

poor old savage's heart. And at last he said, "I think I see through it now, I think I understand it, and the God that nerved you shall henceforth be my God. I am a worshipper of the Jehovah God, and I will help you, and we will conquer this island for the dear Savior.

And the work went on, and now, could I take you to that island, you would see there a large church built by those cannibals, now all Christians, and you would find there over two thousand worshippers of the living God.

—Dr. J. G. Paton.

CAN WE "DIE AND LEAVE 'EM"?

In my boyhood days I lived on a farm. On this farm there were several fields that were badly infested with the pesky persimmon sprouts. Those of my readers who have had experience with this pest know that they constitute a continual, year-after-year problem to those who till the soil. Cut them off where you will—above the ground, at the ground, or below the ground—next year there they are again, to torment and try the farmer, and to hinder the growth of crops. They were rather like what Jesus said about the poor, "Ye have them always with you."

As all good mothers do, when their children labor hard at a task, our mother sympathized with us children in our arduous task of trying to get rid of the persimmon sprouts, day after day till they were all cut.

One day a neighbor man came over, and mother said, "Mr. —, do you know of any way to get rid of persimmon sprouts?"

Mr. B—, a sort of dry wit, looked wise and replied, "Yes, I know of only one way."

Encouraged at the bright prospect, my mother was all interest, and asked, "How?"

Came the reply, "Die and leave 'em!"

Young people, SIN is a great deal like the persimmon sprout proposition, in that the root is in the soil of the natural heart, and no matter how many of the sprouts, or manifestations of the root of sin you "cut off," it springs up again and again, year after year — always troubling and hindering the growth and maturity of spritual fruit and grain. With the root of sin in the heart, actual sins will break out, and must be forgiven if the favor of God is restored and retained.

But sin, unlike the persimmon sprout, is one thing that one cannot be rid of by dying and leaving it; for if sin in the individual life is not done away with here in this life, it will follow us to the Judgment. It does not stop at the grave. As scriptural proof of this, read I Tim. 5:24, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Everyone is going to the judgment—a judgment of some sort. It is an appointment none can evade; but who wants to go to the Judgment with his sins following after him to condemn him there? I do not.

Is there actually a way to be rid of persimmon sprouts in a field, besides dying and leaving them? Yes—DIG THEM OUT, root and all, and be sure there is no smallest particle left in the soil. It is possible, but oh, what a job!

Is it possible to be rid of the pest of sin in the human heart? Yes, gloriously possible! How can it be done? Not by our own efforts, to be sure, but by (1) repentance and faith in Christ; and (2), after having been born again, presenting our bodies a living sacrifice unto God, and asking Him, through the operation of the Holy Ghost, and the Blood of Jesus, to sanctify, cleanse, and completely eradicate, or

root out the nature of sin—stump, roots and all.

If you have been born again, are constantly troubled by "sprouts" and up-shoots of sin, and are perplexed as to what to do about it, go to God, yield yourself, your ALL to Him, and ask Him to crucify your nature, eradicate the "body of sin," and fill you with Himself, and His perfect love. Then, instead of your sins following you to the Judgment, there to condemn you to an eternity in hell, you can go, unafraid, unashamed, because your sins have been sent on before—forgiven and under the Blood, and the "old man of SIN" cast out. Many people do not believe in God's method of dealing with the sin problem by eradication, but in those who take God's method, and by faith appropriate it, it WORKS! Conversely, in those who choose ever to be "cutting persimmon sprouts," the fact of sin in the heart and life remains, and they thus go through life, laboring under a load of sin, hoping, vainly, that when they die, they will be rid of sin and will have abundant entrance into heaven. The Blood of Jesus is the ONLY remedy for sin; no other plan will avail.

—Holiness Banner.

JOKING PREACHERS

Contributed by the Worst Offender

Sam Jones, the famous evangelist, once sought and obtained the blessing of holiness. But he failed to retain this grace. When asked how he lost it, he replied, according to a recent article in the *Pentecostal Herald*, "Smoking and Joking."

Perhaps few holiness preachers today are in danger of smoking; but, brethren, I feel that we are far too much given to joking. When we get together at conference or camp meetings, are not lightness, laughing, and the telling of jokes far more in evidence than weeping, and a burden for lost souls?

Nowhere in the Scriptures are preachers exhorted to be light, jesting, joking or witty. No mention of such conduct is recorded of the prophets, Jesus, or the apostles. The Lord let none of the words of Samuel fall to the ground. Jeremiah, perhaps the most Christlike character of the Old Testament, is called the "weeping prophet." Jesus wept over Jerusalem, and in Gethsemane. For three years, at Ephesus, Paul ceased not to warn every one night and day with tears. Joking was not in evidence with Wesley, Fletcher, Clarke, Edwards, Finney, or Godbey. The only place the word "jesting" is found in the Bible it is severely condemned, along with filthiness and foolish talking, as "not convenient" and wholly unbecoming to saints. (See Eph. 5:3-8).

Scriptures Admonish Sobriety and Prayer

We are exhorted in connection with consecration to think soberly, (Rom. 12:3). In view of the second coming of Christ, Peter tells us to be sober, (I Peter 1:13). He also admonishes us to be sober and watch unto prayer, for a frivolous attitude destroys the spirit of prayer; and, as if foolish, joking "elders" or preachers, or even younger persons, are especially liable to fall into the condemnation of the devil, this inspired "elder" exhorts "all of us" to be sober and vigilant because our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour", (I Peter 5:1-8). Him we are to resist.

Paul tells Titus that an "elder" or "bishop" or pastor, must be sober, (Titus 1:5). Old men

are to be sober, and the "aged women likewise"; as are also the young men and young women, (Titus 2:1-8). In this Scripture the preacher is told to show himself a pattern in all things, and mentions "sound speech that cannot be condemned," that those who are of the contrary part will have no evil thing to say to him.

Christians Must Justify Their Words

Similarly, we read in Col. 4:6, "Let your speech be alway with grace, seasoned with salt (not spiced with jests), that ye may know how to answer every man." This at least indicates that a jesting Christian may find it hard to justify his own words, or to rebuke folly in another because his own speech lacked proper seasoning.

Since lightness in Christians dissipates the conviction sinners may feel; since the thought of foolishness is sin; and since in the multitude of words there wanteth not sin; let us be very careful lest we grieve the Spirit, and like Samson (and Jones) endeavor to go out strong as before, only to find ourselves shorn of our strength.

We realize a preacher needs some relief from his cares and burdens; nor would we suppress his sense of humor or deny him the relaxation of laughter. However, the Scriptures recommend, instead of jesting, the giving of thanks, which is very uplifting to the soul. The divine injunction for a revival, such as we all desire, is, "Let the * * * ministers of the Lord weep."

—Wesleyan Methodist.

MEN DON'T KNOW GOD'S STRATEGY

(By R. Barclay Warren)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Is. 55:8, 9. Again we read, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! Rom. 11:33.

Though we cannot search His thoughts we can live in confidence of His goodness. Moreover, we can be assured that "all things work together for good to them that love God." Rom. 8:28. Jacob did not have this faith when he exclaimed, "Joseph is not, and Simon is not, and ye will take Benjamin away: all these things are against me." Gen. 42:36. Joseph, on the other hand, had already learned that God was able to make even the apparent evil to work for good in fulfilling His eternal purpose. He said to his brethren who had sold him as a slave, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20.

You cannot comprehend the overall strategy of God. But if you have committed your all to Him, then "no weapon that is formed against thee shall prosper . . . This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Is. 54:17.

"God moves in a mysterious way
His wonders to perform;
He plants His footstep in the sea,
And rides upon the storm.
Judge not the Lord by feeble sense;
But trust Him for His grace;
Behind a frowning providence He hides
A smiling face."