of Him more than of himself. He lived to bless others and died happy, at a ripe old age, loving God and all Men."

Say, if you do not quite measure up to this, begin now to amend and, if need be, do some apologizing so that those around you will have respect for your sincerity. You cannot afford to start out well, build up a good name and then in your latter days be looked upon as a contrary, covetous, unsympathetic, self-centered old man.

—REV. E. E. SHELHAMER  
(Free Methodist Herald)

EVIL SPEAKING

Dr. VanDyke once pictured evil speaking in the following brief, pointed paragraph: "Cannibalism", he said, "is dying out among the barbarous tribes, but it still survives among the most highly civilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was a well-roasted neighbor. Everybody would refuse with horror. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites.—Selected.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good." (Eccl. 11:6).