

SOME STRANGE THINGS IN THE  
RELIGIOUS WORLD

Strange, is it not, that any Christian professing to have good religion should object to having more of the same kind?

That any Christian should object to having a pure heart, even though it does require a "second work of grace" in order to realize it?

That any Christian who is having a hard time in maintaining a spiritual experience, and frequently suffering defeat, should hesitate to accept an increase of capital, in order that he might be an overcomer, and live a victorious life?

Strange! is it not, that a preacher who claims that a person is sanctified at the same time he is pardoned never preaches sanctification to sinners (nor to any one else) and never invites sinners to become sanctified? If sanctification is what a sinner is to receive, why not tell him about it?

That a person who claims that he was sanctified at the same time he was converted never testifies to the fact, unless cornered in a "second blessing" meeting; and then fails to tell anything sanctification has accomplished for him, and seems to become peeved and offended because other people seek to be sanctified?

That a person who claims that sanctification is attained by growth in grace has never been known to have reached the experience by that process himself; nor has he known of any other person who has ever known of any person who has reached sanctification by growth; nor does he ever witness to the degrees of sanctification, such as being little sanctified, more sanctified, or most sanctified, as would be logically and naturally determined by his progress, or the length of time in which he had been growing toward sanctification? Why not bear testimony to the same?

Strange! is it not, that a person who contends that it is impossible to live without sin, nevertheless condemns others for living in sin?

That a person who believes that a little sin is essential to keep a Christian humble fails to see that more sin should keep him more humble, and that according to this logic Satan would be most humble of all?

That a person who teaches and believes that Jesus can save and keep from the great and gross sins—such as drunkenness, adultery, or murder—should yet doubt and deny that He can save and keep from little sins—such as anger, malice, or jealousy—and thus save from all sin?

Strange! is it not, that a person who never led a single soul to Christ can tell others how to do it?

That a minister who is not in the habit of having revivals should write books on revivals and tell others how revivals should be conducted?

That a church that was raised up to spread Scriptural holiness, and under the preaching of sanctification was aflame with revival fire—scores and hundreds of souls being saved and sanctified at its altars—should now oppose holiness, and go year after year without conversions; and instead of having revivals, have entertainments, fairs, festivals, and shows, and content itself with simply "making the rounds" and having "accessions" by shaking hands, or a Sunday-school "decision day" program?

Strange! is it not, that the less spirituality a person has the more he feels the importance of himself being on the church board, and the more insistent he is on "running the church," and having everything his own way by the spirit of "rule or ruin?"

That an official who is selected to represent the membership of the church, and do the business of the church for the church, should pro-

ceed to represent himself only, and forget all the interests of the rest, and feel called upon to act as the "boss" of the church?

That the church "boss," who feels such a deep concern for the church at the official meeting as to seldom ever miss that—and frequently has the most to say in the business meeting—has invariably the least to say in the testimony meeting, and is frequently most conspicuous by his (or her) absence from the prayer meeting.

Strange! is it not, that any one should be a subscriber to a holiness paper, and profess to be greatly benefited by the same, and yet forget to pay his subscription price to the paper?

That a good person can publicly make promises, and give pledges of money to churches, conventions, holiness schools, etc., and then in private apparently forget to pay the same?

That a person who always seems to have sufficient money for everything else he desires at once becomes poor and hard up when an offering is to be taken for some missionary enterprise?

Strange, is it not, that a person who has no "talent" for speaking in a testimony or prayer service frequently has so much gift of speech, and superabundance of "talent" immediately after the benediction has been pronounced?

That the person who himself possibly might have at least one or two faults should make another "an offender for a word" and, without mercy, pronounce judgment upon him and consign him to the "bad place"?

That a person professing the beautiful grace of "perfect love" should be pleasant and friendly in the presence of certain individuals—posing as a friend—and yet in their absence criticize, and even stab with the tongue of slander the person whom he professes to love?

Strange! is it not, that any person who expects to go to a holy heaven should be opposed to holiness in this country?

That any person who professes to love, and serve, and worship a holy God should manifest a dislike for holiness?

That any one who professes to read and believe a "holy Bible" which commands him to be holy, and declares that without holiness no man shall see the Lord, should still be heard to say he does not believe in holiness, and absolutely refuses to be made holy himself?

Strange? is it not, that a minister should seem to become more disturbed and distressed over a few persons in his congregation who may profess the experience of sanctification than he does over the large numbers in the church who are worldly and continue to patronize the card table, theatres, moving picture shows, and dances?

That a minister should preach to others, "Come out from among them, and be ye separate," while he himself is still bound up with worldly, oath-bound secret fraternities, which are in rivalry with the church?

That a minister who doubts and denies the cardinal doctrines of the church and of the Bible—such as the virgin birth, the miracles, the blood atonement, doctrine of holiness, and even the inspiration of the Bible itself—should nevertheless continue to wear the livery of heaven, use the Bible as his textbook, and eat the bread of the church, while he is destroying the very faith he was sworn to defend?

Strange! is it not, that a person who "just can't find time" to attend the weekly prayer meeting or class meeting can invariably find time to attend all of the sociables, festivals, and entertainments of the church?

That a person who "has to work so hard" and simply is "too tired to attend and assist in the revival meetings of the church never seems too

tired to attend his lodge meetings, moving picture shows, or some social gathering? Some have even been known to be able to attend the county fair and the circus.

That a person who can go shopping and visiting and attend his lodge meetings and does very many other things during very inclement weather should always insist on having very clear, bright weather before he can even think of attending prayer meeting or church services?

Strange! is it not, that a minister will "believe in holiness" whenever his bishop or district superintendent favors it, but seems to forget all about holiness when these "higher up" officials are "agin' it"?

That a preacher will stand as having the experience of sanctification when at a holiness camp meeting, and then say absolutely nothing about the experience in his home church?

That even a holiness evangelist (some of them) seem to think there must be a beatitude somewhere—though he can not find it in the Bible—that says, "Blessed is the man who tooteth his own horn; for if he doesn't toot it, it shall not be tooted"?

Strange! is it not, that a person should think it religious to pout and wicked to shout?

That a church would rather have the "order" of a cemetery than have the "order" of heaven?

That a person who never seems to be disturbed by the shouts and excitement of a horse race, baseball, or a political campaign, should become so greatly disturbed by what he calls excitement—the weeping of penitents and the shouts of the redeemed—in a religious meeting?—Rev. C. W. Ruth, in Herald of Holiness.

## BE THOROUGH

By B. T. Roberts

The popular, easy way of getting sinners converted is having a bad influence over us as a people. Formerly when sinners came forward to be prayed for we prayed for them in dead earnest. The saints with one accord cried to God aloud; the penitents joined in, and the voice of supplication reached unto heaven. It seemed almost impossible for one to go forward without being broken down. There was a good deal of noise, but seldom any confusion. It was like the roar of Niagara, in perfect harmony with the occasion. Generally those who came forward were powerfully converted, and came out shouting and praising God. We have seen altar full after altar converted the same night, and the work carried on all night long.

Popular preachers did not want our converts. They did not know what to do with them if they got them. They could not manage them and keep them from giving a clear testimony and getting blessed in their formal meetings. This would convict others.

But now, get sinners forward, and professors will flock around them, pray a little, but talk with them and sing to them a great deal. There is too often but very little of earnest, united pleading with God for them. They are told to believe and to profess that they love Christ, when there is no appearance of their having experienced any change. They are healed slightly. If they keep up their profession they will probably unite with some popular church, for all they have got is the popular religion. Brethren, the old way is better. Let us at once, and forever, abandon a mode of working that results in more self-deceptions than conversions. Let us do thorough work for God. It is not enough to present the truth in all plainness; let us enforce it, and insist upon its being carried out in all our meetings.—The Union Guide.