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God's

Marvelous Grace

To Me

J. F. Woods

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Rev. J. F. Woods

God's



Marvelous



Grace

To

Me

by

REV. J. F. WOODS

A general evangelist in the Pilgrim Holiness Church; a member of the West Virginia District Assembly.

* * * * *

A short history of the life of the author, with a few Bible readings and sermons.

* * * * *

With an introduction by Rev. W. L. Surbrook, General Superintendent of the Pilgrim Holiness Church.

Price, \$1.00

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Mrs. Daisy K. Woods

DEDICATED TO

My precious wife, Mrs. Daisy Kate Woods, who is the mother of thirteen children, nine boys and four girls. Ten of these children are still living. There were three sets of twins. My wife has stood by me in all of my tests and trials for more than forty-eight years, through hardships and poverty as well as through success and plenty. Her prayers and letters of encouragement while at home taking care of the children have kept me on the firing line these more than thirty years. In all these years there has never been a murmur nor a complaint on account of our insufficient income. She has sacrificed without knowing she was making a sacrifice, because of the pleasure she received in giving her life for her family and the cause of Christ; and when she gets to Heaven she will be so near the throne that I will not get to see her for a thousand years.

J. F. W.







Chauncey Levan

Charles Richard



Howard Hoke
Paul Knapp

Grace Elizabeth
David Wesley



INTRODUCTION

Clear Gospel preaching, and positive, spiritual testimony and instruction are at a low ebb today. With too many there is a fading out of the definite lines of demarcation between the spiritual and the non-spiritual, between holiness and anti-holiness and between the church and the world. As a result, proper Scriptural standards have been lowered, loyalty to Gospel convictions has crumbled, and the door has been opened to compromise, since respect for rugged truth has so nearly disappeared.

In these days when false doctrines are being distributed from door to door almost gratis, it is refreshing to read from the pen of one who, through all of his ministerial career, has been known for his unswerving loyalty to God and His Truth. Into this splendid production Rev. J. F. Woods has very faithfully woven many interesting experiences gained while in the service of the Lord, as well as several outside of grace, together with a few very excellent Gospel messages.

His years of service as pastor, evangelist and district superintendent have afforded him many valuable contacts, experiences and data which he has here very generously passed on to us. Rev. Woods' clear enunciations, positive interpretations and pointed declarations of rugged Gospel Truth make this volume a valuable asset to anyone's library.

Like Peter, he can well say, "I will endeavor that ye may be able after my decease to have these things always in remembrance."

Indianapolis, Ind.
September 22, 1936

W. L. SURBROOK

PREFACE

At different times during the past ten years of his ministry, the writer has been solicited to give to the public some of his Bible readings, with a few of his sermons, in connection with a short history of his life.

The author never gave this serious consideration until in a meeting at Dover, Delaware, with Rev. P. F. Elliott, Jr., in November, 1935, when Brother Elliott requested him to give his life history to the public one night. He refused to even consider doing so, saying there was nothing special in his life that would interest people; but this request put him to thinking and to taking a retrospective view of his life and, in so doing, he found many experiences that he believes will be helpful to many readers of this book.

I have therefore decided to undertake what to me is a tremendous task; but do so in the fear of the Lord, praying that He will make my efforts a blessing after I have passed from the stage of action.

I do not claim originality in my sermons and Bible readings, for I have spent hundreds of dollars for books and have applied myself in reading them with the object in view of using anything that might be helpful to me in preparing a sermon or a Bible reading; but have not used any other man's thoughts until I had digested them and knew them to be Scriptural; then I considered them as much

mine as his and did not always give him credit for them.

Dr. Watson, in talking with a class of preachers at the Cincinnati Camp Meeting at God's Bible School (at which camp a great deal had been said about stealing other men's thoughts), when asked the question, by an M. E. Church preacher, if he was a thief for using in his sermons sayings he had read in Dr. Watson's books, since he did not always give Dr. Watson credit, saying he was saturated with the truths he had read, answered him, saying, "Young man, you ate meat for your dinner, did you not?" "Yes." "After you digested it, to whom did that meat belong—you, or the beef from which it was taken?" "To me." Dr. Watson then told him that after he had read his or any other man's thoughts, and had digested them, they belonged to him as much as they did to the man who had written or spoken them, that the object of writing or teaching was to help the other fellow, and that no one but an egotist would object to having his thoughts used by any one even though credit was not always given to the writer.

The author can but trust that his book will be read by hundreds and that it may be the means of helping them to deeper experience and a greater trust in God. If this should be the case, the author will feel his feeble effort has not been in vain.

J. F. Woods.



HIS BOUNDLESS GRACE

What shall I do my God to love?
My loving God to praise?
The length and breadth and height to prove,
And depth of sovereign grace?

Thy sovereign grace to all extends,
Immense and unconfined;
From age to age it never ends;
It reaches all mankind.

Throughout the world its breadth is known,
Wide as infinity:
So wide it never passed by one,
Or it had passed by me.

My trespass was grown up to heaven;
But, far above the skies,
Through Christ abundantly forgiven,
I see Thy mercies rise.

The depth of all-redceming love,
What angel tongue can tell?
O may I to the utmost prove
The gift unspeakable!

Charles Wesley

GRACE IS FLOWING FROM CALVARY,
GRACE AS FATHOMLESS AS THE SEA,
GRACE FOR TIME AND ETERNITY,
GRACE, ENOUGH FOR ME.

E. O. Excell.

GRACE

The grace of God appeared to me,
When I was lost in sin;
And brought salvation to my heart,
And now grace reigns within.

The grace of God, abundant grace,
The gift of God to me;
Not of myself, in Him I found,
The grace of Calvary.

And now, all grace abounds for me.
I live by grace. you see,
That overcoming, standing grace
That gives me victory.

O grace of God! abound in me,
And make me more like Thee.
Now help me magnify the grace
That saved a wretch like me.

O grace of God, abundant grace,
What shall it mean to me?
When grace hath opened Heaven's gates,
And there my grace I see?

O Son of God, Thy Royal Throne
Is but a throne of grace;
For He who sits as Regent there
Is my amazing grace.

Anon.



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CHAPTER I.

SPECIAL PROVIDENCES OF GOD IN SPARING MY LIFE

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psa. 8:3, 4.

"Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!"—Psa. 144:3.

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."—Heb. 2:7.

Rev. J. F. Woods was born in Chambersburg, Pennsylvania, November 19, 1865. His father, Rev. Richard Woods, ordained Elder in the M. E. Church, South, in West Virginia Conference in early nineties, also was born in Chambersburg, October 6, 1842. Chambersburg is situated in Franklin County, Pennsylvania, in that wonderful Cumberland Valley reaching from Harrisburg to Hagerstown, Maryland. It is historic from the fact that General Lee held a council of war in the public square in

July, 1863, just before that great battle of Gettysburg; also from the fact that in the year 1864 it was burned by the Confederate troops under the leadership of McCausland. The log cabin in which President Buchanan was born has been restored and moved to Chambersburg.

My father enlisted in the Union Army as a volunteer and served for three years, or until the close of the Civil War. He was wounded in the muscle of the left arm. A young surgeon wanted to amputate his arm. He refused to allow him to do so and consulted with the chief surgeon and asked him if there was a possibility of saving his arm. The surgeon said that if they had splints properly made, he thought he could save it, and drew a pattern of the shape of the splint. Father took this pattern and climbed into a haymow, secured a shingle, placed it between his knees, and whittled out the splints needed. After this he was captured and taken to Libby Prison in Richmond, Virginia, where he almost lost his arm, as gangrene set in. Fortunately, he was soon exchanged as a prisoner and under proper care, having received a furlough, his life was spared. He was a carpenter by trade. After the war he was converted and appointed as a Methodist class leader. I cannot remember the time in my life when there was not a family altar in our home, on which the fire burned. From my earliest infancy, I was taught to pray and was carried to church and Sunday School. I was baptized when but a few weeks old, when the doctor had given me up to die; but from the moment I was baptized, I began to get

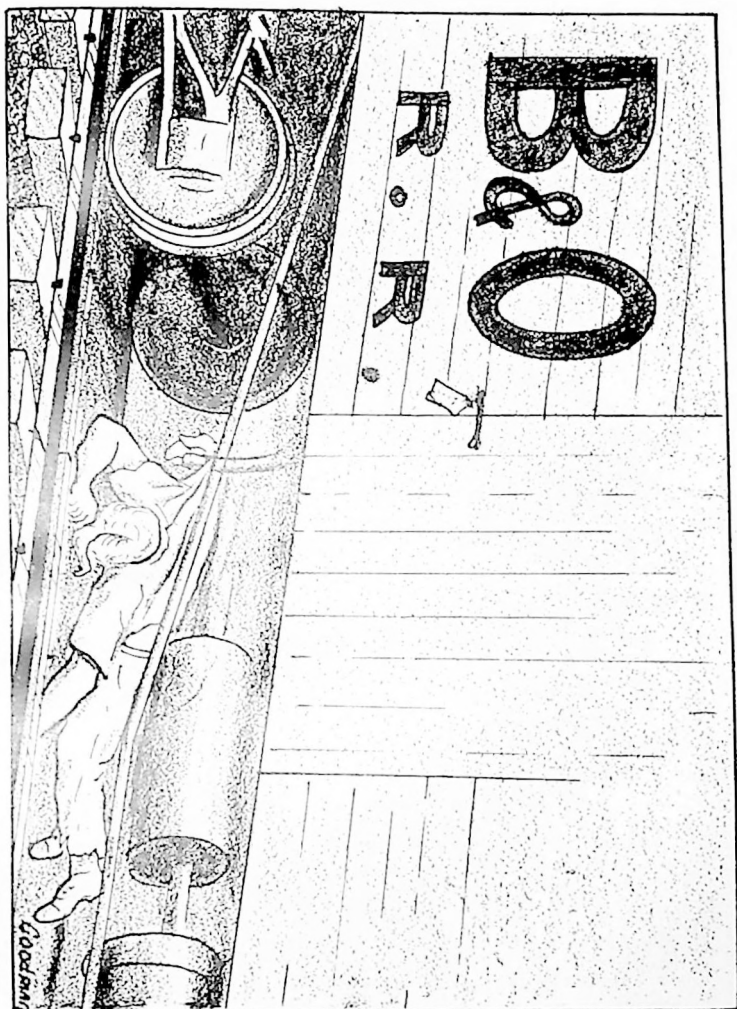
better. Again, at the age of six years I had the scarlet fever and was given up to die, but God again intervened and my life was spared.

During the panic of 1872, my father obtained employment with the P. R. R. Co., at Altoona, Pa., and in the spring of that year we moved to Altoona, where I was associated with a crowd of very ungodly boys whose influence over me was greater than the training I had received at home. Nothing was too bad for these boys to do, and I was an apt scholar. I soon had inculcated in me a hatred for school and would play truant for weeks at a time, getting into all kinds of mischief and sin. The last year of my school life I played truant nearly the whole term, deceiving my parents; and when they found out I was determined not to go to school, they allowed me to go to work, at the age of thirteen years, driving a team delivering coal. It was soon after obtaining this job of work that my employer sent me to a saloon with a load of coal with instruction to bring back a bottle of whiskey for him. After receiving the whiskey, the temptation to see what it tasted like was so great that I drank a part of it and found a taste for the same. This desire for whiskey was lying dormant in me and I did not know it. Had it not been for the providence of God and praying parents, I would have long ago filled a drunkard's grave, for I liked the taste of whiskey as a cat likes milk.

As you will see by the above, my education was very limited. This has been a handicap to me all my life. What I have learned has been by the hard-

est work of my life since I have been old enough to feel the need of education. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain."—1 Cor. 15:10. God has wonderfully preserved my life until this present moment, as you will see by the following incidents in my life.

At the age of eleven, while swinging in a rope swing, I was thrown over a paling fence, just missing the palings. At the age of twelve years, while playing in the freight yards of the Pennsylvania Railroad Company, in Altoona, with my younger brother, Ed, there was a train of thirty freight cars passed over me without any injury to my body. I had seen men stand on a car that was standing still and jump from that to a train that was moving and retain their balance and ride that train. Boylike, I thought I was as good as any man and told my brother I was going to jump on the flat car that was approaching. I did make the attempt, but when I jumped, the train had gained such momentum that I could not stop on reaching the end of the car; consequently I fell between the cars and fortunately between the rails. A brake rod caught my coat between the shoulders and dragged me for about forty feet before the goods tore loose. I then rolled nearer the rail, out of the way of the brake rods, until the entire train had passed over my body, my brother continuing to cry out, "John, are you killed?" and I was telling him to keep quiet or some one would hear him. About a week after this, one of the train men, who had seen me lying there after



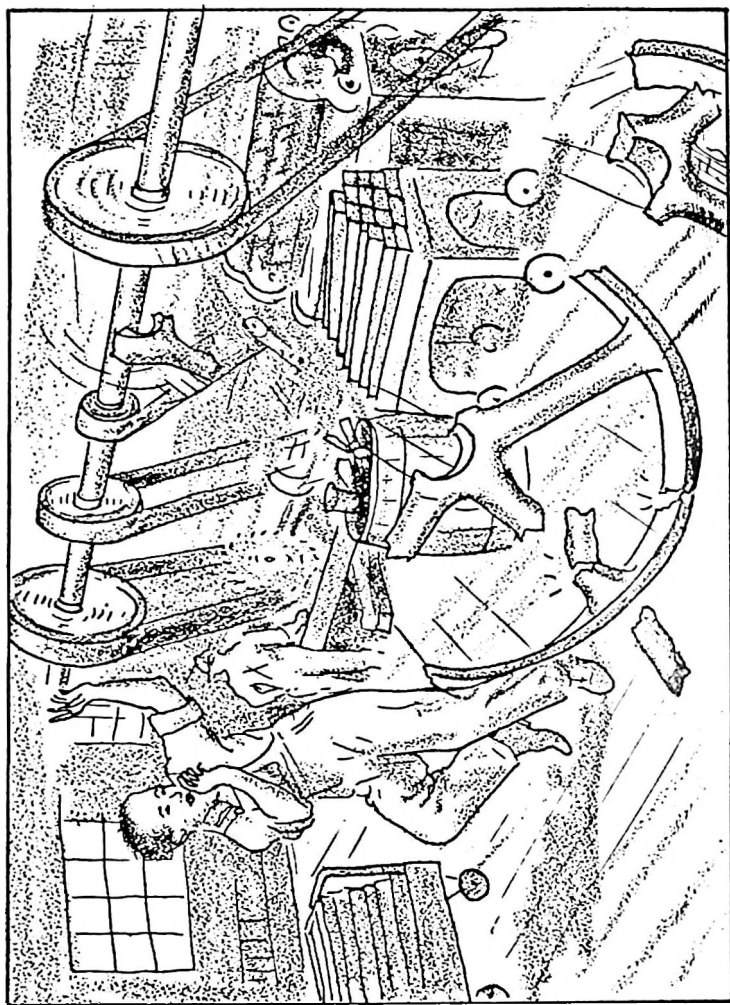
the last car had passed, told my father and he took me to task about it. I denied any knowledge of it. Truly, it was only the hand of God that saved my life.

One would think this would have been a lesson sufficient to keep me away from the railroad, but it was not; for in less than an hour after that I tried to jump on a train on the other side of the yard and fell, nearly losing a foot, as my foot just touched the edge of the car wheel as I fell. On a number of occasions I would jump a freight train and run away from home, giving my parents a great deal of worry and uneasiness to know where I was, but I was always glad to get back home. One time I went as far as Chambersburg and was there nearly a week before my father knew where I was, as the letter my uncle wrote had been delayed in reaching him. Father wired them to keep me there until he sent money for me to come home. All this happened before I was thirteen years of age and was largely due to the kind of company I was associating with. We, as boys, would get with a lot of railroad tramps who would drink and give us alcohol weakened with water to drink. On one occasion, one of my associates drank so much that he was found dead in a woods where we had been drinking, and the tramps had gone to some other town. The coroner pronounced death due to excessive use of alcohol. Fortunately, I was not called as a witness and my father never found out I was mixed up in that drunken crowd, for I slipped home and was in bed when he came from lodge. At another time

several of us boys took the shoes off a strange boy and then ran him away from us. But in some way he found out who I was and went to my home and told my father, and the first thing I knew, my father was booting me home. This had the effect of quieting me down for a while. Soon after this I went to work.

In the fall of the year 1881, we moved to Huntington, West Virginia. My father had been called there to superintend the building of the Ensign Manufacturing Shops, and then superintended the shops after they were built. We arrived in Huntington October 26. Just before I was sixteen years of age, I obtained employment firing a stationary boiler at the soft foundry of the Ensign Manufacturing Company. During this time, a boiler maker was putting a new jacket in front of the boilers. He had a helper who took a delight in doing things to torment me, as he saw I had an ungovernable temper and was easy to make angry. One day, while I was taking out the ashes from under the boiler, he continually pushed my wheelbarrow away. I put up with it for a while, but at last told him if he did it again I would knock him down. He laughed at me, as he was a man and I was only sixteen, so he pushed the barrow away again. I picked up a club an inch and a half square and hit him behind the ear and he fell like a beef that had been shot. I was so scared that I ran. He soon came to, but was so sick he had to go home. I nearly lost my job and would have lost it, had the boiler maker not taken my part.





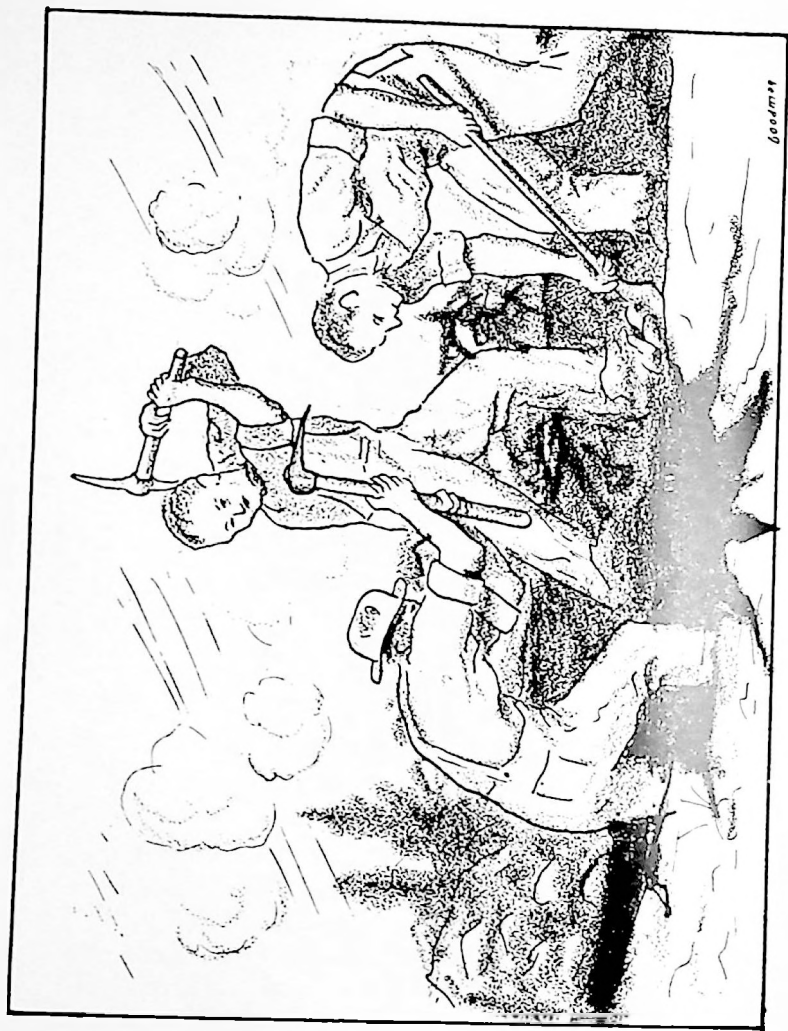
Soon after this, when the car shops were in operation, I was transferred to the planing mill where I learned to operate wood working machinery. In the year 1883, while operating a large gainer, a large, nine-foot belt pulley used in driving the shaving fan burst a few feet from where I was working, and a piece two feet long, one inch thick and ten inches wide flew by me, tearing a hole in the leg of my trousers, but did not even break the skin on my leg. This was another close call to death, for had that piece struck me, I would never have known what hit me. Nothing but the Providence of God saved me.

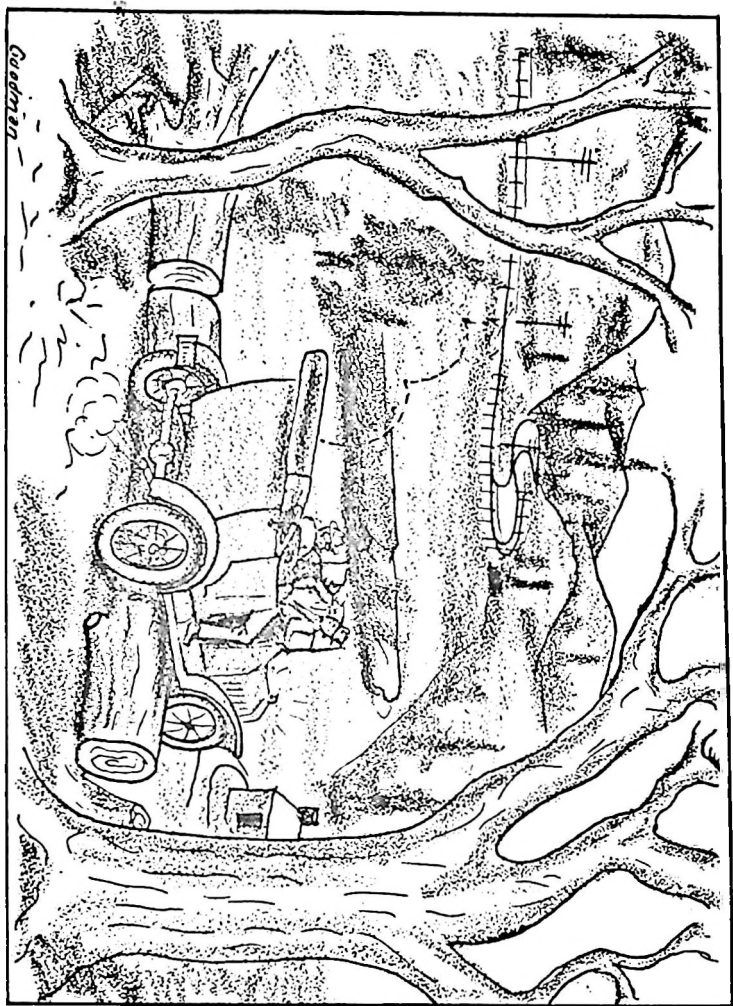
In the year 1885 my father was called to take charge of Blain Brothers' car shops at Ellaville, Florida. I went with him to work in the shops. We left Altoona March 4, the day that Grover Cleveland was inaugurated as President of the United States. We spent the day of March 5 in Washington, D. C., and attended a public reception given by the President at the White House. I had the privilege of shaking hands with the President of the United States of America, which I felt, at that time, was a great honor, as I was only nineteen. My father was only about three months in Florida when he was called to Cambridge, Ohio, to take charge of the car department of the Cleveland and Marietta railroad shops. I remained in Florida until the summer of 1886. While there, I almost died of malaria fever. From there I went to Roanoke, Virginia, then to Cambridge, Ohio, where I lost three of my fingers by having them cut off with a circular saw.

About ten years after this, while working in the C. & O. R. R. shops at Huntington, W. Va., I lost the first joint of my index finger of my left hand, the same hand with the three fingers off. In the year 1899, I had dug a ditch about fifteen feet deep to unstop a sewer pipe. While bailing the water out, the dirt caved in and I was covered with more than five feet of earth. It took men about twenty minutes to dig me out.

In the fall of 1903, I was in the C. & O. Hospital at Huntington, W. Va., for five weeks with typhoid pneumonia. My fever for several days was 104 1-2. No one was allowed to visit me but my immediate relatives. During this illness my right lung became solidified and since that time I have been able to breathe only through the left lung. I am now past seventy years of age and have been preaching for more than thirty years with only one lung. In November, 1925, I started to Florida with a friend of mine in a Ford touring car. We left Huntington about two o'clock in the afternoon, crossed the Kanawha River at the foot of Cotton Mountain above Charleston. About 4:30, our car skidded on the ice, the driver got excited and turned the car down the mountain. It turned over once endwise and five times sideways and stopped astride a log with the motor still running and no one seriously hurt. I did not get a scratch—another providence of God.

In the year 1888, on May 31, I was married to Miss Daisy K. Bossinger, after having kept company with her since 1881. God has given us thirteen children, nine boys and four girls. Among these





children were three sets of twins. Our first children were twin boys, each weighing eight pounds, and looked so much alike that my wife could only distinguish them by dressing them a little differently. These were followed by six single births, four boys and two girls. Then God gave us another pair of twins, a boy and a girl. These children were ten days old before I had the privilege of seeing them, as I was in the hospital with typhoid pneumonia. When these children were thirty-one months old, we were again the happy parents of another pair of twin boys, one weighing ten and the other twelve pounds at birth. Three years after this, our last baby was born, a little girl. Our children have not been so fortunate as we, for we have only seven grandchildren.

God has wonderfully blessed our children with health, which we attribute to the fact that while they were small we could not afford to give them many of the knickknacks that many children have; and consequently they escaped many diseases. We have had three deaths among our children. One of the first twins died very suddenly at six months of age. Then, some years later, we lost one of our little girls from a complication of diseases following whooping cough. She died in convulsions. Our last child that died was a little boy, whose clothes caught fire while playing in the yard where some trash was being burned. He lived just seventy-one hours after he was burned. The last words I heard him say were, "Papa, I loves you," when he put his

arms around my neck and kissed me good-bye that morning as I went to work.

Two of our children were graduated from God's Bible School at Cincinnati, Ohio, and a third one attended there. Four other children attended the Pilgrim Holiness school at Kingswood, Ky., and one was graduated from high school there. Another graduated from the Pilgrim Holiness School at Frankfort, Indiana. We have one boy, Rev. Harry F. Woods, a missionary in China, who was one of the ten boys who went to Japan, putting the Gospel in every home in Japan. He is, at this writing, the second vice president of the Oriental Missionary Society. He has been on the mission field for twenty years, and has a family of three girls and one boy. Three of these children were born in the Orient and one in America.

CHAPTER II.

HINDRANCES TO PRAYER: TEACH US TO PRAY

Isa. 58:13, 14, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Desecration of the Sabbath! Visiting, joy riding, reading Sunday newspapers, buying ice cream and gasoline on Sunday are obstructing many prayers.

James 4:2, 3: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Lack of sincerity and selfish prayers do not receive an answer. Wives pray that their husbands might be saved that the home might be more pleasant, or for children that they will not bring disgrace to them. The glory of God is not thought of; consequently there is no answer to their prayer. James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed." It is easy to confess the other fellow's faults but not many are willing to confess their own faults. They try to make themselves and

others believe that because they profess to be sanctified, they do not have any faults, will always contend the other fellow is the one that is in fault, and are not only hindered in their prayers, but have lost the confidence of others.

When my son David was about thirteen years of age, I was compelled to chastise him, and did so severely. I had hardly finished whipping him when the Holy Ghost spoke to me, asking me if that correcting of the boy was in the right spirit. I was compelled to say it was not. I then put my arms around David's neck and asked him to forgive me for correcting him out of the Spirit. He broke down and cried, saying I had not whipped him half hard enough, that he deserved more than I had given him. By confessing my fault, I kept the love and respect of my son, and could still get my prayers through. Matt. 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If we are trying to take the world in one hand and God in the other, we cannot expect to get our prayers through. We cannot love God and the world both at the same time.

Psa. 66:18, "If I regard iniquity in my heart, the Lord will not hear me." Webster says iniquity is the least deviation from rectitude; a sin or crime; wickedness; any act of injustice. Rectitude of mind is the disposition to act in conformity to any *known* standard of right, truth, or justice; rectitude of conduct is the actual conformity to such standard. Or,

in other words, if we are not walking in ALL the known light we have, the Lord will not hear us, and our prayers go no higher than the ceiling in the room in which we are praying. While giving this Bible reading in western Kansas, a large man rose to his feet and asked me, if that was so, how could a sinner get to God? For a moment, I could not answer him; but in the twinkling of an eye the Holy Ghost spoke to me and said he could not get to God if he regarded iniquity in his heart, and that before he could get to God he would have to promise God from his *heart* that he was through with sin, by confessing and forsaking every known sin. Prov. 28:13, "HE that covereth his sins shall not prosper; but whoso confesseth and FORSAKETH them shall have mercy."

"For if I build again the things which I destroyed, I make myself a transgressor."—Gal. 2:18. How many lean, lank, juiceless, prayerless professors of holiness there are today, who have backed up on light, are again building the things they once destroyed, still shouting, still demonstrating, Baal worshippers, praying loud prayers; but the Lord does not hear them. There is a shelf behind the door filled with INIQUITY. 1 John 3:20-22, "For if our heart condemn us, God is greater than our heart, and knoweth all things." And we cannot get our prayers through.

"That little shelf behind the door will cause you much distress; Especially about the time you think of being blest. While pleading for the victory before the Lord in prayer, How many times you think about the idols hidden there.

"Your soul is dark, you surely know you have no peace with
God;
You daily tremble lest you feel the chastening of His rod.
The blessed Holy Spirit puts the question o'er and o'er:
What are you going to do about this shelf behind the door?

"Some hypocrites may look like saints—from men their idols
hide;
But what about the judgment day beyond death's fearful tide?
That hidden spot behind the door will be a public place
Where God and men and angels, too, shall every idol trace."
Bible Songs

"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." This is the only condition by which we can get our prayers through, for if we are not keeping His commandments our prayers are hindered. But in 1 John 5:14, 15 we read, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him." Our prayers are often hindered because we want to dictate to God, asking for things that are not according to His will, want to have our own way; and if God were to give us the things we ask for, they would be a curse instead of a blessing, for in our ignorance we do not know that which is best for us. Rom. 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which

cannot be uttered." "NOT MY WILL, BUT THINE, O LORD," should be our prayer.

Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our prayers are hindered by lack of faith. When we pray we do not expect to get that for which we ask. Like people praying for rain and leaving their rain coats at home. They do not expect an answer to their prayers. But the Master says, in Matt. 17:20: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing is impossible unto you." Some one has said that mustard will not mix with any other herb. So our prayers must not have any alloy—FAITH as mustard. We cannot believe and doubt at the same time. If we doubt, we are defeated. God appreciates quality rather than quantity.

Psa. 37:4, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Our prayers are often hindered because we have a greater delight in the evangelist, the pastor, or the church than we have in God. Psa. 119:16, "I will delight myself in thy statutes: I will not forget thy word." Psa. 119:47, "I will delight myself in thy commandments, which I have loved." Psa. 40:8, "I delight to do thy will, O my God: thy law is within my heart." Rom. 7:22, "For I delight in the law of God after the inward man." If this is our experience we get our prayers through and receive the

desires of our heart, for we only desire that which is pleasing to God.

"LORD, TEACH US TO PRAY"

Luke 11:1, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, LORD, TEACH US TO PRAY, as John also taught his disciples." Not, as this Scripture is so often misquoted, "Teach us *how* to pray," but "Teach us to pray." Prayer is not our rhetoric, or our grammatical sentences, for this kind of prayer is usually for the ears of the hearers, and not for God. Most of the people are more interested, when they pray, in how it is sounding to the congregation than in getting an audience with God. Consequently, they do not pray, but simply entertain. WHAT IS PRAYER? I quote from the Methodist Hymnal:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters Heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us to pray!

DESIGN OF PRAYER

Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians pray;
They learn to pray when first they live.

If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject, if sin distress;
In every case, still watch and pray.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail:
Ask but in faith, it shall be done.

FOR WHOM TO PRAY

1 Sam. 12:23: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." Israel had asked for a king against the will of God, and God had given them a king. Now they see their sin and ask Samuel to pray for them that they die not; and he tells them he should consider himself a sinner, should he cease to be

their intercessor. But how about us? Requests have been made time and again, by those who are dead in sin, that we pray for them and we have failed. "Lord, teach us to pray." 1 Tim. 2:1: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men"—for heathen as well as Christians, for enemies as well as friends, for those that hate you as well as those that love you. "LORD, TEACH US TO PRAY!" Job 16:21, "O that one might plead for a man with God, as a man pleadeth for his neighbor!" If our good neighbor were in trouble, and we had any influence at all we would go to the judge and plead for him, try to get him out of trouble. But do we plead with God for man that is lost?

HOW TO PRAY

1 Tim. 2:8, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Everywhere, in every condition, pray without ceasing, lifting holy hands. We cannot have holy hands without a holy heart. Have no vindictive feeling against any one, harboring any unforgiving spirit. If ye forgive not men their trespasses, neither will your heavenly Father forgive you. Forgive us our sins, as we forgive. Unless our hearts are right with God, surely doubts will arise. If we are to come without doubting, we must forgive others. Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." With all prayer in public, in the family, in the

closet, in business, on the way, in the heart without voice, and with the voice from the heart.

One may not always have the spirit of prayer when he goes to prayer, but it is a good habit to stay in prayer until the spirit of prayer comes upon you, or you will be defeated by the enemy. The command is to pray for all saints, of all denominations, even though they do not belong to your little crowd. "LORD, TEACH US TO PRAY!"

IMPORTUNITY: Luke 11:5-8, "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Luke 8:1-8: "And he spake a parable unto them to this end, that men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not, for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not

God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." Isa. 62:6, 7, "I have set watchmen upon thy hills, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest, till he establish."

In these Scriptures God is teaching us the need of importunity, holding on until we receive that for which we have been praying. Getting blessed is not an answer to prayer, but when you see things come to pass you have the answer. I have heard folks say boastingly, "I have prayed thus and so to pass and I do not intend to pray again for that." Because they got blessed, they thought they had prayed through. I knew of a woman whose son was drafted for the World War. He was then in the training camp ready to go across the waters to the front of the battle. She shouted all over the meeting house, saying that she had prayed through that day, and she knew that her son would never go across the waters. But while she was shouting and having such a good time, her son was embarking along with his regiment to cross the waters. A blessing is not sufficient. Let us keep holding onto God until we see our friends, neighbors, and relatives saved. If the man that wanted bread had quit knocking after the first refusal, he never would have received the bread. If the widow had ceased asking the judge, upon his refusal to avenge her of her adversary, she would not have had her request granted; but I can see her approaching him

everywhere she met him—in his office, on the street, at the post office. She had an object in view and was not going to be put off until her request was granted.

How often we weary and quit praying for those who are unsaved, when, if we had importuned a while longer, they might have been saved. It is said of George Muller that he prayed for another man every day for forty years, and for another every day for twenty-five years and died without seeing either of them saved; but in a short while after his death, they were both saved. "LORD, TEACH US TO PRAY!" Paul, in 2 Tim. 1:3, says, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." Isa. 43:26, "Put me in remembrance: let us plead together." God likes for us to put Him in remembrance of His promises; not that He forgets, but He likes for us to have enough confidence in Him that we will remind Him of them and expect Him to fulfill them. We can put our finger on His Word, and if we have met the conditions attached to that promise, we can claim the promise. "LORD, TEACH US TO PRAY!"

CHAPTER III.

MY CONVERSION AND SANCTIFICATION

Gen. 18:19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Prov. 13:22, 24, "A good man leaveth an inheritance to his children's children: he that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 22:6, 15, "Train up a child in the way he should go: and when he is old, he will not depart from it. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 23:13, 14: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

I shall praise the Lord through all eternity for giving me a father who believed in correcting his children and did not spare the rod. While it was not pleasant at the time, but grievous, yet it had the effect of restraining me while young and holding me steady as I grew older. We, as children, were never allowed to play over the floor while father was having family worship. As soon as we were able to crawl, he would get us between his knees and

hold us there until after prayer. When we got older we knew better than to laugh or play during family worship; and when we went to church, the whole family would sit in the same pew. When about fourteen years of age, I went with my father to church one Sunday night and made up my mind I was getting too large to have to sit with the family, so I allowed the others to go ahead of me. I dropped in a seat in the back of the church. It was father's custom to sit in the Amen corner and he would always kneel and pray before he entered the pew. He did so this time and when he entered the pew, he missed his son John. He stood and looked back in the church until his eyes rested on me, then walked back and took me by the ear and led me down the aisle to the Amen corner. I never tried again to drop behind until after we had moved to Huntington, W. Va.

The teaching I received at home and in Sunday School had the effect of awakening me to my sense of sin in my early years. While visiting my grandparents at Chambersburg, Pa., in the year 1874, I went with my grandmother to a revival being held in the Methodist Church. In the afternoon, they were having meetings especially for the young people. One afternoon after the services were over two sisters went to the organ; one of them played while the other one sang the song, "For You I Am Praying." While she was singing, I thought she was looking at me and singing to me. At any rate, God got hold of my heart through that song and deep conviction settled down on me so that when

I went back to my grandparents' home, with two other boys I went upstairs to my grandmother's bedroom and knelt at an old leather trunk. What the other boys got, I do not know, but I did know definitely, and have known at all times since then, that God wonderfully saved me, and I can say with the poet:

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not where kindred souls abound,
Tho' that is almost Heaven,
But where I first my Savior found,
And felt my sins forgiven.

"Hard was my toil to reach that shore,
Long tossed upon the ocean:
Above me was the thunder's roar,
Beneath the waves' commotion.
Darkly the pall of night was thrown
Around me, faint with terror;
In that dark hour how did my groan
Ascend for years of error.

"Sinking and panting as for breath
I knew not help was near me;
I cried, 'Oh, save me, Lord, from death,
Immortal Jesus, hear me;'
Then quick as tho't I felt Him mine,
My Savior stood before me;
I saw His brightness round me shine,
And shouted, 'Glory, Glory.'

"O sacred hour! O hallowed spot!
Where love divine first found me;
Wherever falls my distant lot
My heart shall linger round thee.
And when from earth I rise to soar
Up to my home in Heaven,
Down will I cast my eyes once more,
Where I was first forgiven."

This experience came to me at the age of eight, and on my return to my home in Altoona, Pa., I united with the Methodist Church. At this time the entire membership was divided up into classes of twelve to twenty members and Spirit-filled class leaders were placed over them. I was assigned to the young people's class with a very godly man for my class leader. He looked to me like one of the old patriarchs, with his long beard and white hair. I shall never forget his laying his hand on my head at different times after I had testified, as he would admonish, advise, and encourage, as he thought I needed it. His words of comfort have been a stay to me during all my life in many a hard-fought battle. How I have wished hundreds of times that I had obeyed his instructions, as it would have saved me many a heartache. But, as stated in the first chapter of this book, the influence of my ungodly associates was so great that it led me into all kinds of sin; but even then I could not get away from this first experience. After we moved to Huntington, W. Va., I drifted farther and farther away from God and eventually went to drinking and gambling until cards got such a hold on me that I would rather gamble than eat when I was hungry, even though I knew I was going to lose money. This continued until Rev. Samuel Steel came to Huntington as the new pastor of the M. E. Church and started a revival. Both my parents and my girl friend's parents were Christians and attended the meeting and insisted on our attending. So, while attending this revival, God once more

got hold of my heart and put me under such conviction that I was compelled to quit my work and go home and go to bed, thinking I was sick. But I did not get any better until I fell at the mourners' bench; and how I did mourn because of my sins. About the time I thought there was no help for me, God stepped in and lifted the burden. When I arose from the altar, the first person I looked for was a young man to whom I had not spoken for six months. I went to him and took all the blame for our trouble, with the result that it broke his heart and I was enabled to lead him to the altar and he was gloriously saved.

But with all of God's goodness to me I again backslid and my condition was worse than ever. I learned to dance, and never lost an opportunity to attend a dance. I would try to take my sweetheart with me, but her parents put a veto to her going. I would then get another girl and take her. This almost caused us to quit going with each other, as she did not like my taking other girls to dances.

While in Florida with my father, the place where we were staying was the scene of an old-time square dance. My father was called on to give a talk before the party began. He called the whole crowd to prayer, saying he did not do anything before talking to God about it. After he had prayed and given a talk, there seemingly was indecision for a short while whether to go on with the dance or not. But the devil won out, and they danced long after midnight, I with the rest. It was while in Florida that I did most of my gambling. On Sat-

urday night, after receiving my pay, I would cross over the Swanee River to a saloon. There we would go into a back room and drink whiskey and play poker all night. I was allowed to win a few times but in the end lost all the money I had. The infatuation was so great that I would go back the next week to get fleeced again. I went from there to Roanoke, Va., where I worked in the N. & W. R. R. shops. As I was working piece work, I would draw as much as \$150 some months and would spend it, like the prodigal son, in riotous living.

All the time God was talking to my heart, pleading with me to come back home. No matter how far I went away from God, His everlasting love followed me and at last brought me back because of my father's and mother's prayers and the early training they had given me. I was married May 31, 1888; and in the year 1891, wife and I attended a meeting held by Miss Jennie Smith, a railroad evangelist. The meeting was held in the Seventh Avenue Methodist Church in Huntington, W. Va. Wife and I were both gloriously reclaimed, and became members of that church. It was not long until God laid His hand on me. The Church recognized this fact and elected me as Sunday School Superintendent. Soon after this I was appointed class leader by the Quarterly Conference. These positions I continued to hold as long as I remained a member of that church.

In the year 1896, we moved to the country and transferred our membership to the Crossroads M. E. Church, where I was again elected Sunday School

Superintendent. God's blessing was on us continually. After two years we again moved back to Huntington and again transferred our membership to the Seventh Avenue M. E. Church. That fall at the West Virginia Conference, Rev. A. M. Grimes was appointed pastor of the Crossroads Circuit. In the month of February a shop mate of mine, Henry Turner, told me of the revival Brother Grimes was holding at the Crossroads Church and invited me to come out and spend the Sabbath with him, saying that Brother Grimes was preaching Holiness and that most of the leading members had received the experience. This was a new doctrine to me, although I had been rocked in a Methodist cradle and was brought up in the Methodist Church. Yet, I had never heard a sermon preached on Holiness. So, when I had received this invitation, I was like the EPICUREANS. I wanted to know what this babbler had to say and what this new doctrine was, and accepted the invitation readily.

That Sunday morning, Brother Grimes had for his subject, "Sanctification as a Second Definite Work of Grace." After he had preached under the anointing of the Holy Ghost, he gave the opportunity for any who desired to ask questions to do so. I immediately stood up and said, "Brother Grimes, does God do a halfway work?" He answered, "No." I then said, "What are you preaching two works of grace for then? If God saves a man, he is saved, yet you are trying to make us believe we have to be sanctified after we are saved." All this

time Brother Grimes was smiling, while I was getting more and more excited, and that smile only stirred the Old Man in me more and more. Brother Grimes answered me by saying, "Brother Woods, when God saved you, He forgave every sin you ever committed; but there is a sin principle, a carnal nature that is born in you, that He cannot forgive, but He will cleanse you if you will allow Him to do so." I was nonplussed, and had nothing more to say.

That afternoon I stayed in my friend's home, criticizing the sermon and those who had been seeking the experience. But that night, the Lord put a hook in my jaw, and when the altar call was given I was first at the altar. I prayed earnestly but got nowhere, and went home that night hungry. On Monday night I went to my own church, as we had a revival in progress. After my pastor, Rev. Hezekiah Scott, preached a good sermon and gave the altar call, I fell at the altar, to the amazement of my pastor, and he said to the congregation, "I wish all my members were here seeking for more religion." I was his class leader, district steward, and he was apologizing for my being at the altar; but God would not let me off with that, so when Brother Scott went to dismiss the congregation, I asked permission to speak. I told that crowded house I was not seeking more religion, neither was I backslidden, but that I was there seeking entire sanctification. He dismissed at once. On Tuesday night a Baptist minister was preaching. When I entered the vestibule, the devil told me at once

I could not go to the altar that night as the Baptists did not believe in Holiness as a second work of grace. I told him I would show him, and was the first at the altar. That night I was so completely surrendered to God, and had given everybody and everything up so completely that I saw my wife and family lowered in their graves. I could get no help, as no one in the church had the experience, or could in any way help me to get it. I was very much discouraged that night, but was determined to get the experience if it was for me. I did not sleep much that night.

The next day it was very cold when I went to work at the C. & O. R. R. shops. We had a dining car in for repairs, and I was at the vise shaping a moulding bit to make moulding to member with that that had been destroyed, when a voice spoke asking me if I would vote the prohibition ticket. I answered no. I had always voted the Democratic ticket straight. I soon recognized the fact that it was the voice of God speaking, and I told Him I would not only vote the prohibition ticket but would do anything else He wanted me to do if He would only give me the precious Holy Ghost. I was hungry, and from that day to this I have never lost an opportunity to vote against whiskey.

This was February 15, 1899. The thermometer was twenty-six degrees below zero, the coldest day I have ever seen in West Virginia. When I came from work, I asked my wife what she would think if I told her I was going to the Crossroads Church that night (a distance of three miles). She told me

she would think I was crazy to think of walking that far in the cold. I told her I was going. When she threw her arms around my neck and began to cry and plead with me not to go, saying I would freeze to death, I told her I had just as well be dead as to be in the condition I was, for I must have help.

When I arrived at the church I was the first one there, but soon Brother Grimes came in with his head covered with a breakfast shawl. He shook hands with me, asking me how I was, and I replied that it was awfully dark. He smiled and told me I could have the light. As he preached, it seemed every word he uttered was for me; and when the altar call was given, the altar was crowded. He then said, "The one that needs God most lead in prayer." I immediately began to pray, and when I could pray no longer, having prayed with all the power I had, Brother Grimes asked me if my consecration was complete. I told him as far as I knew. He then said, "What about what you do not know? Are you willing to take this blank card (holding a card in his hand) and sign it, hand it back to God, let Him fill it out, and then do whatever He puts on the card?" I could have answered, as thousands have, by saying yes from my lips, and got nothing; but I did not do so, beginning to think. If I should sign a check and give it to some one to fill out and cash, and if I had \$100 in the bank, that person could draw every cent of it out and leave me penniless. I soon realized that was just what it meant to sign that

card and hand it back to God, but I got the consent of my heart and told Him I would. It was as real to me as though I had dipped my pen in my own blood and written "J. F. Woods" at the bottom of the card. God is still filling out that card as new light and new duties come. I am not, as some say, "Dying daily," but died once for all when I signed that card. Brother Grimes then quoted God's Word, saying, "Whatsoever toucheth the altar is holy," and asked me what was my condition. Had I made the consecration that I said I had made according to God's Word? Again I did not do as many have taught: just take the Holy Ghost by faith by saying I believed I was sanctified. I waited until my heart believed I was holy on the authority of God's Word. I will never be able to tell of the peace of God that came into my heart in the twinkling of an eye. I did not shout nor demonstrate outwardly, but my heart was filled with joy; and when I was about halfway home, it seemed all Heaven opened and I did not seem to know that it was cold. I was only touching the high places between there and home. As soon as my foot struck the porch, my wife opened the door and said, "John, you have the blessing." I thanked her for the information but told her I knew it better than I knew my own name.

As a member of the official board of my church, after getting the experience of entire sanctification, I kept suppers, festivals, cake walks, and box suppers out of the church and we raised more money than we had ever raised before. It was a battle,

especially as I would keep testifying to what God had done for me. My best friends, and the most influential members of the church, would come to me and say, "Brother Woods, we know you have the Holy Ghost. Your life proves it. But you are keeping a turmoil in the church by testifying to it continually. Why don't you just live it and keep quiet about it?" For a long while I would not pay any heed to what they said, but their continual nagging had its influence and I found myself testifying to full salvation, or perfect love, anything to take the bite out of my testimony. It was not long until I found they had throttled me and I had nothing to testify to. I had lost out in my soul, had not gone, nor did I go, out into open sin, but I had failed God and lost out. Some say to just live your experience, do not keep telling it to annoy others, etc. But I wish to warn my readers that if you do not testify to what God has done for you, giving Him all the glory, you will soon awaken to the fact that you do not have anything to which to testify.

There was nearly a year that I was without God, and the most miserable man that ever lived, always hungry to get back to God but without will power enough to come back to Him. I thank God He did not leave me, but kept that hunger there for Him until at last I prayed through and was reclaimed, but did not have the precious Holy Ghost as I had had Him. In December, 1904, I went to God's Bible School Christmas Convention, and was at the altar every service until I finally prayed

through, after telling God if He would again give me the precious Holy Ghost, I would never let my church nor the devil hear the last of it. How graciously did God come to my rescue!

When I returned home, I began telling what God had done for me every time I had a chance to do so; and it was then that the fight really began, for God was putting me to the test to see if I would be true to my promise. About this time, I made the acquaintance of James M. Hutcheson, a former student of God's Bible School. We started cottage prayer meetings, preaching Holiness to those who would come. We then rented a hall and secured the services of Rev. J. C. Patty to hold a meeting for us. In this meeting, a few souls were sanctified. Wife and I had a large family. I was working at the C. & O. R. R. shops, and while I received good wages, I could not meet my obligations and was in debt for about \$565. I was honest and paid on my debts all the money I received, but kept getting deeper and deeper in debt, when God showed me in His Word, Rom. 13:8, "Owe no man any thing, but to love one another." At the same time He showed me Mal. 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts." I began to question God as to why He should want me to tithe, with my large family, and only want J. M. Hutcheson to tithe when he had just a wife to support. God's answer to this was, "What is that to thee? follow thou me;" or, in other words, "What is that your

business what I want J. M. Hutcheson to do? You do what I tell you."

I was greatly perplexed and hardly knew what to do. It was seemingly impossible for me to tithe and pay my debts. But God had said, "PROVE ME," and I had promised Him I would do anything He told me to do if He would again restore to me the precious Holy Ghost. As I did not want to lose Him again, wife and I talked to each other about the matter. Having put the children to bed one night, we knelt with one arm about each other and the other hand lifted toward heaven, and promised God then and there that we would never buy another thing on credit; that, if we did not have the cash, we would do without it until we did have the money with which to buy it. We also promised God that the tithe of every penny that came into our hands should be paid to His cause. That was over thirty years ago, and we have kept that promise from that day to this. We have proved God and found that He is faithful to His promises, as He took the nine-tenths and paid us out of debt where we could not do so with the ten-tenths. We have not felt it a hardship to pay the tithe, but for the last twenty years we have paid twenty cents out of every dollar that came into our hands. It was not always easy to do without things that we needed, just because we did not have the money, when our credit was good, and we could have gotten any thing we wanted. In fact, we were urged by the merchants to come and get what we wanted, but God showed us that to do so was not trusting God

for our needs. We would hear preachers tell how they had bought things on the installment plan (one of the greatest curses that ever came to honest men, because of buying things that could be done without), and then trusted God to give them the money to pay for them. But God showed us that they were not trusting God, and that they did not have any faith, but the merchant that sold them the goods was the one that had the faith. We, with our entire family, have had to wear underwear until it looked like a crazy quilt with the patches patched. We have had to sit down to the table with nothing but oat meal to eat, with no sugar or milk to put on it; have had to wear shoes with holes in them, and often the children have had to go to school and Sunday School barefooted; I have had to stand in the pulpit with the knees of my trousers patched, and the sleeves of my coat frayed out, when I could have had a new suit on credit just for the asking. But with the Scripture continually ringing in our ears, "OWE NO MAN ANY THING, BUT TO LOVE ONE ANOTHER," and our vow to God, we did not dare to buy a thing on credit, not even a pair of stockings, and God honored us for so doing. For a number of years, we have been able to look every man in the face and say we owe no man, PRAISE THE LORD!

I wish I could instil this truth in the heart of every reader of this book, especially every Holiness preacher, for there has been more reproach brought on the name of Christ by preachers' running in debt, and then moving away without paying their

debts, than any thing else that I know of. The next preacher that comes on the work, no matter how honest he may be, has to suffer the reproach and is hindered in his work because of the dishonesty of his predecessor. I know the excuse is that if the people had paid him, he could have paid his debts. I could never see what right I had to be dishonest because some people were. I have known of preachers buying living room suites, radios, and automobiles on time when they knew their support was not sufficient to pay for them; and some have even used their office as pastor and their influence to borrow money by getting a member of their congregation to endorse a note for them and then let the endorser pay the note, or borrow money from some member of his congregation and never pay it back. An honest man will pay his debts without salvation, and a person claiming salvation will have to or else backslide.

After God restored to me the joy of salvation and gave me the Holy Ghost, I kept my promise to Him and never allowed an opportunity to go by without telling what He had done for me. We had had a change of pastors, and the new pastor did not like to hear some one testify to entire sanctification. Nor did he like to hear one speak about the church engaging in box suppers and festivals and worldliness. But the more he would sit down on us, the more we would testify to what God had done for us and how He had delivered us from these things. We kept telling the church that if they would bring in their tithes there would be no need of

these things. One Sunday morning in the class meeting, (for we still had class meeting), after testifying, I read the third chapter of 1 John. At the close of the chapter, my pastor told me that he was sent there as pastor, and if I wanted to tell his people they had to live above sin I would have to get out of there, that he would not tolerate it. I told him I had to be true to God even though he did put me out. He would not back down. Neither would I. So I am not a "come-outer," but a "put-outer."

CHAPTER IV.

OUR OBLIGATION AS STEWARDS

Texts: 1 Pet. 4:10; 1 Tim. 6:17; Psal. 116:12.

There are many who have impressions not in harmony with God's Word, and they will say that they have God-given convictions when in reality their impressions came from the devil; and they will not yield, no matter what the Word says. All Divine revelation is in harmony with the Scriptures. "Order my steps in thy word; and let not any iniquity have dominion over me."—Psal. 119:133.

We must look upon ourselves as stewards only and act as such if we would promote the glory of God. We must not misuse either the funds or the talents placed in our charge. A steward is not an absolute owner, but a responsible administrator. We are not the principals, proprietors, or masters, but we are trustees. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Pet. 4:10.

What folly it is for men to look for any direct revelation of God's will, who neglect obedience to that will as it is revealed in the Bible. We read that the children of Israel were blessed only as they obeyed. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments

which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."—Deut. 28:1, 2.

Some will say that was spoken to Israel and does not apply to us in this day and time; but let me call your attention to Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

If a servant disobeyed his master or misused his funds or property he would be discharged. If we disobey God or misuse His funds He will discharge us. When God placed Adam and Eve in the garden He reserved one tree for Himself. This was for their greatest good and happiness. He reserves ONE-TENTH of our income for our greatest good and happiness. Their sin was covetousness resulting from unbelief. So it is today, people withhold their property from God for the same reason they withhold their hearts—they do not believe God will do what He has promised. His grace is manifold but He is no maker of favorites nor respecter of persons. If He requires me to pay a tithe, He requires you to do the same. God gives liberally, but man divides badly, receiving and using the manifold gifts of God for himself.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—1 Tim. 6:17. And note this

context: "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The only thing we save is what we give to God's cause—a good foundation, a bank that never fails. To trust in riches is to trust in what we may never acquire, and if we did acquire we might be deprived of our wealth in a moment or by gradual loss. Should we acquire it we must part with it at last, for when we die we leave all, no matter how much we may have. Nothing is more uncertain than the wealth of the world. "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."—Prov. 23:5. Riches cannot reach the wants of the heart. Remember the rich fool—"This day thy soul shall be required of thee." God giveth richly all things to enjoy. Enjoyment consists in giving, not receiving. Acts 20:35, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Text: "What shall I render unto the Lord for all his benefits toward me?"—Psa. 116:12. What will please God? The answer is in one word "obedience." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (Read Mal. 3:8-11.) The Mosaic law of tithes was not an innovation but a confirmation of the patriarchal practice; and no Christian can rightfully claim, as an excuse for not paying tithe, that tithing was first required

under the ceremonial law and so it is not binding now. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."—Gen. 4:3, 4. What inspired these boys to make an offering unto God? Answer: God, before the law. Noah also made an offering of all clean beasts and fowls after the flood. Abraham (in Gen. 14:20) gave tithe of all to Melchisedec. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all."—Heb. 7:1, 2. This incident occurred four hundred years before God gave the law to Moses. Melchisedec was a type of Christ.

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec."—Heb. 7:9-17. We should therefore pay tithe to our priest, Jesus Christ. Jacob, in Gen. 28:22, "Of all that thou shalt give I will surely give the tenth unto thee." This was long before the ceremonial law that required not only one-tenth but three-tenths at least, and part of their time in going to feasts. "Three times in a year shall all thy males appear before the Lord

thy God in the place which he shall choose; in the feast of the unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

—Deut. 16:16, 17. Not only did God require that the first tithe be paid to Himself ("And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Lev. 27:30), but also that two other tithes be paid for the poor, the strangers, and the fatherless. For a Jew to appropriate this first tithe or any part of it for any other purpose was not only to rob the priests and Levites, but to rob God. And if they used it, and then redeemed it, they were to add twenty cents on the dollar. "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."—Lev. 27:31.

"And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house."—Neh. 10:38. How can preachers preach an experience they do not practice? No one can Scripturally use the first tithe for the poor, for tracts, Bibles, gas, tires, or anything else. It is the LORD'S. We do not read where Lot ever tithed, and he had no claim for protection. Abraham tithed and became rich, yet he possessed only enough land for a burial place. "For the land is mine; for ye are strangers and sojourners with me."—Lev. 25:23.

Our possessions are not our own; God is not a partner, but a proprietor. We are stewards. God will bless any one who honors Him with the tithe. William Colgate, it is said, began to tithe at the age of sixteen and kept increasing his offering until he gave God fifty cents on the dollar and became a multimillionaire.

Paul said to Timothy, "Stir up the gift," etc. There is no place for selfishness. The selfish soul shrivels up, but the liberal soul is made fat. If the Jew was bound by the law to pay tithe, the Christian is bound by love. God so loved that He gave. Our obligation is greater than was that of the Jews. Was the command to the Jews any greater than the command to Christians? Any greater than the command of Christ? The Jew was required to make provision for his own worship only, we for the entire world. "Go ye into all the world, and preach the gospel." One-tenth is the minimum; "As God hath prospered" is the maximum. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7. Unsaved persons usually spend more than one-third of their income for tobacco, jewelry, shows, dress, and other worldliness. But when saved, some of these same people think they cannot afford to tithe. There is not an instance in the Bible where the Jew was excused from tithing. Their first obligation was to God, who is the first creditor. Some say, "I have paid my share." Is this God's standard? Can you

justify yourself because others are not doing their part?

Some excuses offered: If tithing is binding in this dispensation, why is it not referred to more in the New Testament? Answer: People did not need more instruction. Not once did Christ accuse them of not paying their tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23. The excuse of the Pharisee: "I fast twice in the week, I give tithes of all that I possess."—Luke 18:12. Even the heathen were accustomed to paying tithe. Another excuse: I am too poor. Answer: How about the widow's meal and oil? "Make me thereof a little cake FIRST, and bring it unto me, . . . For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail."—1 Kings 17:12-14. Next excuse: I am in debt. Answer: You were first in debt to God, and if you honor Him, He will help you out of debt. Another excuse is: All that I have is His. Answer: That is true, but usually God has a hard time getting it from you. All your time is His, but He requires one day out of the week. So He requires one-tenth of our income, and if we fail to give it, we will suffer. Withholding robs God. Text: "WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?"

CHAPTER V.

MY CALL TO PREACH AND SOME EARLY EXPERIENCES

1 Cor. 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Rom. 10:15, "And how shall they preach, except they be sent?" Isa. 6:8, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Jer. 1:7, 8, "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Jer. 20:9, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Before I was thrust out of the Methodist Church I had a number of times felt the call of God on me to preach, but shrank from the responsibility except as I was forced into it as a class leader to exhort. After withdrawing from the Methodist Church, I organized a Sunday School in my home (I could always have a Sunday School even if no one came but my family for there were twelve of us), and the first Sunday we had about twenty-five. From then on, the school grew until we used nearly

every room we had to accommodate the classes. During the week we would have prayer and testimony meetings, and on Sunday, Brother J. M. Hutcheson and I would preach alternately, using any one that would drop in to help us. During this time, Rev. L. W. Standley, on his way to Pikeville, Ky., for a meeting, stopped with his two daughters and preached for us. We found there were a number of hungry people that made the crowd large, and we needed more room than there was in our house. In January, 1906, after much prayer, we organized an Apostolic Holiness Church, with seven members, there being only four families represented in the seven members. We at once bought a lot on which to build a church, had plans and specifications made for the building (which was to be a frame building, 32x55 feet) and began at once to build a meeting house. Everything went smoothly until we had part of the rafters up, then the lumber company refused to furnish any more lumber until we paid for what they had already furnished. We offered to give them a deed of trust on the building if they would furnish enough lumber so that we could worship in it; but they were adamant, refusing to furnish another foot of lumber. So the building stood there without the sound of a hammer for nearly three months.

During this time we were the laughingstock of the community, especially of those who were instrumental in getting us out of the Methodist Church, many saying, "That is as far as they will ever get with that building." We kept trusting

God and continued to make payments on the lumber that we had already used. Isa. 40:31, "They that wait upon the Lord shall renew their strength." This we believed and waited on Him night and day, continuing with the services in our home, until one day the Lord made it plain to us that this kind come out only by fasting and prayer. We called a fast one night. None who agreed to fast touched water or food for the space of twenty-four hours, but spent the time in prayer that they were not compelled to be at their work. At this time I was employed at the C. & O. R. R. shops. I went to work that morning without my dinner bucket and at noon went out to the lumber yard. There behind a stack of lumber, I prayed earnestly that God would touch the heart of the manager of the lumber company and make him to let us have the lumber we so much needed.

That night the manager came to my house and said, "If you will give us a note, and a deed of trust to secure the note, we will furnish enough lumber, including the windows and doors, to enclose your church building, also enough lumber to make seats to seat the building." This was not only the same proposition we had made to them, but more than we had asked for, as they proposed to let us have the lumber for the seats. We had a time of rejoicing that night, and the following day we began to get the building under roof and did not stop until windows and doors were in and the seats made, but we did not have the material to finish the inside.

About this time, the West Virginia M. E. Conference met in Huntington. I went to the pastor of the First M. E. Church and secured a preacher of the conference to preach for us that Sunday. I asked for a preacher whom I knew would preach Holiness, so the first sermon preached in the building after the seats were made was by a preacher of the same denomination from which I had been put out for preaching Holiness. Soon after this we secured Rev. L. W. Standley for a meeting, and after the meeting we retained him as our pastor. He stayed with us only six months, when he was called to superintend the George Street Mission under God's Bible School at Cincinnati, Ohio.

While Brother Standley was with us he had the walls of the building plastered, which was a help in heating the building. We were not able to ceil it or put on the inside finish at that time, for lack of funds. We would hold four-day Holiness conventions once a month, inviting people from West Virginia, Ohio, and Kentucky to attend these conventions, and would entertain them in our homes. Through the influence of these conventions we increased our membership and reduced our church debt. After Brother Standley moved away, we secured Rev. J. V. Coleman and his wife for our pastors. Sister Coleman, being a good musician, both instrumental and vocal, proved a great asset to the church, and under their ministry the church grew in numbers. With the church debt we had, we were unable to give them the support they should have had. They stayed with us only six months

when they went into the evangelistic work, and we were without a pastor.

The church then elected the writer as pastor. I was still working at the shops, had to do my visiting at night, and my studying early in the morning, getting up as early as four o'clock on Sunday morning to prepare a message for the services that day. In the year 1907, at a Christmas convention at God's Bible School, at Cincinnati, Ohio, I was examined by a council of ordained preachers; namely, Lucius B. Compton, J. V. Coleman, Wm. S. Dean, M. G. Standley, Geo. B. Kulp, and F. D. Govan, having been recommended by the church for ordination. I passed the examination and was ordained by Rev. Geo. B. Kulp, who was then General Superintendent of the Apostolic Holiness Union and Church.

In the year 1908, we bought the inside finish and the steel ceiling for the church and did the work ourselves. We would work in the shop ten hours, then work in the church until nearly midnight, until we had the church completed.

Soon after this the Independent Holiness people rented a hall about four blocks from our church and started a meeting, having secured for their evangelist a man who had been educated for a Catholic priest. The whole community was stirred at his exposure of the confessional box in the Catholic Church and many of our people were swept off their feet and united with the Independent movement. About this time another movement was started by a very talented preacher who was put out of the M. E. Church, South, for having

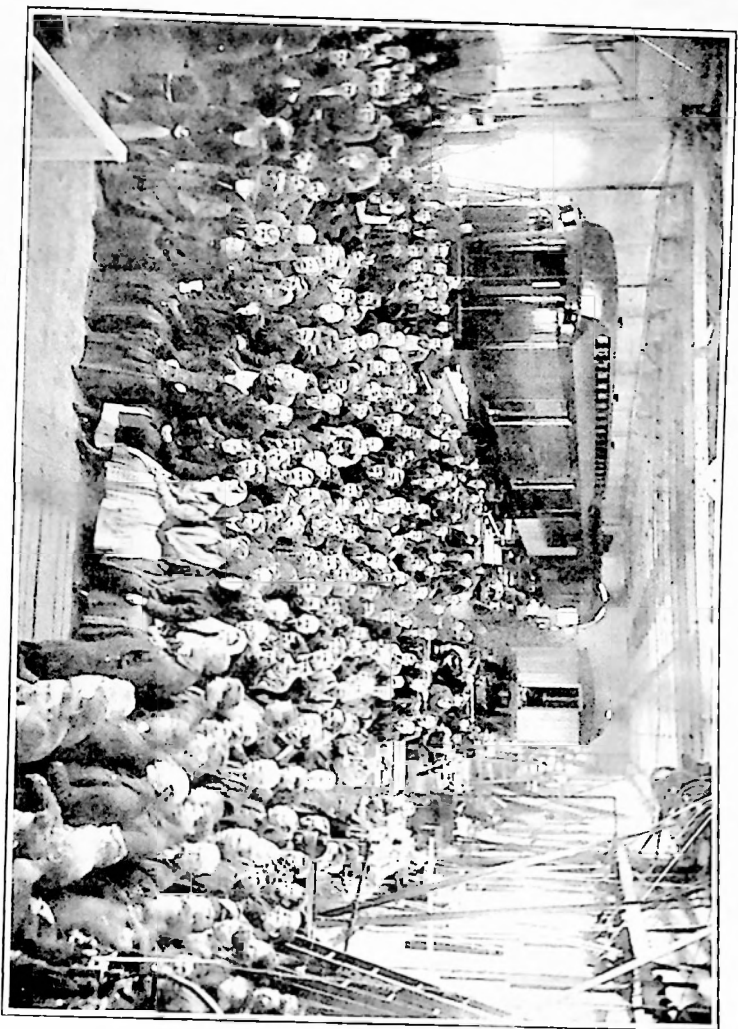
two sisters conduct a Holiness meeting in his church. He started a work of his own, erecting a church building within five blocks of our church. We had offered him the pastorate of our church, but God had other plans for us and he did not accept the call. Through his influence, some of our people went with him and for more than three months I was preaching to six or seven people, outside my own family.

About this time the Independent Holiness people wanted to rent our church building to worship in on Sunday afternoon. We refused, telling them that God had given us that building and we did not intend to give up the control of it for even one hour. They were welcome to come and worship with us if they wished, but we would have control of all services. They then bought a lot within a block of our church, but God would not allow them to build a church on it. They again secured the hall they had been worshipping in, and the same man for their evangelist; but while this meeting was in progress, they had a split and all they had gained in the former meeting they had now lost. About six months after this, the minister who had been put out of the M. E. Church, South, and had built a church, had a call as pastor of an M. E. Church out in Washington state. He accepted the call, and God gave us the cream of both of these churches.

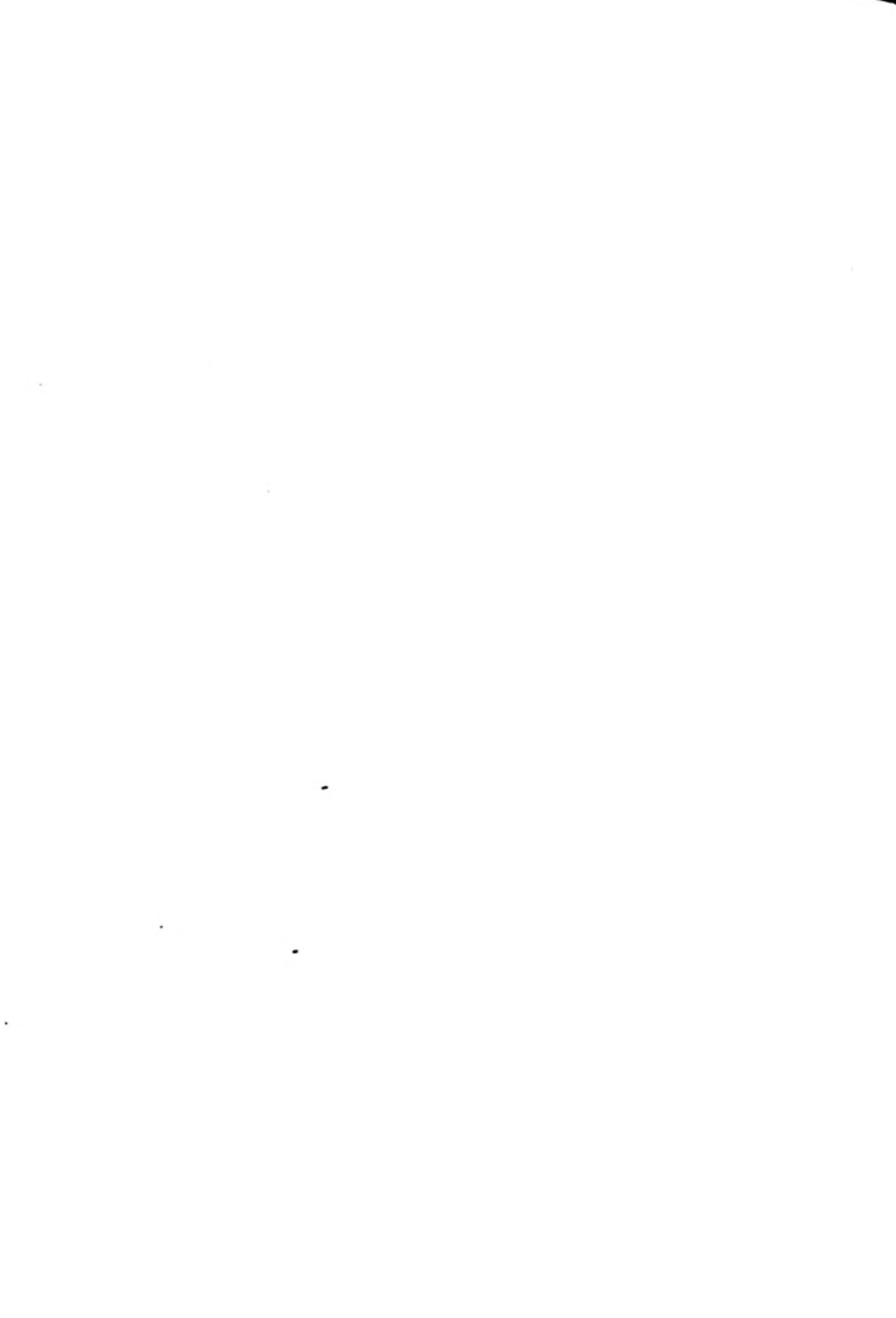
Our membership was now over fifty and our constituency was about two hundred, God again verifying His Word that if we would be faithful He

would reward us for our faithfulness, and not our successfulness. We continued the four-day Holiness conventions which were a great benefit to the church, and then began having three revivals a year, getting the best evangelists we could. All this time I was still working in the shops, and with every revival I would secure permission to hold meetings in the shop at noon, where hundreds of men would congregate to hear the singing and preaching. Many of them would attend the services at the church at night, where God would get hold of their hearts.

God had been talking to me about cutting loose from the shops and giving my entire time to the ministry, but I was slow about responding to His call as I had a large family and was receiving good wages. Many of my friends would advise me to quit the shops, but I turned a deaf ear to all and kept praying until I knew without a shadow of a doubt that it was God's plan for me. When I had prayed through as clearly as I did for my regeneration or my sanctification, I quit manual labor, and from that day to this I have not been tempted to again take it up; not because I have been so well supported, for after I began giving all my time to the ministry my support would vary from \$3.50 to \$10.00 a week (we had not set a salary at that time). I had the assurance that God had called me, and it was up to Him to support me if I was faithful. My support for the first year after quitting the shops was \$395.52. With a wife and ten children to support, had my wife been one to complain and mur-



A Meeting in C. & O. Shops, Huntington, W. Va., 1909



mur, I no doubt would have had a harder time than I did; but one of the greatest blessings in my life and my ministry is the real helpmate that God has given me. During all the years of hardship in my early ministry she never complained, but would stay up on Saturday nights until midnight, washing and mending the children's clothing, that they might go to Sunday School and church on Sunday. She did not send them, but took them; and after Sunday School she would gather them all in the seat with her and keep them there, not allowing them to run around in the church while I was preaching, to show them off and annoy the congregation. She was never too tired to go to church; in fact, I could not get her to stay home and rest. She said her place was by my side to help me and she was going to stay there.

These were happy days as we sacrificed and watched the work grow under the mighty power of God. We would hold open-air meetings every Saturday night in the business part of Huntington, and every Sunday afternoon in the red-light district. We had a band of young people who were on fire for God and would sing and shout, testify and pray with as much freedom on the streets as they would in the church. It was no uncommon thing to see seekers pray through right on the streets. A number of fallen girls were rescued from the red-light district and made good Christian workers. During the week we would have meeting almost every night somewhere, either cottage prayer meetings or open-air meetings.

It was from the influence of open-air meetings in Barboursville, ten miles east of Huntington, that we started Holiness prayer meetings in homes. This led to a church organization and the buying of a church building. We then launched out, pitching a tent in Ona, five miles east of Barboursville. The result of this meeting was a church and the erecting of a church building. These two churches, with the Huntington church, were made a circuit. I would preach three Sundays a month at Huntington and one Sunday a month at Barboursville and Ona, preaching alternately: Saturday nights and Sunday morning at one of these churches, and Sunday night in the other one.

In the month of February, 1910, we had a ten-day Holiness convention, having for our evangelist Rev. Geo. B. Kulp, General Superintendent of the International Apostolic Church and Union, and had three services a day. It was during this convention that one morning was devoted to business meeting. At this meeting, Brother Kulp made a report of the work of the International Apostolic Church and Union in general, while Brother Woods made a report of the work in West Virginia, and Rev. Wallace Hankes, of Ashland, Ky., a report of the work in Kentucky. A motion was then made and carried to organize eastern Kentucky and West Virginia into a district, including Boyd, Greenup, Carter, Elliott, Lawrence, Pike, and Johnson Counties of Kentucky, and all of West Virginia. Rev. J. F. Woods was elected district superintendent and Rev. Wallace Hankes was elected assistant. This position

was held by the writer for fifteen years, when he refused to hold the office any longer. After three years, he was again elected as district superintendent and served for eight years, making in all twenty-three years as district superintendent of the West Virginia district.

This District has not grown by leaps and bounds as some districts have, for the reason that we have held strictly to the Manual and the Word of God. We would not take any one into the church wearing a wedding ring, or who was divorced and remarried while the former companion was living; nor any one who was a member of a secret society; nor any one who used tobacco in any form.

Soon after I was in the experience of sanctification, the M. E. Church, South, held their annual conference in Huntington. Their preachers were smoking and chewing tobacco in front of the church and on the street, to the detriment of our children, as we had taught them to respect the ministry. One day one of my boys asked me why I said it was wrong to use tobacco when preachers were using it. This gripped me so that on Sunday morning in their love feast, I had to tell them about it. I trembled like a leaf when I rose to my feet to speak, but God helped me and I told those preachers what my boys had said and of the ungodly example they were setting them. I assure you I did not get many Amens, but did get a few. I learned years after this that my little speech had caused a number of those preachers to cease using tobacco.

Before I was sanctified I was a regular lodge

joiner and was a member of six different secret societies, and had never heard any preaching against them; but God was faithful. He knew I meant it when I signed the blank card to the unknown bundle, and He began talking with me about smoking the pipe of peace in the Red Men's lodge. I did not hesitate when He gave me the light, but at once withdrew from that lodge because of the pipe they used, as God had delivered me from the use of tobacco. I had used it for more than a quarter of a century, had tried to quit time and again and could not do so; but when I met the LION OF THE TRIBE OF JUDAH, He broke every chain and I have not had a desire for tobacco from that day to this. So, when they passed the pipe of peace to me, the precious Holy Ghost spoke to me and asked me if I could be a party to something that God had delivered me from. My answer was no, and it did not bring grief to my heart when I stood on the lodge-room floor and told them I was done and gave them the reason why.

Up to this time I had not been convicted about the membership I was holding in the Independent Order of Odd Fellows. I was infatuated with the work of the I. O. O. F., because the work was founded on the Scriptures and the lessons of morality taught by the ritual were good. I had memorized the entire ritual, and felt the truths taught in it every time I delivered it, and, like many are today, I was deceived. But one night I was taking a very prominent part in the team work in putting on the floor the work of the Second Degree in which a very

touching part of God's Word was used, when the Holy Ghost spoke to me again and asked me if I could use His Word in such a sacrilegious way. My answer again was no. I then saw that there was no Christ in the work, that there were members who believed in God but did not believe in Jesus Christ as the Son of God; so I was yoked with unbelievers. At this time I was financial secretary and that night I requested the Noble Grand to have the Auditing Committee to audit my books. He wanted to know why. I told him I was going to withdraw from the order, giving my reasons why. They tried to convince me that I was making a mistake by withdrawing and depriving my family of the benefits they would receive should I die or get sick; but their talk had no effect on me, as I had heard from Heaven and could not be moved. This brought more persecution than any previous step I had taken.

One night, while in the home of a sick lady, waiting for developments, a doctor who was a very prominent member of the same lodge from which I had withdrawn told some women the following story. He said that I had whipped my wife because she would not go on the street and play the organ for me in street meetings. A friend of mine, who was a Baptist preacher, and whose wife was present, informed me of what the doctor had said and wanted me to bring suit against him for libel. I told my friend that was none of my business, that God's Word says, "Vengeance is mine, I will repay, saith the Lord." The statement of that doctor spread like wildfire. But the devil was not satisfied with

having that slander started, for soon after this a man by the name of Woods, connected with the Independent Holiness work in the west end of Huntington, really did whip his wife and was fined in the police court for it. The papers printed a report that Mr. Woods, connected with the Holiness Church, had been fined for whipping his wife. This added oil to the fire, and for over two years I had to live under this lie. While engaged in a tent meeting at Ona, W. Va., a man who had been present at the trial of the Mr. Woods that had whipped his wife told a number of his friends he was going to that meeting and expose that preacher. When he came under the tent he told them that I was not the man, that the man who was fined was a much larger man than I was. This was noised abroad and God vindicated me and my influence was much greater after that than before.

I would not walk ten steps to straighten up the devil's lies, for the more you try to defend yourself the more people will believe you are guilty. When God steps in and defends you, He does it in a way that makes you a greater blessing to His work. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:9. God certainly helped me to preach in this tent meeting and the whole community was stirred for miles around. People would come on foot, in jolt wagons, horseback, or any way to get there. Many threats were made to burn the tent down or cut the ropes that held it. One night old carnality was so stirred that

the lady in whose home I was staying asked me if I was not going to stay in the tent to take care of it. I told her no, that if God could not take care of the tent, I was sure I could not; and I went home and slept like a baby, while trusting God. He did not fail me, for there was nothing molested that night or any time during the meeting.

I remember one experience I had during this meeting that taught me a lesson I have never forgotten. God had definitely shown me that He wanted the platform as clean as the pulpit, that to use persons who were worldly, or sinners, just because they had good voices or were good musicians, was not pleasing to Him and that it was going down to Egypt (THE WORLD) for help. He says in His Word, "Woe to them that go down to Egypt for help; . . . both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."—Isa. 31:1-3. I had a young lady singing for me in this meeting and God was using her in a wonderful way. Her singing was very effective and folk would get under conviction just listening to her sing. There was a married woman who played the organ, whose musical education was limited; but she had a daughter who could play anything set before her, but she was very worldly. One evening the singer came to me, saying that the Lord had laid a special song on her heart for the night, and she wanted to know if I would not allow the daughter of the organist to play for her that night, as the mother could not play the music to the song she wanted to sing. Very reluctantly, I gave my consent.

The result was that the song fell flat and the meeting flatter. I repented and asked God to forgive me, and confessed publicly that I had disobeyed God, telling them I would never again allow persons to sing or play for a meeting that I had charge of, who were sinners or worldly in their dress or used tobacco in any form. I have kept that vow to this time. I believe it is a reproach to the cause of Christ to use cigarette suckers, tobacco users, or women with low necked or short sleeved dresses, adorned with jewelry, on the platform in a Holiness meeting. After I made this confession, God again came on the meeting and we had large crowds and good victory all during the rest of the meeting. One man especially prayed through, having a tobacco patch in patnrnership with another man, and refused to have anything more to do with it. A young girl who prayed through was opposed by her family, and one of her brothers offered her \$50.00, a new dress, and a new hat, if she would not be baptized by the Holiness people, but instead would become a member of the Baptist Church. She refused, and afterward went to God's Bible School and is now in Africa as a missionary.

In a previous chapter, I told of having typhoid pneumonia, leaving me with only my left lung to breathe through. After getting out of the hospital and going back to work, one of my shop mates asked me one day what was making me lopsided. I had not noticed it, but when he called my attention to it I went to the doctor that had treated me during my illness and asked him the cause. He

told me it was from the trouble I had while sick, and prescribed medicine for me, giving me creosote. It did not seem to do me any good. After taking his treatment, and getting no better, I changed doctors. This one, after examining me, said he thought he could help me. I took his treatment for about three months, with no better results. I then went to Clifton Forge, Virginia, to what was, at that time, the main hospital of the C. & O. R. R. The chief surgeon gave me a thorough examination, and after he got through he said, "I do not want to alarm you, but if you ever take pneumonia again, you will die, for you are breathing only through your left lung. Your right lung is solidified and you will never again breathe through it. But," he said, "you must think you are not going to take pneumonia." I told him I was not in the least alarmed, as I was ready to go any time the Lord wanted me, that what I wanted to know was my condition, for I had been spending a lot of money on doctors and they were doing me no good. He said, "There is no doctor that can do you any good and you are only wasting your money paying doctor bills and taking medicine."

Up to this time I had not even thought of taking the Lord for my healer. I had heard others testify to having been healed and did not doubt their testimony; but when I or any of my family got sick, I wanted a doctor and always got one. Even today, if any member of my family becomes ill, and wants a doctor, I will get one for them, for I do not think I have any right to try to force a conviction of

mine on any one, nor do I believe that a person is not right with God because he does not have faith for the healing of his body. I do not think it is a sin to be sick and take medicine, but I do think it is a sin to lie, a sin to try to make the public believe you are taking God for your healer when you are taking remedies, whether prescribed by a doctor, some old woman, or yourself. If you are taking God for your healer, you will not even take a laxative, for when you do, you are not trusting God, but the laxative you have taken. What good does it do us to lie, even to ourselves? If we are taking medicine, why not acknowledge it and keep a clear conscience before God and man?

About a year after having had that examination at Clifton Forge, I was taken down with every symptom of pneumonia. The Lord whispered to me that He could heal me if I would comply with His Word. I called my wife into my room and told her to send for some of the saints to come and anoint me with oil and pray for me. She said, "You had better let me send for the doctor, for you know they told you if you ever took pneumonia again you would die, and now you have every symptom. What will become of me and the children if you die?" I told her if God wanted to take me, He would care for her and the children. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25. She then began to cry and again begged me to let her send for the doctor; but I told her I was going to obey God, and for

her to talk would do no good. She then sent for some of the saints. They anointed me and prayed for about a half hour with no results. Then they began to sing "Jesus Christ is made to me, all I need," etc., when all of a sudden I heard the Lord Jesus whisper to me, "I am the Lord thy God that healeth thee!" I felt His Divine touch go through my body. I requested the saints to leave the room while I dressed. I went downstairs, ate a hearty meal and the next morning went to work in the shops.

That was thirty-two years ago, and from that day to this I have taken God for my healer, and have not taken even a laxative during these thirty-two years. I have been sick a number of times, but God has always come to my rescue. While in Kansas in a meeting I had a bad spell of influenza. My temperature was running as high as 103 degrees. I lay in bed for four days with a bandage around my head as it was aching so that it felt as though it would burst. I would get up at night and go to the services and preach, then back home to bed until the next night. I could not eat a bite of anything during that time. The folk with whom I was staying wanted to get a doctor or do something for me. I told them the only thing I wanted was for them to pray for me that God would touch me. Someone prayed through, for on the fifth day I was again restored to health. Praise His name!

I have never said I would never take medicine, but God has kept me these years without taking it. I do not un-Christianize those who do not take

God for their healer, but I do try to make them hungry for that faith for their body, believing the healing of the body is as much in the ATONING BLOOD OF JESUS as the healing of our souls. Jesus "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—Matt. 8:17.

CHAPTER VI.

THE REFUGE OF LIES

Text: Isa. 28:17, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

There are two things mentioned in this text that are of great importance in the erection of a brick or stone building: the line, and the plummet. Without them a building could not be erected properly. They show if the building is straight and perpendicular, whether it bows in or out, etc. So it is with God's plumb line, HIS WORD. It never flatters. There seems to be an instinct in men that loves to be flattered and humored. They do not want the truth told about themselves. To illustrate: When they go to have a photograph taken, they inspect the proof. If it looks like them, showing up all the wrinkles, moles, and deformities of the face, they will not have the picture unless the photographer agrees to touch up the negative and remove all the deformities and wrinkles. They want to be flattered.

When I was a boy, we used to have our picture made, and we called it a likeness, and when we got it, it looked just like the subject. So it is with God's plumb line, it shows us up just as we are.

When builders who are dishonest notice a bulge in a building, they will shore the wall with timbers,

and so it is with some preachers. Jer. 6:14, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." But when the building inspector comes around and sees the shore that has been raised to keep the wall from falling, he orders it torn down and the wall razed to the ground. So it is with our building inspector, Jesus Christ. He says in Rev. 2:5, "Remember therefore from whence thou art fallen, and repent, and do the first works." 2 Kings 21:13, "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." God will knock from under us every false prop that we are leaning on, and will sweep away every lie that we are using for a refuge. It is really remarkable, the lies that thousands of people are hiding behind, and many are not aware of the fact. Prov. 16:25, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." When the bricklayer finds a brick protruding over the line, he knocks it back. If one is not up to the line, he taps it until it lines with the others. So with God's Word. If we get fanatical, or too conservative, He lines us up. No matter how much a thing may seem right to us, if it is contrary to the Word and we continue practising it, the end thereof is death. I will not be able, in this sermon, to mention all the lies that people are hiding behind, but I will try to consider eleven of the most prominent lies that are hiding places.

First, tradition, that which has been taught to us by our forbears, our church, etc. One of the hardest things to learn is to unlearn that which we have learned. Folk would rather take the teaching of tradition than to take what God says. Paul, in writing to the church at Colosse, says in Col. 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Most people are connected to some political party or church, simply because that was the party or church their parents belonged to. Ask them to give a reason why they are affiliated with that organization, and that is the only reason they can give. Beware of deceit. Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" We can know our heart only as God reveals it to us by His Word; then if we continue to follow tradition, instead of Christ, we are lost.

Second, morality. I do not wrong any one, I pay my debts, am a good citizen, etc. Should I die, I would go to Heaven. Look at the rich young ruler who came to Christ. He said he had kept the commandments from his youth, but Jesus said, "One thing thou lackest." So it is with every one who has not had the blood of Christ applied to his heart, and that one thing will keep him out of Heaven and damn the soul in hell, for it takes the same blood to save a moral person that it does to save a murderer. This refuge will be swept away at the Judgment. Why not give it up now and accept Christ?

The third lie is one of the most popular lies of

all, i. e., depending on your church membership for your salvation. You can be identified with every Holiness church or any other church, and still be lost. John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:7, "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." Preachers say, "We will now open the doors of the church." That is impossible. There is only one door, and that is Christ. God only can open the door. Rev. 3:7, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." The ambition of many preachers today is to build up the membership of the church of which they are pastor in order to make a good report at the annual meeting of their denomination, and will receive any one into the church whom they can get to join, even though they never have had a change of heart. Often those who have been received will depend on their church membership for their salvation, and, in so doing, they are harder to reach, and are in greater danger than a drunkard, a harlot, or a murderer, for these know they are lost; and sometimes they can be reached, while the church member, depending on his membership to save him, not having been born again, is lost, and does not realize it. He is like the old slave whose master told him to kill a terrapin on the lawn one morning. The slave chopped its head off with the hoe and went about

his work. Sometime in the afternoon, his master saw the terrapin crawling and scolded the slave for not killing it, and the slave went to the lawn and saw the same thing. He then told his master, "That terrapin is dead and don't know it." Preachers are responsible for not insisting that people should be saved before joining the church, and they are described by Jesus in Matt. 23:15, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Oh, that God would help us as preachers to see that we will have to give an account at the judgment for not being true to the souls of men. And that He would help those who have been deceived to see that their refuge will then be swept away and they will be swept with the current down the great abyss and be lost forever if they do not escape at once!

Fourth, hitting the sawdust trail, signing a card and reforming. Oh, how many there are deceived into thinking that because they have reformed, they are saved. Some have quit gambling, others have quit drinking, others quit going to shows, etc. But John says, in John 1:11, 12, 13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Without this birth, you can sign cards,

hit sawdust trails, reform, etc., yet you are lost and hiding behind a lie.

Fifth, depending on water baptism for salvation. There are a number of references in the New Testament to water baptism, but none for the washing away of our sins. Jesus says in Matt. 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins." In Acts 10:47, Peter says of Cornelius and his kinsmen that had received the Holy Ghost: "Can any man forbid water, that these should not be baptized, which **HAVE RECEIVED THE HOLY GHOST** as well as we?" Mark 16:16, "He that **BELIEVETH** and is baptized shall be saved; but he that believeth not shall be damned." 1 John 5:10, "He that believeth on the Son of God **HATH THE WITNESS IN HIMSELF.**" Eph. 4:5, "One Lord, one faith, one baptism." There is but one essential baptism, that is the baptism of the Holy Ghost. Luke 3:16, "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall **BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE.**" God makes the sheep, and the shepherd marks them. God saves men, and the preacher marks them with baptism. Christ, in His last moments, cried out, "**IT IS FINISHED.**" He and He alone has purchased my salvation. Water can never change the heart, no matter how often you have been baptized, or by what mode.

A preacher of a certain denomination emphasized

water baptism every time he preached, telling his congregation they were now, in their sinful state, goats, and on the left side, but that, if they would come and be immersed, they would be lambs, and on the right side. There was a young boy, who took the preacher's sayings earnestly. He had a goat, but was tired of it and wanted a lamb. So he took his goat down to a stream of water. Every time he would put him under the water, when he would come up, he would bleat, "Bah! Bah!" The next Sunday when the preacher invited the goats to be changed into lambs, the boy cried out, "Parson, that won't do, for I soused my billy goat under the water three times this week, and he is still a goat." That is just the condition of sinners who have been baptized. They are still sinners, and have the goat nature, and are butting every one that does not do things the way they want them done. A section foreman, who was very foul-mouthed, was being baptized by immersion. A colored man, who worked under him, stood on the bank of the river and shouted to the preacher, "Parson, be sure and get his mouth under." The next day he cursed the Negro as bad as ever. Putting his mouth under did not change him. I had rather have one drop of Jesus' BLOOD applied to my heart than to be baptized in both the Atlantic and the Pacific Ocean.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Not sinners plunged in water, for those who are

depending on their water baptism to save them are hiding behind a lie and will be lost.

The sixth lie is coming to the altar and not repenting, shedding a few crocodile tears, making a profession without going to the bottom. 2 Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Acts 20:21, "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Many are sorry that they have been found out in their sins, sorry they are disgraced, but not sorry toward God. They have a worldly sorrow that worketh death. When we truly repent, we have a deep sorrow in our heart that we have broken with God, and are so sorry that we quit the sin business at once, not to go back to it again. Until we do, we can never find God in the forgiveness of our sins. Psa. 66:18, "If I regard iniquity in my heart, the Lord will not hear me." God will not hear a sinner until he is willing to quit sin. Jesus said to the woman taken in adultery, "Neither do I condemn thee: go, and sin no more."—John 8:11. What He said to her, He says to each of us, and those who say they sin in word, thought, and deed every day have never found Christ, and are hiding behind a refuge of lies.

Restitution is the seventh lie—thinking that because you have made restitution you are saved. Many testify more about straightening up the lies they have told, about taking back the things they have stolen, than they do about the blood of Christ.

God requires restitution. Luke 19:8: "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." What Zacchaeus did we will have to do, but we should be ashamed we were liars and thieves, instead of boasting about it. I can straighten up every thing in my life and still go to hell, if I do not have the blood of Christ applied to my heart.

The eighth lie is the theory, "Once in grace, always in grace," or eternal security. This is one of the devil's toboggan slides to damn backsliders in hell. Peter, in 2 Pet. 1:1-8, is exhorting the saints how to live. In the ninth and tenth verses he says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye **DO THESE THINGS**, ye shall never fall." Rom. 11:22, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; **IF THOU CONTINUE IN HIS GOODNESS**: otherwise thou also shalt be **CUT OFF**." Ezek. 18:24, "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall **NOT BE MENTIONED**: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." One may have reached the

height of HOLINESS and backslide and go down to the depths of hell. Paul says, in Heb. 3:12, 13, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in DEPARTING from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Also, in 1 Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Two preachers were debating on the subject of eternal security. After the preacher who professed to believe in eternal security took two hours debating his side of the question, his opponent simply climbed a tree, crawled out on a limb of the tree, and dropped down, simply holding with his hands. He said, "Here is my argument, boys: as long as I hold on, I am all right, but as soon as I let go, I will fall." As long as you hold onto Christ, you are all right; but as soon as you let go of Him, you will backslide, and unless you repent, will be lost, and your refuge swept away.

The ninth lie is belonging to a lodge because the work of that lodge is founded on the Bible, and thinking that if you are living up to your obligations of that lodge, you will be saved and go to Heaven. There are many good things morally in a number of secret societies, that are commendable, but there is no salvation. When preachers simply deride and abuse secret societies, not knowing what they are talking about, they do the cause of Christ more harm than good. I, at one time, was a regular

joiner; was a member of a number of lodges. I found many good teachings that, if lived up to, would make good citizens out of those who took the obligation and lived up to it and its teaching. It is to the shame of the churches that there are secret societies that are doing work that the church should be doing, and that the early church did do, that of taking care of the widows and orphans, burying the dead, etc. And, had the church continued the work to which it had been called, there would have been no room for these societies; but, be that as it may, a CHRISTIAN cannot conscientiously belong to an oath-bound secret society. And, if preachers would learn to discriminate between the unsaved and the saved, they would accomplish more, for a good secret society is the best protection a sinner can get, but CHRISTIANS do not need that kind of protection. David said, in Psa. 37:25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It would be far better for the salvation of members of lodges if the Bible were not used in their work at all, for then there would not be so many deceived. The Scripture, in Acts 4:10-12, says, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven

given among men, whereby we must be saved." Members will tell you that you cannot become a member of their lodge unless you believe in a Supreme Being. I grant that that statement is true. You must say that you believe in a Supreme Being, but you do not have to believe in Jesus Christ, the only One that can save you. 2 Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Yet men will say that they are Christians, and are yoked up with men who deny that Jesus Christ is the Son of God and say that He was a bastard, an illegitimate child born out of wedlock. These are infidels rejecting the Christian religion. An atheist is one who disbelieves or denies the existence of a GOD. Lodges may not have atheists as members, but they do have infidels as members, and you are yoked up with them, bound with an oath, when God says, "COME OUT."

I, at one time, was deceived, thinking I was doing God's service as a member of the I. O. O. F. I had

the entire ritual memorized, have repeated the Past Grand's charge to as many as 125 candidates, and I do not remember a time of repeating it that I did not get some good out of it for myself; but there was no Christ in it, nor in any other part of the work, nor in the obligation you took, as there were infidels that were members. (I now hear some Odd Fellow deny this statement.) How often you will hear members of the I. O. O. F. say that if you will keep your obligation as an Odd Fellow and are a good Odd Fellow, you will go to Heaven. Let me say that you can be a GOOD Odd Fellow and go to hell, because you can be a good Odd Fellow and be an infidel. Before you deny this, look up your own laws. Quoting from your highest authority: CODE OF GENERAL LAWS OF I. O. O. F., year 1915, page 222: Sec. 474: Par. (A): "A GRAND LODGE CANNOT LEGALLY APPROVE A BY-LAW OF A SUBORDINATE LODGE WHICH PROVIDES THAT INFIDELS SHALL NOT BE PROPOSED AS MEMBERS." You know that this is true, for you have as members JEWS who do not believe that JESUS is the Christ, and reject the CHRISTIAN religion; yet you are yoked up with them when God says, "WHAT PART HATH HE THAT BELIEVETH WITH AN INFIDEL?" COME OUT so that God will be your Father. He promises to be only when you do. Oh, that God would open blind eyes, that they might see their privilege of being in God's family, for the time is not far hence when this refuge of LIES will be swept away.

Depending on your past experience to take you to Heaven is the tenth lie. Many of you can look back years ago, and some months ago, when the blessings of God were upon you. Your testimonies are always back there when the Holy Ghost came into your heart, or to the time when God saved you; but how is it NOW? King Saul could look back. 1 Sam. 10:9, 10, "And it was so, that when he had turned back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when he came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." This was a blessed experience for King Saul, and no doubt he looked back to it many times and said:

"There is a spot to me more dear than native vale or mountain;
A spot for which affection's tear springs grateful from its fountain.
'Tis not where kindred souls abound, tho' that is almost Heaven,
But where I first my Savior found, and felt my sins forgiven."

But listen to him in later years: 1 Sam. 28:15, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams." See him as a suicide in 1 Sam. 31:4, "Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it." HIS PAST EXPERIENCE DID HIM NO GOOD.

What we need is an up-to-date experience, for the hail will sweep away the refuge of lies to those who are depending on their past experience.

Eleventh lie: Thinking you can be a Christian and remain in the fashion and conversation of the world. Rom. 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." God's will is to sanctify His children, and no one is a candidate until he gives up the world. John 17:16, 17, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 Tim. 2:8-10, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Are short skirts, short sleeves, low necks, and anklets, or no stockings at all, MODEST? How can one be a child of God and say she loves Him, and yet go against His Word? 1 Pet. 3:3, 4, 5, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of

God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." John 17:14, 15, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Dear reader, how can one expect the Holy Ghost to come into his heart if he has not separated himself from the world and its allurements? Or, how can one expect to keep saved and continually remain in the fashions of the world? It seems we would rather measure ourselves by those who are professing all there is in the Bible, and yet are worldly, than we would to measure ourselves by the Word of God; and are saying by our actions, as Pharaoh said in Exod. 5:2, "WHO IS THE LORD, THAT I SHOULD OBEY HIS VOICE?" I will do as I please, or as other folk do, no matter what the Word of God says. But how will it be when we stand in His presence? Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Yet, in the face of this Scripture, we find those who can listen to and laugh at dirty, filthy yarns told by ungodly persons, and take part in the conversation, and, like the Psalmist in Psa. 12:4, "Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?" So many are saying their tongues are their own, and they will say what

pleases them to say. By so doing, they are showing the filthiness of their heart.

Text: "And the hail shall sweep away the refuge of LIES, and the waters shall overflow the HIDING place." This spring just past, in many of the Eastern states, rivers and smaller streams overflowed their banks. As the water spread out, every crevice and every low place was covered with water. No hiding place was left below water level for animal or insect to hide in. So it will be at the JUDGMENT. Are you prepared to stand the test? Or are you like the young man, thirty years of age, who, when the doctor told him if he had any business to straighten up to do so at once, that he could live only a few hours, listened to the words of the doctor, looked into his face and said, "I HAVE MISSED IT AT LAST!" When the doctor tried to tell him of the mercies of God, he exclaimed, "It is too late! Six months ago I rejected the HOLY GHOST, and my doom is sealed." The doctor urged him to trust God, but he said, "IT'S NO USE," and, with glassy eyes turned toward the ceiling, and with a wail of agony, said, "IF I COULD ONLY BELIEVE," and his soul took its flight.

CHAPTER VII.

SOME EXPERIENCES AS DISTRICT SUPER- INTENDENT

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; . . . The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. 10: 16-25. "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."—2 Cor. 7:5. "Beside those things that are without that which cometh upon me daily, the care of all the churches."—2 Cor. 11:28.

In a previous chapter I have written of my election as district superintendent of the Apostolic Holiness Union and Church of West Virginia. The duties of the district superintendent at that time were not so much executive as they were pioneer work, as we did not have many churches to look after. Therefore our duty was to push out and get a new work started where we could. In doing this work we found it just as true today as when the Master sent

His disciples out, that we were as sheep among wolves, and that we needed the wisdom that God alone can give, for we were troubled on every side; without were fightings and within were fears, until we started preaching, when we lost all fear, for we realized we had God on our side to help us.

Shortly after my election as district superintendent, I was called by Rev. E. S. Dickens, to Bald Knob, in Boone County, W. Va., for a four-day Holiness convention. Brother E. S. Dickens and Brother W. T. Dickens had walked twenty-five miles through the snow to the railroad in order to attend an International Apostolic Holiness Union Convention at Chicago. They were both ordained by Rev. Seth C. Rees at this convention. Rev. E. S. Dickens had organized an Apostolic Holiness Union there at Bald Knob, and had a burning desire to see his mountain friends brought into the experience of Holiness. He sent his son to Madison, the county seat, to meet us. A neighbor wanted him to bring some dynamite with which to blast some rock; and when he started to meet us, his father asked him what he was going after. His answer was, "Dynamite and preachers." Even though this was said for a joke, it proved a true prophecy, for God certainly furnished the power (dynamite) in that convention.

We left Madison Wednesday about noon, traveled twelve miles in a covered wagon, and stayed all night in a mountain home. After supper we had worship by singing, reading the Word, and exhorting. While at prayer, there was a young girl converted. We retired about midnight, happy for having had the

presence of God with us. We arose early next morning and started on our way, as we had thirteen miles to travel that day and had to have services that night. In the twenty-five miles from Madison to Bald Knob, we forded the river seventy times, and part of the time we had to use the river bed for the wagon road, as there were no graded roads at that time in those mountains.

The first night of the convention the church was nearly filled, folks coming for four or five miles to the meeting, and at each service souls were saved. Sunday was the crowning day. I preached in the morning from a text in 1 Thess. 5:23, 24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." When I gave the altar call, the altar was filled with hungry hearts. One man started in such a hurry to get to the altar that he fell full length in the aisle and lay there beseeching God to sanctify him. The meeting lasted until late in the afternoon and all who came to the altar prayed through. That night the church was packed when the meeting closed, and there were only two unsaved persons in the house. It was as nearly a reproduction of Pentecost as any meeting I have been in, before or since.

I do not know of a more hospitable people anywhere than the native mountaineers of West Virginia. They will not only share with you the last morsel of food they have, but they take pleasure in

doing it; and no matter how many may be at their home at night, they will always find a way to take care of them. In more than thirty years that I have been in the ministry, I do not know of any place I have been that I appreciated the entertainment I received more than I did in the mountains of West Virginia, (and I have been entertained in some homes where they had the best that money could buy); for what those mountain folk did for you came from a heart of love, and you could feel that you were welcome to anything they had. Many times I have been entertained in a house with only one room, one end of which was dining room and kitchen, and the other end the living room and bedroom, but they have a standard of morals that is above reproach.

I found that our mountain preachers not only lived well but that they died triumphantly. I shall give incidents of the passing away of two of our preachers. Rev. E. S. Harless was a timber man who had been ordained by Brother Dickens and his associates in the ministry. One day while cutting timber, a log rolled over him. He was carried to his mountain home. A doctor was called, and after an examination he gave no hope for the injured man's recovery, but left orders that he should be kept perfectly quiet and that all visitors should be kept out of his room. When Brother Harless knew he was going to die, he ordered them to open both doors to his room and invite all the timber men to pass through his room, saying that he wanted them to see a Christian die. As those rough loggers

passed by his bed, he took each of them by the hand, exhorting them to give their hearts to God, telling them that this was the happiest hour of his life and that he now knew what St. Paul meant when he said, "For me to live is Christ, but to die is GAIN." He shouted through all his suffering until God released his suffering body.

Rev. Rice Peters was ordained at Cincinnati by Rev. Seth C. Rees, in 1904. He went to his reward in the year 1924, having suffered from tuberculosis for years. He had not been able to speak above a whisper for a year before he died. A few days before his death his sister asked him how it was with his soul. He asked for his Bible and laid it over his heart and patted it, saying it had been his guide for years and that he was only looking forward to the time when he would be with Jesus. Just a few hours before his passing, when the family, knowing the end was near, were weeping around his bed, he requested his son to feel if his feet were getting cold. He told his father yes. He then told them that death had not yet struck him, and not to mourn. In a short while, he wanted to know if his limbs were cold, and they told him yes. He then wanted to know if there were beads of perspiration on his brow. This he asked until at last they told him there were. Then his eyes grew bright and he said, "That is death. This is what I have been longing for." He said good-bye to each of his children and his wife and others who were present, asking them to meet him in Heaven, and saying he would soon be with Jesus. Rev. W. T. Dickens and Rev. W. H.

Toler, ordained mountain preachers, also died triumphant deaths, having fought a good fight and having kept the faith until God called for them.

On one of my visits to Bald Knob, I was invited to hold a meeting in the M. E. Church on Cove Creek, Raleigh County, W. Va. This was about forty miles from the railroad. I was entertained in the home of Rev. Whitley, a Presbyterian minister. He lived about three miles from the church. We had two services a day, and they were well attended, for those mountain people were hungry for the Word of God and many accepted it and were gloriously saved and sanctified during the meeting. It was during this meeting that I heard the first and only WAIL I have ever heard in my life, and the sound of that wail is still ringing in my ears. Attending this meeting was a young, frivolous married woman who lived on the other side of the mountain. It seemed that her heart was as hard as stone. She would laugh and talk during the preaching; and when approached about her soul's eternal welfare, she would almost insult those who would approach her, and would laugh in their faces. One morning while we were at breakfast there was a call from the top of the mountain, asking us to come across the mountain, for there was a house on fire on the other side. We hurried over as fast as we could; and just as we got there, the roof was falling in and this woman was trying to rush into the falling mass of flames, screaming, "My young ones! My young ones!" It took three strong men to hold her, to keep her from rushing into the flames.

They finally had to throw her on the ground and hold her. She had left her baby and an older child in the house while she went to the milk gap to milk the cows. She was busy milking when she saw the house in flames. Running to the house, she got there just as the roof fell in. I tried the best I knew to console her, and after talking to her, I persuaded her to go to her husband's father's house, which was about a mile and a half from where she lived. With the aid of another man, we started, but got only three-quarters of a mile away when she seemed to be possessed with superhuman strength. She broke away from us and ran to the smouldering embers, trying to rush into the hot coals, screaming every step she took, "My young ones! My young ones!" Such a wail of anguish I never want to hear again. I thought of the cry of the lost souls in hell. She, like many others of today, could turn a deaf ear to the pleadings of God's Spirit, but now she was wailing because of the calamity that had come upon her. God's judgments usually follow His mercies. I saw them shovel the charred bones of those babies out of the hot ashes, the mother almost frantic.

On another occasion we started on an itinerancy of forty miles, walking across three mountains, preaching in churches and schoolhouses where appointments had been made for us to preach, staying from one to three nights in a place, holding services in homes during the day. The calls were so many and the interest so great that we wished we had four or five lives that we could give to God's service.

I have never seen a time when I could not find a place to preach. Those were happy days, and the greatest joy was hearing the shout of new-born souls. In those early days of the Holiness movement in West Virginia, men and women who were called of God to preach did not lie around waiting until the district superintendent found them a place with a good salary behind them before they went out to preach. Instead, they made appointments in school-houses and dug out congregations and churches under the leadings of the precious Holy Ghost, not having a dollar behind them. God always took care of them, and best of all gave them souls.

While on this trip, we were being entertained in the home of a man and his wife who had been saved in a meeting I held at Bald Knob. She had never been baptized, and earnestly requested that I baptize her before leaving her home. There was only a small mountain stream anywhere near there, and the deepest place we could find was only about two feet deep. The water was as clear as crystal and as we waded out in it we could see the bottom anywhere, revealing to us how the BLOOD had cleansed our hearts. We had the sister kneel down and as we baptized her there in the presence of only three or four people, the glory of God filled her heart and she shouted His praises. All present seemed to get a new touch from God. We continued on our way rejoicing.

On another occasion we started on an itinerancy on horseback. This time there were four of us in the party. Those horses would go down those moun-

tains without stumbling, often stepping down fourteen inches from rocks. Our guide told me he was following the trail across the mountain, but to save my life I could not see any trail. We had been on our journey about two hours when it began to rain. At noon we came opposite a house on the other side of the river. My guide cried out, "Hello, house." A man came out and invited us to come over. He fed our horses and gave us dinner, but would not receive a penny for it. They had coon for dinner. This was a new experience for me, as I had never tasted coon meat in my life. After returning thanks we ate the same as though it were our usual menu, not asking any questions. After dinner, when our host refused to receive pay, I asked for the privilege of praying with him and his family. He granted my request and, as we prayed, it seemed the heavens bent and the glory of God came down. As we got up from our knees, large drops of tears were rolling down his cheeks. He was about seventy years old, over six feet tall, and straight as a gun barrel. When I took his hand and asked him to meet me in Heaven, he trembled like a leaf but could not speak a word for a while. As we left, he urged us to come back again. That has now been about twenty years ago, and I have not seen him since then, which reminds me that if we do not embrace the opportunities we have, they may never come again.

At this time we were on our way to a mining town to hold a week's meeting. We arrived there late in the evening and began meeting that night.

The first night of the meeting the altar was crowded with seekers, and each night during the entire week. Soon after this I bought a 40x60 tent. I shipped it by rail to Craneco in Logan County. I had for my co-laborer in this meeting Rev. Monroe Cunningham, one of the best pioneer preachers I have known. We pitched the tent, borrowed lumber to seat it, and began the battle. It was a real battle. This was in a lumber camp. We had both day and night services for about nineteen days. A backslider came to the altar the last night of the meeting; but seed was sown that brought an abundant harvest in after years. I think I have met a score of people since that who told me that conviction had gripped them in that meeting and they were never able to shake it off until they were saved. My co-laborer was very much discouraged during that meeting, as he had made the statement that if he went to a place to hold a meeting and did not get converts, he would know there was something wrong with him and would go to the altar himself. When we make statements like that we can expect to meet them. It is our business to preach the WORD and then let God take care of the results. I have known of some of the greatest camp meeting preachers, who had seekers by the hundreds at camp meeting, going to small places and preaching for ten days without a seeker.

During the first nine years of my experience as district superintendent I was pastor, district superintendent, and home missionary. If you were to ask me now how I managed to keep the work going

in the church of which I was pastor, and be away so much, I would be compelled to say I do not know; for, had not God helped me, the work would have gone to pieces. I can account for the growth of the local church under these conditions only by the fact that, from the very first, while the church was in its infancy, we held the members to the truths of the Word of God, and when we had members who would go into open sin we dealt with them kindly with a Christian spirit, urging them to return to God. If they would not do so, we requested them to ask that their names be removed from the church record. In the thirteen years I was pastor, we never had a church trial, and never kept on the church roll those who were living in open sin. Each year we would have the church board go over the record, and any member about whom we were in doubt was waited on by a committee, asking that one either to come back to God or else withdraw. By so doing we kept their good-will; and invariably when they would come back to God, they would come back into the church. We would also send questionnaires to members who lived away from Huntington, asking them about their spiritual condition, and if they wished to remain members of the church; and stating that, if so, we would expect them to help support it. I will have to acknowledge that after being away for several Sundays in succession I could feel the effect of my absence, and it would take some digging, praying, preaching, and visiting to get the church back to normal.

As the number of churches on the district increased, with the responsibility of getting pastors who would feel the burden of the care of the churches, and keep the church spiritual, we soon learned what Paul meant when he said, "And beside all this the care of the churches." We found that almost every church wanted a full-time pastor whether they were able to support him or not. We also found out that most of the preachers wanted to know if they were going to be supported, before they would accept a call. Not many were willing to stick to a church and build it up until it would support them; but they wanted the nest feathered by some one else so they could take it easy. Then, I have had pastors who had a large vision, who would build a church building involving the church in debt, then walk off and let some one else bear the burden of paying for the church. And too often they would leave personal debts, making it hard for their successors. I have in mind a pastor who took the pastorate of a church that had bought a schoolhouse, seated it, built extensions on the sides, and had it paid for. This young man wanted to do something big and he tore down this building and started to build a church out of concrete block, bought the material on credit, finished the building and then left, leaving an indebtedness of over \$3000. The creditors brought suit, and the building was sold; also a lot that had been donated for the purpose of building a parsonage on it. All this showed that his vision was only imaginary and not of God, for, had it been of God, he would have stayed with it

and God would have helped him pay for the building. As it was, we not only lost the building but the church disbanded and some of the members backslid and have never come back to God. This is only one incident.

I have had to raise thousands of dollars over the district to keep churches from being sold, for I feel it is a disgrace to any denomination to have church property sold because they would not pay their debts. Often buildings are erected out of Divine order, in communities where they cannot be supported, just in order to say we had a church there. I had to raise money to pay the indebtedness on a building in a location like this, and the building has stood unoccupied. I did it, knowing that we would never use it, just to avoid the disgrace of having it sold and the influence it would have on the public by repudiating our debts.

But, after all, as I take a retrospective view of my twenty-three years' experience as district superintendent, I find that these early days in this work, when the hardships were the greatest and the burdens were the heaviest, were the most joyful days of my life, for after praying, fasting, spending nights without sleep, to see how God was working, how He was answering my prayers—it was to me like a woman who was in travail before the birth of her child! After the child was born, she forgot all about the pain for the joy of embracing the child; and so I would rejoice as I would see souls born into the kingdom of God. I have no regrets, but rejoice now for having had this privilege. Glory to God!

CHAPTER VIII.

HAVE FAITH IN GOD

Scripture lesson: Mark 11:12-24. Text: Mark 11:22, "HAVE FAITH IN GOD."

I want you to notice that Jesus does not say, Have faith in your feelings, nor in your understanding, but in God. The incident in the lesson was not only a miracle but was a symbol of the Jewish church. The time of fig gathering was not yet, but this tree had put out its leaves and had no fruit. Figs always grow on a fig tree before the leaves appear. Christ was hungry and, seeing the leaves, expected fruit. The tree was decayed so that there was no sap for fruit. It had a good appearance, but nothing except leaves. So was the Jewish church at this time; and so it is with the nominal church of today—a great show but no fruit, no power, nothing but leaves. When Jesus found no fruit, He cursed the tree and said, "No man eat fruit of thee hereafter forever. And his disciples heard it." "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto him, HAVE FAITH IN GOD."

I say again that this is not only a type of the Jewish church, but of the church of the present day. Their leaves are showing, their foliage is beautiful

to look upon, but there is death in their hearts. "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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."—Rev. 3:17, 18. They are bearing no fruit at all. God wants Christians that are bearing fruit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23. Do you have the fruit? Have you a love one for another? If you love one another, there will be no backbiting; if you love one another, you are trying to help one another. Are you longsuffering? Charity suffereth long and is kind. Is there fruit in your life? Are you suffering long and are you still kind, after you have suffered long? Oh, that God would awaken us to the fact that we need something more than being members in a Holiness church or any other church! We need that in our lives which will show to a hungry world that we have Jesus Christ. AMEN!

Text: "HAVE FAITH IN GOD." What is it to have faith in God? This is a most important question of this age. Infidels, skeptics, spiritualists, followers of new thought, higher critics say they believe in God. But modernists in the pulpit today deny the Divinity of Jesus Christ and the efficacy of His blood, still saying they have faith in God. They do not have the kind of faith that God wants.

Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." Or, in other words, it is crediting God's Word and acting as though you believed it to be true. Many today have faith like the young man who was talking to a tight-rope walker, who had a rope stretched from the top of a three-story building on one side of the street to a three-story building on the other side of the street. The tight-rope walker had advertised that he would walk the rope and push a wheelbarrow from one building to the other. This young man talking with the rope walker told him that the people were saying that he could not walk the rope and push the wheelbarrow without falling off. Then the young man said to him, "I believe you can." The rope walker asked him if he really believed he could do it. The young man answered, "I know you can." "All right," the rope walker said, "you just get into the wheelbarrow and I will push you across." The young man backed out.

It is easy to talk faith until you are asked to get into the wheelbarrow. It is easy to believe God when there is no opposition, when everybody is agreeing with you and patting you on the back, telling you what a good fellow you are. But do you believe God when people are abusing you, when everybody has turned his back on you? Do you still believe God in such a way that you have the spirit of Christ, and still love them? It means much to believe God, credit His Word, and then act as though you believed it to be true. To illustrate: I am an alien, an outcast, almost naked, starving for want

of food. A man comes along and asks me why I am in such a condition. I tell him I am helpless, have no home and no money. He tells me he has a good home and can furnish me with everything that I need, if I will just go with him. I get up and go with him and am cared for. There is nothing that I need but that he gives it to me. How did I get my needs supplied? I credited his word, and then acted as though I believed what he said to be true. How often God has spoken to you through His Word when you were in need, hungry, famishing, tired and weary, saying, "Come with me and I will satisfy every desire of your soul." You have refused to go, and yet you say you have faith in God. I am sick, racked with pain, fainting, dying. A physician tells me my trouble, prescribes for me. I apply the remedy and get well. Is it hard to comprehend what is implied in crediting his word, and acting as though I believed it to be true? Yet you are sin-sick; God prescribes the remedy and you will not credit His Word. We believe each other more than we believe God.

Isa. 1:5, 6: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Here is a picture of the unregenerated man, a stench in the nostrils of God. But He has the remedy; and if we will apply it, we will be made well. Zech. 13:1,

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Do you credit His Word? Do you act as though you believed it? The fountain is open for all who will plunge in. Isa: 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." There is a remedy. Are you thirsty? Are you hungry? Do you credit His Word? Are you acting as though it were true? Have you been to the table? You can have all you want. God has it for us. Why is it you say you believe God, and will not accept what He offers you? He wants to satisfy your soul today. Bless His name.

But, notice the condition. Isa. 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon." If you have been seeking God and have not gotten the witness, it is because you have not forsaken YOUR way. You are trying to get pardon and still hold to the world, or still hold to your thoughts. That thing that is going through your mind, that is contrary to God's will, will have to be given up if you ever get the witness to your salvation. You can't change God's Word. God will never return unto you until you forsake your wicked ways and thoughts. It is useless for you to ask God to do for you what you can do for yourself. God is not going to pull that cigarette out of your mouth. When you tell God from your heart

that you will never touch it again, and mean it, He will take the desire from you; but not as long as you keep dabbling with it.

God is no cheap Jew that you can Jew down. His is a one-price house. There are a lot of Jew stores you go to where they will come down on a set price in order to make a sale. Not so with God. You will have to come to His price or not get the goods. Unless you forsake, God will not come into your heart. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But you cry, "O Lord, fill my soul; O Lord, come," and you have never forsaken your ways. How could you expect God to come? How can you have faith in God? Faith in God is crediting God's Word. When you forsake and return, as He has commanded you, the glory will strike your soul. Amen! You cannot make any improvements on His Word. I am so glad that we can have an experience we know about. Psa. 34:6, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." All you need to do is to look, and to will; and when you will, God wills. No one yet had to agonize with God to save him. Your agonizing is with yourself, not with God. There is something you do not want to give up. God is putting His finger on it. Yet you hold onto it. You had just as well meet God's condition if you want to be saved.

The older I get and the longer I preach, the

more I am convinced that this unbelief in God's Word is damning souls by the hundreds. You cannot live like the world and the devil and have faith in God, and you can't get by without faith in God and meet God's requirements. Psalms 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases." Matthew 8:16, 17, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." God will not only forgive our sins and sanctify wholly, but He will heal, if we will only credit His Word and act as though we believe it. The healing of your body is just as much in the atoning blood of Jesus as the healing of your soul. He bore our sicknesses on the cross.

While I was pastor of the Huntington Pilgrim Holiness Church, a young lady who had tuberculosis wrote me, asking me if she came to the Huntington church services, would I anoint her for the healing of her body. I wrote her to come. The night she was there, a visiting minister preached. After the sermon, I announced we were going to have a healing service and that those who desired could retire, as we did not know how long we would be there. I then gave a Bible reading on Divine healing and made the statement that if there were any there who were willing to take God as their healer and did not intend to just experiment with Him, they should come to the altar while we were singing;

but if they were just coming to experiment with God, with the thought if they did not get help they would continue the remedies they were taking, they had better stay away. We had sung the entire song before this girl moved. She could not speak above a whisper and was so weak she could hardly walk. At the close of the last verse she walked slowly down the aisle and knelt at the altar. We anointed her and prayed with her for nearly an hour, when she whispered to me that she wanted to make a confession, saying God had called her into the Home Missionary work and she had not obeyed the call; but that, if God would heal her, she would devote her life to His work wherever He wanted her. We again prayed and God touched her body and gave her a new pair of lungs. She shouted like an Indian and ran back and forth across the front of the church, shouting, "I am healed." She had her physician examine her lungs and he told her they were entirely healed. She married a Holiness preacher, raised a large family, and has never had a sign of tuberculosis from that night. Hallelujah! She credited God's Word and acted as though she believed it. This always brings results.

Heb. 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." What evidence had Noah there was going to be a flood? For sixteen hundred years there had not a drop of rain fallen to the ground. The earth was watered by the dew.

Experience was against him, as he had never seen it rain. Science, philosophy, and popular opinion were against him. What he had was the naked word of God. Yet for one hundred twenty years, Noah kept on working at the building of the ark. I can see people come along and ridicule him for building the ark, saying: "There never was and never will be a flood." But he kept on believing God's word and built the ark, and had it ready when the flood came. Yet we go along making our flimsy excuses and say we can't live a victorious life, when God has promised us we can if we credit His Word.

Look at Abram: Gen. 12:1, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." I see Abram starting away from home with a stick over his shoulder, with his clothes tied on the end of the stick. He meets a friend who asks him where he is going. He tells him he does not know. He then asks him why he is going. He answers that God told him to go. He goes on down the road and meets another friend who asks, "Where are you going?" He again tells he does not know. The friend is astonished, and asks why he is going when he does not know his destination. His answer is, "Because God told me to go." But how many there are today, to whom God has spoken, who will not go until they know they are going to be supported! How many young preachers are called, but want to know about the salary they are to receive before they will go.

Rev. Charles Cowman, the founder of the Oriental

Missionary Society, left a lucrative position as telegraph operator in Chicago and went as a missionary to Japan without any church or missionary board behind him. On his return to the United States on his first furlough, I heard him say at the Cincinnati Camp Meeting at God's Bible School that before going to Japan one of his friends tried to dissuade him by saying to him that it was useless and suicide to think of going to Japan without any support back of him, for there was neither a church nor a missionary society behind him—in fact, nothing. But he went, like Abram, at the call of God, not knowing where he was going. God used him before his homegoing to put a portion of the Gospel in every home in Japan, no matter how remote that home was; to establish mission churches in Japan, Korea, and China with a budget of over \$250,000 a year, sent in in answer to prayers—all this because God found a man that had faith in Him, one that credited His Word and acted as though he believed it. If one realizes that he has God behind him, he can do wonders; for if we have God, we have everything else that we need, for He says He will supply ALL our need.

Look at Abraham once more, in Gen. 22:2: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham had but one son; a son of promise, a type of Jesus Christ; yet he did not draw back nor withhold his son when God told him to offer Him a burnt offering. Heb. 11:17-

19: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Abraham got up early the next morning after God had spoken to him, and started on a three days' journey to the place God had chosen for him to offer his only begotten son. On the third morning God revealed to him the place afar off. He told his servants to remain with the ass until he returned. He put the wood for the sacrifice on the shoulders of his son Isaac, and took the fire and knife in his own hands. They had not gone far until Isaac said to his father, "Here is the wood, and the fire, but where is the lamb for the sacrifice?" I can see that father's heart nearly breaking as he tells him God will furnish the lamb.

When they arrived at the place God had shown him, the first thing Abraham did was to build an altar. We need more family altars, where the fire burns as the Scripture is read and prayer is offered. After laying wood on the altar, I hear Abraham saying to his son, "Isaac, son, come here; I must bind you, for God has told me to offer you as a sacrifice." Isaac, willingly, (like Jesus, of whom he was a type) allowed himself to be bound. We must remember that Isaac was no child at this time, but a full-grown man and could have resisted when his father bound him. This was a solemn time to both father and son. I can see that old father, having

bound his son and laid him on the altar, stoop over and kiss him good-bye before drawing back the knife to thrust it into his heart. As far as he was concerned, the sacrifice was already made in his heart, and God knew it and cried to him, "Stay thine hand: for I know now that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Abraham credited God's Word and acted as though he believed it to be true. He had **FAITH IN GOD**.

If God could get a few people today that really believe Him, we could have sweeping revivals. By crediting God's Word and acting as though it were true, the heroes spoken of in Heb. 11:32-39 are examples that we might **HAVE FAITH IN GOD**, and by so doing never murmur nor complain about our lot, knowing that He knows what is best for us. This definition is in harmony with the Gospel. Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God." Heb. 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is useless to ask anything from God if you do not believe God is going to give it. We must not only believe that He is, but that He is the **REWARDER**. Amen! Gal. 3:26, "For ye are the children of God by faith in Jesus Christ." Compare these words with the words of Jesus in Luke 11:28, "But he said, Yea, rather, blessed are they that hear the word of God, and keep it." Not only hear it, but keep it. "Be ye not hearers of the word

only, but be ye doers also." John 8:31: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." You are to continue in His Word; and if you do, you can't follow the world.

I am still with my text, and God says, "Come ye out from among the world, and be ye separate, and touch not the unclean thing, and I will receive you." If we do not separate ourselves from the world, we cannot keep victory in our souls. This is God's Word. Jesus says in Luke 8:21: "My mother and my brethren are these which hear the word of God, and do it." John 17:6: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." In James 2:18-20 we read, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God, thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" "For as the body without the spirit is dead, so faith without works is dead also." If faith does not produce works, you are dead spiritually. Take the spirit out of the body and it becomes as cold as marble. Just so, if you take works out of your faith, you are as cold as marble spiritually, for you no longer have the Spirit of God in you.

Luke 16:8: "For the children of this world are in their generation wiser than the children of light." The merchant advertises his goods. The

automobile salesman will call on you a dozen times to sell you a car, each time telling you the good qualities of his special car he wants to sell you. But we as Christians think all we need to do is to pray and say we have faith, expecting God to do the rest, when He wants us to show our faith by our works. What would you think of a man who had a family and would pray for God to supply his needs, and then make no effort to help answer his prayer by looking for work, but would just sit by while his family was starving, waiting for God in some miraculous way to send food and raiment? You would say he would be very foolish. So are we when we pray for God to save sinners and supply the need of the missionaries, but do nothing ourselves. Faith is crediting God's Word and ACTING as though you believed it to be true—not to obey on impulse, but by revelation from God. Faith is not joy, peace, assurance, reconciliation. Faith is the cause; these are the results. Go behind these; ask yourself the question: "Do I believe God's Word?" The first fruit of faith is reconciliation.

Faith is the source of spiritual power. Jesus said in Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you." When we tarry until the Holy Ghost comes, we have power to live a holy life, power to overcome the devil and all hisimps. The Holy Ghost comes by FAITH. He will not come under any other condition. When

you believe, the OLD MAN is crucified. But you have to get on believing grounds before you can have faith. As long as you are holding onto that thing that God is putting His finger on, and will not give it up, it is impossible for you to have faith to be sanctified. Get yourself, and all you have, and all you expect to be, on the altar; let God thrust in the knife and kill the OLD MAN. It will be easy to believe, and you will receive the pureness of heart that you need; for He says in His Word, speaking of Cornelius, Acts 15:8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by FAITH."

Credit God's Word and act as though you believe it! Faith insures triumph. 1 John 5:4, "And this is the victory that overcometh the world, even our faith." You may be tired in body, or be racked with pain. You may not feel as you did when you were first sanctified, but your faith is still holding good; and no matter how much the devil may accuse you and tell you that you are not sanctified, because you do not feel like it, you can stand on the Word of God by FAITH. If you have not taken anything off the altar, tell the devil it is none of his business how you feel. Praise the Lord!

"My God is reconciled, His pardoning voice I hear;
He owns me for His child, I can no longer fear.
Before the throne my surety stands,
My name is written on His hands."

CHAPTER IX.

ENLARGING OUR BORDERS

Isa. 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;" Zech. 4:6, 7, 10: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. For who hath despised the day of small things?" 1 Pet. 3:12, 13: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?"

The above Scriptures came to us forcibly in the year 1913, after our membership had increased, and the attendance, especially during our revivals and conventions, until we were not able to accommodate the people. We had as many as four revivals a year. We would secure the very best, radical Holiness preachers we could get; and it seemed the hotter we got, the more the people came to the meetings and the more God blessed us, until the building

was so crowded that there would not be even standing room to accommodate those that came. It was then that the Lord spoke to us about enlarging our borders. Our people were all poor, and we did not know where we would get money for a new building large enough to take care of the people during the special meetings. After much prayer we met as a church board to take some definite steps about a building. A committee was appointed to see an architect about drawing plans and specifications for the building, with power to act. This committee had the plans made, and, although there was no money in the treasury when they were ordered, by the time they were ready we had money to pay for them. It then became necessary to move the frame church building from the corner to the rear end of the lot. We let this out by contract for \$150, and while moving the building we never lost a service. As they moved the building, we connected the gas pipe with a rubber hose so as to have light and heat in the church. When the building was on its foundation, we had the money to pay for the work.

We had a number of contractors to figure on the erection of the new building, and their figures ran from \$55,000 to \$75,000. After careful consideration and prayer, we decided we could not afford to pay this amount, and the church board practically left it up to the writer to see to the erection of the building. After having the ground surveyed, we put in the foundation ourselves, with donated and hired help. We took enough sand out from where the church was to be built to lay the brick and plaster the

church on the inside. We had let the contract for the laying of the brick, but had not enough money to pay the men each week. We had expected to be able to borrow money as we built, but everything had closed up tight, as it was just at the beginning of the World War and the banks would not lend money even on good security. Consequently, when the walls were about three feet high, the bricklayers struck for their money. I was away in a meeting at this time, and received a wire to come home at once. When I arrived home, I called the contractor to my home and asked him the trouble. I told him I would give him ten days to get the men back to work and if, at the end of the time, they were not at work, he would have to give up the contract. He did not convince them, so he gave up the contract. There we were with the material on the ground, a building started, and no money to employ men to do the work.

But man's extremity is God's opportunity, for as we prayed about the building, God told us to go ahead with the work and He would see us through. These were very trying times but God stood by us, as He always does if we trust Him. GOD IS ABLE. God told me to go on with the work and superintend it myself. I hired the contractor and his son as bricklayers to work for me, then went to see every man he had had working for him, and hired each one of them to work for me, telling them that when we could not pay them the cash we would give them notes for the amount due them. I soon found out there was one man among them who was an

agitator and was continually stirring up strife about the back pay. I borrowed money from an individual and paid him off and let him go. After that I had no trouble with the rest of the men. Everything seemed to be going fine when the brick company refused to furnish any more brick, until we had made a substantial payment for what they had furnished.

I told them that if they would furnish all the brick we needed to finish the building, we would be able to pay them; but if they would not, and the building had to stop where it was, they would never get their money. However, I told them if they would give us the material, we would give them a trustees' note secured by a deed of trust.

About three days later they agreed to my proposition, and once again I had smooth sailing until the front walls were up above the square of the building. We had a form made of wood for an arch over the platform. It was held up by some 2x4 timbers that had been there long enough for the mortar to have been dry. I needed these 2x4 timbers and told the carpenter to knock them down and use them. He contended that if we did the arch would fall. I told him to go ahead and knock them out, and if the arch could not hold the weight we had better know it now. It proved that when we removed those timbers the arch gave way, and I had to tear the front wall down to the foundation, then get an "I" beam and put it above the arch, resting on the solid walls on either side, and put the form back in. After the arch was relieved of

the weight above it, it was able to hold its own weight. Of course this increased the cost of the building and discouraged some of the building committee and many of the members of the church. We found that we had a number of Sanballats and Tobiahs to contend with, and their influence was felt even on the church board. We did our best to try to encourage them and pressed right on with the work. As I now look back at that tremendous undertaking, it makes me tremble to think that we had such a host to come up against with so little help. But we found the words of Hezekiah true, as spoken to Israel in 2 Chron. 32:8: "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

About this time, when the battle was the hardest, the Lord laid on the hearts of some of the women of the church to start a women's prayer band to help us to pray things to pass. They organized a prayer band that has continued ever since, and has spread all over the West Virginia district. These faithful women prayed many things to pass. I do not know how we could have accomplished what we did had it not been for their help. It was truly marvelous the way God answered their prayers at different times, when it seemed there was no way out of the difficulties we were in. In answering their prayer God made a way where there was no way.

About this time we had many obligations to meet, as we were dealing with a number of different firms in order to get what material we needed. How we

managed to get this material, not having any money, is still a mystery to me to this day, as many firms had been prejudiced against us by our enemies; and when we would go to them, often they would refuse to furnish the material we needed. But GOD IS ABLE, and we would always go to Him when we failed; and He NEVER FAILED US. In a day or two we would go back to these same firms and tell them we just had to have this material and would give them our note in payment, and they could endorse it and have it cashed. By so doing we continued the work until we got the building under roof, but we had so many notes in the bank that it was distressing. There were notes to such an extent that some one of them was due every week. We would manage to make a small payment on each one as it came due, and would renew the note.

One day I received a notice of a note for \$1,000 that would be due in thirty days, informing me that, if that note was not lifted, the note would be protested and the property would be sold to satisfy the claim, and that under no circumstance would they allow the note to be renewed. This was only one of the great number of notes that we had out, and the others had to be looked after as well as this one, by making a payment and renewing them. We did not know what to do or where to get the money. In all of our difficulties up to this time we had told the people publicly that OUR GOD WOULD SEE US THROUGH; so in this time of distress, we did like Ezra, in Ezra 8:21-23: "Then

I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us." I preached a sermon using the above Scripture as a text. We then called the church to fasting and prayer for this \$1,000, and I believe they faithfully complied with my request; for when the thirty days was up and the note was due, we had every cent of the \$1,000 and lifted the note. GOD IS ABLE!

At another time we were hard pressed for money, and, having pressed the congregation so often when these distressing times would come, we decided to send out some circular letters making an appeal to our friends all over the country to help us. This we did, and in response to this letter we one morning received a letter from a very special friend with a check enclosed for \$600. I showed the check to my wife and we shouted all over the house, giving praise to God for His faithfulness. Oh! that we would learn to trust God more, knowing that He will never forsake us when in need. How often we are like the children of Israel! As the Psalmist says, in Psa. 78:41, 42: "Yea, they turned back and tempted God, and limited the Holy One of Israel.

They remembered not his hand, nor the day when he delivered them from the enemy." How often, instead of going forward, when we meet opposition we turn back, limiting God and His power, forgetting how often He has helped us! After all, all the faith we have is that that will trust God just when we need Him most; and if we do He will NEVER fail us.

At the time we were building the church, there was not much building going on. Hundreds of men were walking the streets looking for work. Because of this we were able to get our material and labor by giving our trustee notes and they would discount them, until we had so many notes out that we could not take care of them. I went to the bank, talked with the cashier, showing him how we could take care of one large note by making a payment when due and renewing it, where we could not take care of so many, as the interest was eating us up since there was a note due almost every day. I plead with him to let me put all these notes in one large note, giving them good security; but he would not even consider this. We did not give up, but held it before God in prayer, until He graciously answered us by touching the hearts of the directors. The cashier told us that if the pastor, Rev. J. F. Woods, and wife, Charles Beckett and J. E. Beckett would endorse a trustees' note, making themselves responsible for the payment of the same, they would allow us to lift all the notes with this one note which amounted to over \$3,000. This made it much easier for us to handle, as we now had only this note com-

ing due every three months. We did this, knowing our property was surety for this note; but we also knew OUR GOD WAS ABLE. Of course, we had a number of open accounts to look after besides this note, and we were on our knees all the spare time we had.

We began the erection of this building in the early spring of 1914. The dimensions of the building are 69' 3"x86' 9", with a self-supporting roof. There is not a pillar or post in the auditorium to obstruct the view of the hearers. Its seating capacity is 1000. The platform seats fifty people. The altar rail is forty-five feet long. When we had the building nearly under roof the church board gave us orders to stop as soon as we got it under roof, until after the World War was over and we could get hold of money to finish it. I did my best to dissuade them, but could not move them at that time. I kept holding onto God and, after much prayer, at the next meeting I had with them they gave me permission to go ahead. That was all I wanted and the next day I ordered the sash and doors, the inside finish, the steel ceiling, and the seats. When I reported this to the board, they seemed to be nearly scared to death, thought they were ruined, as our indebtedness was mounting higher and higher; for at the completion of the building we would have an indebtedness of nearly \$20,000 beside what had already been paid. (The building cost us only about \$23,000 or \$24,000. The way I had to manage it I was never able to get the real cost, but the lowest bid we had

was \$55,000. By building as we did, we saved over \$30,000.)

From the time I took charge of the brick work until the completion, I was on the scaffold from six o'clock in the morning until six or seven o'clock at night. I received no remuneration for this work, and only free-will offerings for my support as pastor. These would seldom exceed \$10.00 a week. How we managed to exist with our family is still a mystery.

The building was completed and ready for service the first Sunday in January, 1915. I had engaged Rev. L. B. Compton as evangelist for our first meeting, expecting him to raise with pledges the indebtedness at the close of the meeting. On Saturday morning, when I was as busy as I could be with the seating company, urging them to finish the placing of the seats before midnight, also the carpenters and painters to have everything finished for the services the next morning, I received a telegram from Brother Compton, saying his secretary was sick and he could not leave the orphanage at that time but would come later. In a few days I received a letter saying he could not come at all. That threw the responsibility of the entire meeting on me as pastor. I had consulted my church board after receiving this message, and they told me I would have to assume the responsibility of the meeting. I was worked down with the load I had been carrying, along with the burden as pastor; for, after having superintended the building all week, each Sunday morning I would have to get up at four

o'clock in order to get a message for the flock over which God had placed me.

At this additional responsibility of the revival and raising the indebtedness, I awoke to the fact that, although I had been busy with the Lord's work, I had lost that sweet communion with God; for there is nothing that will take the place of communion with the Lord. No preaching, teaching a Sunday School class, building a church building, nor anything else can substitute for communing with the Lord. I went to my study and plead with God to forgive me and He did, bless His name. I then began to prepare for the meeting.

The first night of the meeting the house was full, every seat was taken and the Lord again helped us in the time of need; but I was still looking for some one on whom to lay the responsibility of the meeting. Like Moses, I told God I was not equal to the occasion. I learned that Dr. H. C. Morrison was holding a meeting at Charleston, West Virginia. I went to see him personally to try to get him the last few days of the meeting, but he could not come. I then wrote again to Brother Compton, asking him if he could come for the last Sunday and raise the money we needed. He answered me that he would, so I felt a load lifted and went on with the meeting. God gave us a gracious meeting, as there were 145 persons prayed through to good victory.

On the morning of the last Saturday of the meeting, I received a message from Brother Compton, saying he could not come for the last Sunday. I took the letter to the members of the board. They

again told me it was up to me to raise the money. I spent the day walking the floor and praying, preached that night, and then went home and spent most of the night in prayer. That night it had rained, snowed, and sleeted, until on Sunday morning there was snow about three inches deep and slush on the ground. Of course, the devil was on hand at once to advise. He told me it would be useless to even try to raise the money, as there would not be 150 people out that morning. Here he told the truth; for at the time for service, there were less than that number. God helped us to resist the devil. He also helped us to preach that morning as we had never before. I had asked God to give me ten folk who would pledge \$300 to be paid in three years. He did the exceedingly abundant and gave me fourteen persons who pledged \$300 each. The first one to make a pledge was a man who had opposed me all through the erection of the building. Prov. 16:7: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." The pledges ran from \$300 down to \$10, and with this small congregation God helped us to raise \$5,665. Although they had pledged this money knowing they had three years in which to pay it, many of those who pledged borrowed the money and paid their pledge at once, thereby relieving us of some very pressing obligations. God alone knows the sacrifices that were made as we paid for this building. The money raised in this first meeting did not anywhere near cover the indebtedness, but it did help.

Although it seemed we had all we could do to take care of our local expenses, we never lost sight of the foreign fields. We would have the strongest missionaries we could get to come during the revivals and represent the foreign missionary field. Then after we had taken care of the expense of the meeting and had a good missionary offering (the offerings ranging from \$1,000 to \$3,000), we would take up pledges for the indebtedness of the church. During this time I received letters from all over the country, criticizing me for having those big evangelists and for having missionaries and taking big offerings for them. They did not know the secret, for God's Word says in Prov. 11:24, 25: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." By having these evangelists and missionaries, there were people who came to hear them and who pledged on the church indebtedness that otherwise would never have come. Of course we did not get all that was pledged, but we did get enough through these pledges and circular letters to pay for the building in four years, and we were able to dedicate it without one dollar of indebtedness. Just before the dedication we bought a carpet for the platform and to the first row of seats at a cost of \$700. This carpet has been on the floor now for nearly eighteen years and is good yet.

The church was dedicated by Rev. George B. Kulp, who at that time was our general superin-

tendent, and who had stood by us and encouraged us to pay no attention to the criticizing of others, saying dogs often would run after a railroad train and bark, but the engineer would just keep the train moving and ignore the barking of the dogs. I do not remember a time that he spoke or wrote a discouraging word. He will always have a warm place in the hearts of the saints in Huntington who were then members of the congregation. After the lifting of the church debt, and having dedicated the church, we then had \$3,000 pledged for the parsonage. Then, feeling our work as pastor was finished, we resigned, having served the church thirteen years as pastor. My resignation was rejected by a vote of fifty to two, only two voting to accept my resignation.* I told them I was not putting out a feeler but following the leadings of the Lord, and had resigned, and they would have to get another pastor.

Through the influence of the Huntington church, the following churches have been built: Barboursville, Ona, Nine Mile, Wayne. At one time the Barboursville and the Ona churches were a part of the Huntington circuit. There have been six enter the ministry through the influence of the Huntington church, also missionaries in the following fields: India, Africa, Japan, Korea and China. Our own son, Harry, has been on the field for twenty years this coming December. He first went as one of the ten boys who went to Japan to perform that tremendous task of putting a portion of the Gospel in each home in Japan, and has been connected with the Oriental

Missionary Society ever since. He is now second vice president, and is located at Peipin, China. When Harry F. Woods farewelled from the Huntington church the first time there were three generations of preachers of the same family on the platform. My father was an ordained Elder in the M. E. Church, South; and he and Harry and myself were all seated on the platform at that time. It was both a joyful and sorrowful time on Christmas day as my father, mother, wife, and all ten children sat around the table, knowing it would be the last time we could ever all of us be together as we were at that time. When we were at the railroad station, as the train was leaving, after we had bid Harry good-bye, his mother took him by the hand as he reached out the window and held on, running with the train until the momentum became too great for her and she had to let go and stood there waving her hand.

***Resignation to Huntington Church Board:**

Dearly Beloved Brethren, "Let brotherly love continue" . . . "Let your conversation be without covetousness." After much PRAYER and MEDITATION, I have a matter I wish to bring to your attention, and hope it will be considered in a CHRISTIAN spirit; keeping in mind the fact that others have the same right to their opinion that you have.

I have been informed that there are some who have expressed a desire for a change in the Pastorate of this church; and thinking there may be others who have not expressed themselves, that would like to have a change, I feel it my duty to offer my RESIGNATION for your consideration; for if GOD has shown the CHURCH that a change would be for His GLORY, I am sure I do not wish to stand in the way, for I could not do a people any GOOD that thought my work was done.

I do not wish to infer that any one has any ILL WILL.

against me, nor do I hold any ILL WILL toward any one; but I recognize the fact that the CHURCH has the right to change PASTORS any time it may see fit or deem it best for the GLORY OF GOD.

Therefore, in considering this RESIGNATION, I do not want you to take into consideration any burdens I have borne, or hardships I may have gone through with (for if GOD so wills I am ready to go through with the same things again). I want you to consider only that which will be for the GLORY OF GOD and for the upbuilding of His KINGDOM.

There is one thing I do want you to CONSIDER and to CONSIDER it well; that is, if you desire a change along the line of preaching, that of preaching against SABBATH DESECRATION, TOBACCO, LODGES, UNIONS, WORLDLINESS, DIVORCE, or anything else that GOD may lay on my heart, you had better accept my RESIGNATION; for I am determined never to compromise for the sake of a job or for anything else; and if I am retained as PASTOR I will cry aloud and spare not.

I hereby tender my RESIGNATION as PASTOR of the I. A. H. Church of Huntington, W. Va., and desire, if accepted, it shall take effect March 1, 1919.

I also request that the answer to this shall be in writing.

Respectfully submitted,

Reply to Brother Woods' resignation:

In answer to your letter of even date, tendering your resignation as pastor of our church here at Huntington, we wish to say severally and as a body that we cannot consider your resignation at this time, especially since the sentiment of practically the entire membership is against accepting your resignation, as explained below:

Immediately after the reading of your letter wherein you tendered your resignation and your vacation of the Chair and withdrawal from the room, the Acting Chairman, Bro. J. S. Hayton, threw the meeting open for discussion, first tendering to those who might be in favor of accepting your resignation an invitation to express themselves. After the matter was freely discussed a secret ballot was spread, with a view to giving those who did not care to make a public declaration of their sentiment a chance to have a voice without restriction, whereupon a correct tabulation of the ballot cast was as follows:

53 votes against accepting your resignation

1 vote for accepting your resignation

It is very evident that the Lord has use for you as Pastor of the Huntington Church, and we, the Advisory Board for the Church, cannot accept your resignation.

CHAPTER X.

WHAT IS YOUR LIFE?

Texts: James 4:14; Gal. 6:7, 8.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James 4:14. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

It is not my purpose in this sermon to dwell so much on the brevity of life as it is on the question of life. *WHAT* is your life? or What is *YOUR* life? or What *IS* your life?

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us further than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Longfellow.

Life is like a voyage on a vessel going from New York, U. S., to Liverpool, England. The ocean is impenetrable. So with life. We cannot tell what there is a moment ahead of us or whether we will be living a moment hence. But as this voyager finds himself still alive when he lands in Liverpool, England, so shall we find ourselves still alive when we cross the portals of death. Death is only a vessel to carry us to a new starting place. IMMORTALITY was the condition of creation. 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall

all be made alive." 2 Tim. 1:10: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

What is your life? It is a preparatory stage, a test, conflict, hand to hand fight. Men, devils, and angels are spectators. Heb. 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Paul is here speaking of the faith heroes, spoken of in the eleventh chapter of Hebrews; but we not only have them as OUR spectators, but all that have died in the faith since them. We also have those with whom we are coming in contact every day in this life. 2 Cor. 3:2: "Ye are our epistle written in our hearts, known and read of all men." Those around us may not be reading their Bibles but they are reading our lives.

Two brothers were attending a revival meeting. Both were under conviction. One of them yielded to the Spirit and was gloriously saved, but the other brother rebelled against the Spirit. There was a young man attending that meeting who made a very loud profession, was also very demonstrative, could shout louder and jump higher than any one else in the meeting. This young man was plowing in new ground one day during the meeting, and the brother that was rebelling against God's Spirit, while hunting squirrels in a woods near by, decided he would find out just how much religion this young

man had. He hid himself in the woods and watched. As the plow would strike a root, making the handles of the plow strike him in the sides, he would lose his temper and abuse the horse by jerking the lines, and finally began to kick the horse and beat him. The young man, watching him, said to himself, "If that is religion, I don't want any;" and no one could blame him for not wanting that kind of religion. He was a spectator.

What is *your* life? Are you giving bread or a stone when there are people watching you and you are not aware that they are around? Perhaps you have hit your finger with a hammer and then threw the hammer as far as you could throw it; or maybe you were unusually busy and the children were cross and you slapped one of them in anger and said, "You little brat, keep out of my way." What *IS* your life?

This brother, knowing that his brother had to plow in new ground, made up his mind he was going to see just how much religion his brother had. So, telling his wife he was going squirrel hunting, he took his rifle and went to the woods again, but not to hunt. He hid himself behind a log and watched his brother, who had the same experience as the other young man had, except that, when the horse became warm and unmanageable, instead of abusing him he lifted the collar and rubbed his shoulders, then patted him on the side of his face and said to him, "You stand here and rest while I pray." He went under the shade of a tree and, getting on his knees, it was not long until he had a

real spirit of prayer for his unsaved brother. For about a half an hour he wrestled with God in his behalf, not knowing that his own brother got under such deep conviction from being a silent listener to his prayer.

It was not long until that brother slipped out of the woods and went home. His wife said to him, "I thought you were going squirrel hunting." His answer to her was, "That is what I told you." He then told her his experience with the other young man, and said, "I wanted to see if brother was as mean as that young man was;" and, when he told her how his brother had treated the horse and how he had prayed for him, he said, "That is the kind of religion I want and am going to get." That night he was saved. He wanted bread and got it as he watched his brother and listened to his prayer. Matt. 25:42: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink." Luke 11:11: "If a man shall ask bread of any of you that is a father, will he give him a stone?"

What is your life? It is the beginning of immortality. 1 Cor. 15:53: "For this corruptible must put on incorruption, and this mortal must put on immortality."

What is your life? It is coming into the presence of God. We have a federal judge in our district whom the law breakers, coming into his presence to be judged, dread. If this be so with a man, what will it mean to come into the presence of the Judge of judges? He demands *repentance, faith, holiness, obedience*. Matt. 28: 19, 20: "Go ye therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." He demands *longsuffering, forgiveness, love for our enemies*. Matt. 5:43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Rom. 8:9: "Now if any man have not the Spirit of Christ, he is none of his." A life without Christ is lost. What is your life? It is your season of *Grace* and *Mercy*. No mercy after death; when the breath leaves the body, we do not go into the hands of a *merciful* God, but into the hands of a *Just* God.

What is your life? It is also a seed sowing time, and God leaves us to choose the kind of seed we sow. Like produces like; the seed contains the germ of the harvest. One can pray or blaspheme, love or hate, but "Be not deceived; God is not mocked: (is not illuded, you cannot get away from His presence) for whatsoever a man soweth, that shall he also reap."—Gal. 6:7, 8. "And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46. It is no use to pray if we are not keeping His commandments; but if we are keeping His commandments, we can command the skies

and get that for which we ask. Amen! 1 John 3:22: "And whatsoever we ask, we receive of him, because we *keep his commandments*, and do those things that are pleasing in his sight."

I am indebted to Bona Fleming for the following illustration. Before the time of automobiles, there was a little girl in western Kansas who was dying with fever. They were living forty miles from the nearest town where they could secure ice. The physician was at the bedside of the girl and, after he had made a diagnosis of her case, he said, "If I had ice I could save your daughter's life; but before you could send to the city and get ice, the child would be dead." The mother of the child asked him if he would remain with the child for a little while. He told her he would. She then went to the barn and began praying for *ICE* and quoting God's promises, among which was the following, John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." She told the Lord that He knew she was abiding in Him; that she was walking in *ALL* the light she had, and therefore His Word was abiding in her; and that He would not go back on His Word. She said also, "I am keeping your commandments and doing the things that are pleasing in your sight; and you said if I would do this, that whatsoever I would ask I would receive. Now, Lord, I am asking for *ICE* that my daughter's life might be spared."

She had not prayed fifteen minutes when the Lord assured her that He would send her the *ICE*.

She took Him at His Word. *SHE CREDITED GOD'S WORD AND ACTED AS THOUGH SHE BELIEVED IT TO BE TRUE.* She came down out of that haymow shouting, ran into the house and told the doctor they were going to get the ice. She told him she did not know where or how, but one thing she did know was that she was going to get it, for the Lord had told her He would send it. In about ten minutes there was a cloud about the size of a man's hand arose in the west. It began to increase until the sky was black with clouds, and the lightning began to flash and the thunder to roll. In less than a half hour there was a hailstorm, and hailstones the size of hen eggs fell. She ran out with a dishpan and shovel and brought in a dishpan full of ICE and said to the doctor, "Here is your ICE." God always keeps His Word, if we meet conditions.

1 Cor. 5:6, 7: "A little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump." Dr. Godbey says, "Leaven in the Bible always means corruption, i. e., sin. The summary of this verse is a most explicit commandment to get sanctified wholly, since in this way alone can we be thoroughly expurgated and made free from the old leaven of sin." Dr. Clarke says: "If this leaven—the incestuous person—be permitted to remain among you; if his conducts be not exposed by the most formidable censure, the flood-gates of impurity will be opened on the church, and the whole state of Christianity ruined in Corinth." How true this is today, by allowing carnal professors

to remain in office in the church, whether on the local, district, or general church boards! There is always strife and confusion. Jesus warned His disciples in Luke 12:1: "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy." Matt. 15:7, 8: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Our big sermons, eloquent testimonies, loud prayers, will avail us nothing unless we have our heart in it, and do so for God's glory only.

Listen to the Master in Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Dr. Clarke's comment on these words says: "I never approved of you;—You held the truth in unrighteousness, while you preached my true and holy doctrine; and for the sake of my own truth, and through my love to the souls of men, I blessed your preaching; but yourselves I could never esteem, because you were destitute of the spirit of my gospel, unholy in your hearts, and unrighteous in your conduct." Alas! alas! how many preachers are there who appear prophets in their pulpits! How many writers, and other evangelical workmen,

the miracles of whose labors, learning, and doctrine, we admire, who are nothing, worse than nothing, before God, because they perform not His will, but their own! What an awful consideration, that a man of eminent gifts, whose talents are a source of public utility, should only be a way mark or finger post in the way to eternal bliss; pointing out the road to others, without walking in it himself! "Depart from me." What a terrible word! What a dreadful separation! Depart from me. From the very Jesus whom you have proclaimed, in union with whom alone eternal life is to be found! For united to Christ, all is Heaven; separated from Him, all is hell.

WHAT IS YOUR LIFE? Matt. 7:5: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Those who are always seeing the faults of others, and are always ready to criticize others, usually see them through their own sinful heart. You can put on spectacles with green lens and you will see green. Change the lens to another color and you will see everything that color. So it is with the carnal heart, always seeing the faults of others but never able to see the good they do. It is like the woman looking through her window to clothes hanging in her neighbor's yard. She saw them all spotted with dirt, but when she went outside they looked clean and white. Coming back into the house and looking at them the spots were there again. Upon examination of her

windows, she found the dirt was there and not on the clothes of her neighbor.

We not only need to have our hearts cleansed but we need to keep them that way. Heb. 12:15: "*Looking diligently lest any man FAIL of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*" We are responsible not only for ourselves, but for others who are looking to us for an example. "No man liveth to himself, and no man dieth to himself." One cannot FAIL of the grace of God without affecting others than himself. Paul says in Gal. 5:15: "But if ye bite and devour one another, take heed that ye be not consumed one of another." The ONLY remedy is the Holy Ghost; without whom no man will see God. Matt. 22:12, 13: "And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

WHAT IS YOUR LIFE? Is it a starved life? If we starve our bodies we breed disease and have no strength to throw off the germs. So it is with our souls. If we starve them by lack of prayer, reading His Word, attending the means of grace; we do not have any spiritual strength to throw off temptations when they come, and we leak out in our souls. We should cry out as the Psalmist in Psa. 139:23, 24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any

wicked way in me, and lead me in the way everlasting."

James 4:14: "For WHAT IS YOUR LIFE? It is even a vapour, that appeareth for a little time, and then vanisheth away." In a moment it is gone. The old patriarchs lived to be eight and nine hundred years old. Our time is only seventy years, so we do not need much luggage. 1 Tim. 6:7, 8: "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 2 Cor. 4:17, 18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It is like stopping at a hotel where there are poor accommodations. You take into consideration the fact that you are going to be there only for the night, and you can adjust yourself to the circumstances for that period of time. So it is with this life. We are here for only a little time and will soon pass on.

WHAT IS YOUR LIFE? It is a great uncertainty. Job 7:6: "My days are swifter than a weaver's shuttle." A wealthy woman, under deep conviction, went home from revival services one night, and before removing her hat and wraps sat down at her desk and wrote, "Six months from today I will give my heart to God." Realizing that was putting it off too long, she drew her pen through that line and wrote under it, "Three months from today I will

give my heart to God." Again she drew her pen through that and wrote, "Thirty days from today I will give my heart to God." The next morning the servant knocked on her door and called her for breakfast. Receiving no answer, she waited a half hour and then knocked again and no answer. After waiting another half hour, she knocked again and, not receiving an answer, called some of the men servants, who broke in the door and found the woman sitting at her desk with wraps and hat on, pen in her hand; but she was cold in death. HOW UNCERTAIN LIFE IS!!

CHAPTER XI.

THE SIN OF UNBELIEF

Scripture lesson: Heb. 3. Text: 2 Kings 7:2: "Then a lord on whose hand the king leaned answered the man of God and said, Behold, if the Lord would make windows in heaven might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Jesus said, "Ye are the salt of the earth." Israel had backslidden and had gone into idolatry. The Lord had allowed the Assyrians to besiege Samaria and the Israelites were starving within the gates. 2 Kings 6:26-33 gives us a history of their condition. "And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said, God

do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord: what shall I wait for the Lord any longer?"

This condition was referred to by Moses just before he was called of God on Mt. Nebo to die. In Deuteronomy 28:56-58 Moses said: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD." This statement was made seven hundred and twenty-eight years before this woman told the king that she had boiled and eaten her son, showing

God's foreknowledge, also His ability to execute judgment for disobedience.

Elisha was the grain of salt. In the context, 2 Kings 7:1, we read: "Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Text: "Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven might this thing be?" IMPOSSIBLE! An insult to God and the prophet! He knew Elisha had God's seal upon his ministry. He had seen and heard of his miracles. He knew how, when Ahab and Jehoshaphat were in battle with the Moabites, Elisha had said to Ahab, "Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." 2 Kings 3:16-18, 22-24: "And he said, Thus saith the Lord, Make this valley full of ditches, for thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said, This is blood: the kings are surely slain, and they have smitten one another: thou therefore, Moab, to the spoil. And when they came to the camp of Israel, the

Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country."

He knew that, when Elijah had been caught up in a whirlwind, a double portion of Elijah's spirit had fallen upon Elisha; that Elisha had picked up the mantle of Elijah and had smitten the waters of Jordan, causing them to part so that he might pass over Jordan. He also knew that, when the Shunammite woman came to him because of the death of her child, "He said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any man salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead and laid upon his bed. He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed

seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son." 2 Kings 4:29-36.

He knew also how Elisha had revealed Benhadad's secrets and how Benhadad had sent his army to Dothan that he might capture him. The next morning Gehazi, the servant of Elisha, seeing the great army of Syria, said unto Elisha, "Alas, my master! how shall we do?" And Elisha prayed the Lord to open the young man's eyes that he might see, and when his eyes were opened he saw the mountain filled with chariots of fire. Many Christians today are blinded to the protecting power of God; and at times, when they think that the enemy has overwhelmed them, if the scales could be pulled from their eyes, they could see a legion of angels protecting and caring for them.

This man also knew how, when the widow cried unto Elisha because the creditor was going to take unto him two of her sons to be bondmen, Elisha asked her, "What hast thou in thy house? And she said, Thy handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when

the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

He also knew how Elisha had told Naaman, the leper, to dip seven times in the River Jordan that he might be cleansed of his leprosy, and how Naaman was cleansed.

We are amazed that this man doubted the word of Elisha after having the knowledge he had of God's presence with Elisha, thereby doubting God's Word, for Elisha was God's mouthpiece. And yet how many are there of us, who, after reading God's Word and hearing His prophets proclaim it from the pulpit, know beyond a shadow of a doubt that every one of His promises will be fulfilled? In a sense we believe this for other people; but when it comes to applying it to ourselves we do not believe, but say as this man did that it is IMPOSSIBLE, and thereby we insult God by doubting His integrity. Titus 1:2, 3: "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."

Text: "And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof." This prophecy was fulfilled in the 17th verse of this chapter. "And the king appointed the lord on whose hand he leaned to have charge of the gate:

and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him." His sin was UNBELIEF—MISTRUST of God's power; his punishment was death. UNBELIEF has more colors than a chameleon, one of which is humility. Backsliders would not presume on the mercy of God, doubting that God is immutable. He did help once, but will not again. Measuring ourselves by ourselves we at last become infidels or atheists, for the nature of the least doubt is the same as the greatest; yet some people do not seem to believe that UNBELIEF is sin.

How often you will hear some people say that they have met every condition but just can't believe. They seem to think that UNBELIEF is a small matter, but I want you to notice the following Scriptures: John 3:18, 19: "He that BELIEVETH on him is not condemned; but he that BELIEVETH NOT is condemned already, because he hath not BELIEVED in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Heb. 3:12: "Take heed, brethren, lest there be in any of you an *evil heart of unbelief*, in departing from the living God." Dear reader, I want you to take notice that the Holy Ghost speaks of UNBELIEF as an *evil heart*; and if evil we cannot expect the smile of God upon us.

UNBELIEF is the sinner's refuge, but the Holy Ghost comes and knocks his breastworks down.

John 16:8, 9: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." When Christ comes into our hearts and takes up His abode, He is a reproof to sin through our lives. If we do not take part in the conversations and actions of the world, they soon learn to respect us and avoid using obscene and ungodly language in our presence. It is not that we are a reproof, but the Holy Ghost that has come into our lives. It is not so much what we say that has an influence over others as what we are. Sometimes people cannot hear what we say for thinking what they have seen in our lives. Let us always remember that it is the Holy Ghost and not we that are a reproof to sin. Oh, that we might reach the place where we would let the Holy Ghost do the reproofing instead of trying to take the office of the Holy Ghost by reproofing others. It is our business to live a life by which He may reprove others, and He will do so if we have His abiding presence in our heart.

Could we roll all sins in one mass—murder, blasphemy, lying, stealing, adultery, fornication, and all other vices—they would not equal the sin of UNBELIEF. God can and has forgiven each of the above sins mentioned. A man incarcerated in the death cell, having been found guilty of murder in the first degree and sentenced to die at Dover, Delaware, was saved while in prison; and on the day of his execution he ran to the gallows with a smile on his face, saying that he was soon going to be in the presence of God in Heaven. God had

forgiven murder. But had he gone to the gallows with UNBELIEF in his heart, he would have received not only the first death, but also the second death; for one that dies in UNBELIEF is lost. It is the parent of all iniquity, and the chief work of the devil. It hardened Pharaoh's heart, murdered Jesus Christ, drove Adam and Eve out of the Garden, and has caused every suicide. It is the egg of all crime, the seed of all offence. Gen. 3:1: "Now the serpent was more subtil than any beast of the field which the Lord had made. And he said unto the woman, Yea, *hath* God said, Ye shall not eat of every tree of the garden?" When Satan said, "HATH GOD SAID?" he there put UNBELIEF in the heart of Eve, thereby causing her to partake of the forbidden fruit, and brought sin into the world. UNBELIEF is the same nature in a Christian as in a sinner. If men believed the Word of God, (as Paul says in Rom. 7:12: "Wherefore the law is holy, and the commandment holy, and just, and good") how they would be shaken over hell, and the slain of the Lord would be many!

Heb. 11:6: "But without faith it is impossible to please him." No matter what else we may do—we can repent, make restitution, consecrate, fast and pray, but if we do not believe we are lost. It is an impossibility to starve the old man out. I have known of people to fast for more than a week at a time, and they were worse off at the end of the week than they were before they began. It is true the Word says, "These come out only by fasting and prayer;" but fasting, prayer, agonizing are only

steps to get to the place where we accept the Word of God and what it says. If these things brought victory, then there would have been no need of Christ dying on the Cross. I fear that too often we put more stress on what man is doing for himself than we do on what Christ has already done for him. Rom. 14:23: "He that doubteth is damned if he eat, because he eateth not in faith: for whatsoever is not of faith is sin." Indians used cloth and trinkets for money. It was all right there but will not do here. You could not go into a store and lay down a string of beads or a piece of cloth and expect to buy groceries with it. If you obtain the groceries, you will have to put down the money. So with morality and good works. They are all right here, but they will not stand the Judgment test. It takes faith in God and the blood of Jesus Christ to prepare us to stand before the Judgment.

UNBELIEF prevents one from doing good works. Mark 9:17-19: "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth them, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me." Here was a man that was in deep distress because of his son. He had gone to the disciples while Jesus was on the Mount of Transfiguration with Peter, James, and John; and they were

helpless to do anything to help him because of their UNBELIEF. History repeats itself. There are many today who are in distress and need our help, and we are as helpless as a new-born babe, from the fact that we have not been trusting God as we should. Faith begets faith, and the more we exercise faith the easier it is to believe God. When Peter saw Jesus walking on the water, the disciples cried out in fear, thinking it was a spirit that they saw. "But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come to thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind was boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me."

What caused Peter to sink? UNBELIEF. What is it that causes us not to be able to do things that God has called upon us to do? UNBELIEF. Oh, that God would let us see the awfulness of mistrusting Him, doubting His Word, and not being willing to go out in His strength! Paul said, "I can do all things through Christ which strengtheneth me." UNBELIEF has been punished in the past and God never changes. The antediluvians would not believe the Word of God as spoken by Noah. God had told Noah that He was going to destroy the world with water. Noah believed God and built an ark to the saving of his house. For one hundred and twenty years by his life he preached to the

antediluvians. No doubt they ridiculed and made fun of Noah, but because of their UNBELIEF the time came when they cried for admittance to the ark, but God had shut the door; and when God shuts the door, no man can open it. Oh, how many there are who will do anything man tells them to do—agonize, fast, pray, cover themselves with ashes and sackcloth—but will not believe God, until at last God shuts the door. Hope is gone, nothing awaits but an eternal hell. O reader! quit trusting in what you are doing. Let God come into your heart, by taking down the walls of UNBELIEF, and you will never regret it.

Heb. 3:19: "So we see they could not enter in because of UNBELIEF." The twelve spies had spied out the land of Canaan. They had brought back grapes of Eshcol, and pomegranates, and had made a report to the children of Israel that the land was flowing with milk and honey. They saw that every longing of their heart could be satisfied in the land of Canaan. They also saw the children of Anak, the great giants that were in the land of Canaan. But what they did not see was the great God who would lead them. It was not the giants, the wilderness, or the River Jordan that kept the children of Israel out of the land of Canaan. It was their UNBELIEF. Oh, how true this is today! Men and women can see the fruit of Canaan in the lives of others. They know there is satisfaction, joy, peace, and happiness there beyond anything that they ever thought could be; but when they see the giants

they refuse to believe God, and cannot enter in because of their UNBELIEF.

Luke 1:20: "And, behold, thou shalt be dumb, not able to speak, until the day that these things shall be performed, because thou BELIEVEST not my words, which shall be fulfilled in their season." God had told Zacharias that his wife Elizabeth should bear a son, and that he should call his name John; but Zacharias had said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years?" Zacharias was not willing to take the Word of God but wanted a sign. So it is with people today. They are not willing to step out on God's promises, knowing that what He has promised He will do, but are seeking a sign. They want to act like someone else, or feel a thrill go through their entire being from head to foot, or perhaps have heard some one testify that when the Holy Ghost came to them they could see fire go through the entire room, illuminating every space of the room. Others have wanted to speak in an unknown tongue. But God says, in Matt. 16:4: "A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas." Many are cheated out of the blessing of God and are hindered from performing the work that God would have them to do, simply because they put more confidence in the testimony of others than they do in what God says. When we have met God's conditions, we can have the blessings that God wants to bestow upon us, whether we are seeking to be regenerated,

or sanctified wholly, or whether we are to perform some duty. Mary, the mother of Jesus, said to the servants at the wedding in Cana, when the wine was all gone, "Whatsoever he saith unto you, do it."

The destruction of Jerusalem by Titus, forty years after the crucifixion of our Lord Jesus Christ, was because of the UNBELIEF of the Jews. The high priest and the Sanhedrin had incensed the people to cry out for the blood of Jesus Christ, because they did not believe that He was the Messiah; and when Pilate washed his hands of the blood of Christ, they said, "Let his blood be upon us and upon our children." And when Titus marshalled his army into Jerusalem and rased the temple from top to bottom, there were two million Jews slain, their blood flowing through the streets of Jerusalem as water would flow after a hard rain. Through their UNBELIEF they had said, "Let his blood be upon us," and the curse they had called upon themselves was fulfilled at this time. History tells us that not a hair of a Christian Jew was molested by Titus' army.

The sin of UNBELIEF is the damning sin. Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." No matter how often you have been baptized, or how many of the ordinances you may have kept, these things cannot atone for your sins; for the Word says, "He that believeth not shall be damned." There is one sin for which Christ never died, the sin against the Holy Ghost. There is one sin for which the blood of Christ is not efficacious if contin-

ued in until death, the sin of UNBELIEF. Every sin can be forgiven, no matter how black that sin may be. One may be a murderer, a thief, a harlot, a libertine, a covetous person, or be guilty of any sin in the catalogue of sins; and yet, by coming to Jesus Christ, believing in the atoning blood, he can have his sins washed away. But the one who dies in UNBELIEF has no hope of eternal life. 1 John 5:10: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

Text, last clause: "And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof." His doom was told one day before it happened. He perished in the sight of the blessings he craved. How many there are today who are just in the sight of the blessings they crave, yet they refuse to believe! You may quote promise after promise; but they are still trying to work themselves into an experience, instead of taking God at His Word. Nowhere in God's Word do we have the promise of the blessing for tomorrow. He says, "Now is the day of salvation;" "Today if ye will hear his voice, harden not your hearts." We harden our hearts through UNBELIEF, until we reach a place where it is almost impossible for us to believe that there is a God and that there is an experience that we can have, although we have the promise, "HE THAT BELIEVETH ON THE SON OF GOD HATH THE WITNESS IN HIMSELF."

"The great day of his wrath is come; and who shall

be able to stand?" Jesus is on the throne. Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." The saints will be shouting, but not the UNBELIEVERS. Rev. 6:15: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death." You will notice that in this verse of Scripture UNBELIEF is classed right along with the blackest sins that can be mentioned. And yet one dares to think that if he does everything else, but just does not have faith, some way he may slip into Heaven.

I have heard many say in instructing penitents at the altar, "God will not allow you to be lost if you are seeking when you die." This is nothing else but human sympathy and is contrary to God's Word. God says, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," and, "He that believeth hath the witness in himself." Therefore,

there is no one that needs to go through life without the assurance in his heart that God is reigning and ruling without a rival. Oh, do not allow anyone to deceive you! Do not allow others to tell you that you may be all right, even though you have never had the witness. There are not enough powers in hell, nor imps of the devil on earth, nor back-slidden preachers, nor unfaithful professors, nor ignorant altar workers to keep the WITNESS out of your heart if you believe God's Word.

But, on the other hand, it is an impossibility for you to believe God's Word when there are unconfessed sins in your life, for unconfessed sins never go under the blood; nor can you receive the Holy Ghost by faith if you are holding in reserve something that God has laid His finger on for you to surrender to Him. It may be an ungodly companion with whom you have fallen in love, and want to make him or her your companion through life, but God says, "Be ye not unequally yoked together with unbelievers." Therefore, I wish to exhort you, as you read these lines, that you will not withhold from God anything He requires of you. If you meet these conditions, you will find it easy to believe God; for your strugglings are not with God. They are with yourself. You want to keep that which God wants you to give up. AMEN.

Text: "And he said, Behold, thou shalt see it with thine eyes." Men cannot see with their eyes. It is said Tantalus, King of Phrygia, who had forfeited the favor of the gods, was punished by being placed in a lake whose waters receded from his

lips as he tried to drink; and the delicious food which was over his head withdrew when he attempted to eat. So it is with one who is attempting to drink from the fountain of life by his own efforts, or who is trying to eat the manna that falls from Heaven, through his struggles instead of by believing God and reaching out and taking it. This man had said, "Behold, if the Lord would make windows in heaven, might this thing be?" But as he stood in the gate dispensing the food which was brought from the camp of the Syrians, he believed, but TOO LATE. Earth is the only place of UNBELIEF. Men will believe when they awake in hell and the saints will believe as they receive their reward in Heaven.

In hell they will be weeping, and wailing, and gnashing their teeth, seeing mother, wife, husband, children, friends in Heaven; but never having the fellowship of their presence. We have the proof of this in Luke 16:23-28: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would

come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." You see in the above Scripture that Dives saw Lazarus in Abraham's bosom. You also see that he had no desire to have others come to the place of torment where he was suffering such great pain that he desired simply one drop of water that it might cool his tongue. He was able to see those who were in the presence of God, but was never able to obtain the joys that they obtained or be in their presence. So it will be with the soul who has failed to believe God.

I again make the assertion that the greatest sin in all the catalogue of sins is the sin of UNBELIEF. If the above message will be the means of helping some poor, doubting soul, who has been struggling. it may be for years, to find an experience in God by his own efforts, I will feel that my feeble efforts have not been in vain. AMEN.

"Why didst thou doubt?
Why didst thou doubt?
Believe the Lord, obey His Word,
And He will bring you out."

CHAPTER XII.

SELF-EXAMINATION

2 Cor. 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Gal. 6:4: "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Lam. 3:40: "Let us search and try our ways, and turn again to the Lord."

1. Have you walked reverently before God?
2. Have you drawn nearer to God in prayer, or given way to a lazy spirit?
3. Has your faith been weakened by unwatchfulness, or quickened by diligence?
4. Have you made the most of your time as far as you had light, strength, and opportunity?
5. In your heart do you secretly esteem the praise of men more than the approval of God?
6. Does praise lift you up, or humble you?
7. Do you put the best possible construction on the conduct of others?
8. Have you been filled with the love of God and manifested that love to all?
9. Has your example been such on every line that none could stumble over it?
10. Have you tried to excuse yourself, or evade any light from God?

11. Have you lived holy in thought, word, and deed, so that should He come just now you would be ready to meet Him?

12. Are you as faithful in your most secret life as you are in public?

13. Do you urge others to a place in God that you do not experience yourself?

14. Are you at all inclined to make the narrow way any less straight than God's Word makes it?

15. Are you more devoted to anybody that God uses to bless, or help, or teach you than you are to Himself and His unfailing Word?

16. Are you more wedded to your understanding of Scriptural doctrines than to a desire for constant revelation of God Himself to your heart?

17. Are you influenced by either the praise or the criticism of people in a way that would not glorify God?

18. Does a "Thus saith the Lord" have more weight with you than people's thoughts or opinions? or your own?

19. When folks praise you, do you carefully examine your heart to see what God thinks of you?

20. Do you care more to maintain your profession before people than your heart purity before God?

21. Are you careful to not pervert any legitimate thing, so as to not go beyond God's thought for you in it?

22. Are you obeying the Holy Spirit, walking in all the light He gives?

23. Do you in times of pressure feel any mur-

muring or complaining in your heart, or are you resigned to the will of God?

24. Have you harbored any thought of any one that you would be ashamed to have him read?

25. Have you been patient under all circumstances, and felt so in your heart?

26. Are there longsuffering, gentleness, meekness, kindness, in your heart toward all?

27. Is your heart filled with Divine Love, and do you constantly manifest that love to all?

28. Do you live in the spirit of prayer?

29. Do you meditate much on the Word of God?

30. Have you spoken of any one devoid of charity?

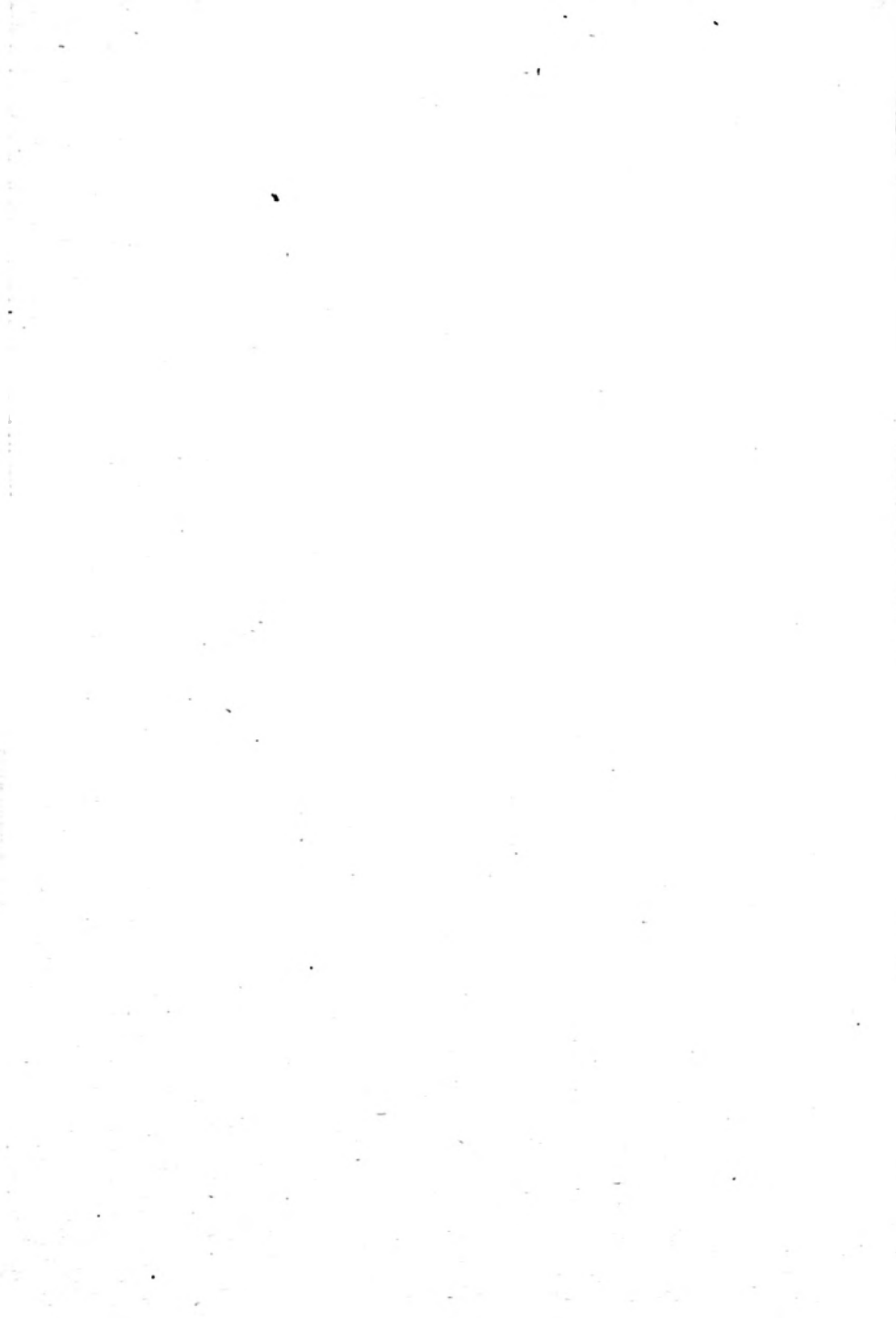
31. Have you carefully kept to yourself all evil reports concerning others as you would those concerning your own self or some one you love?

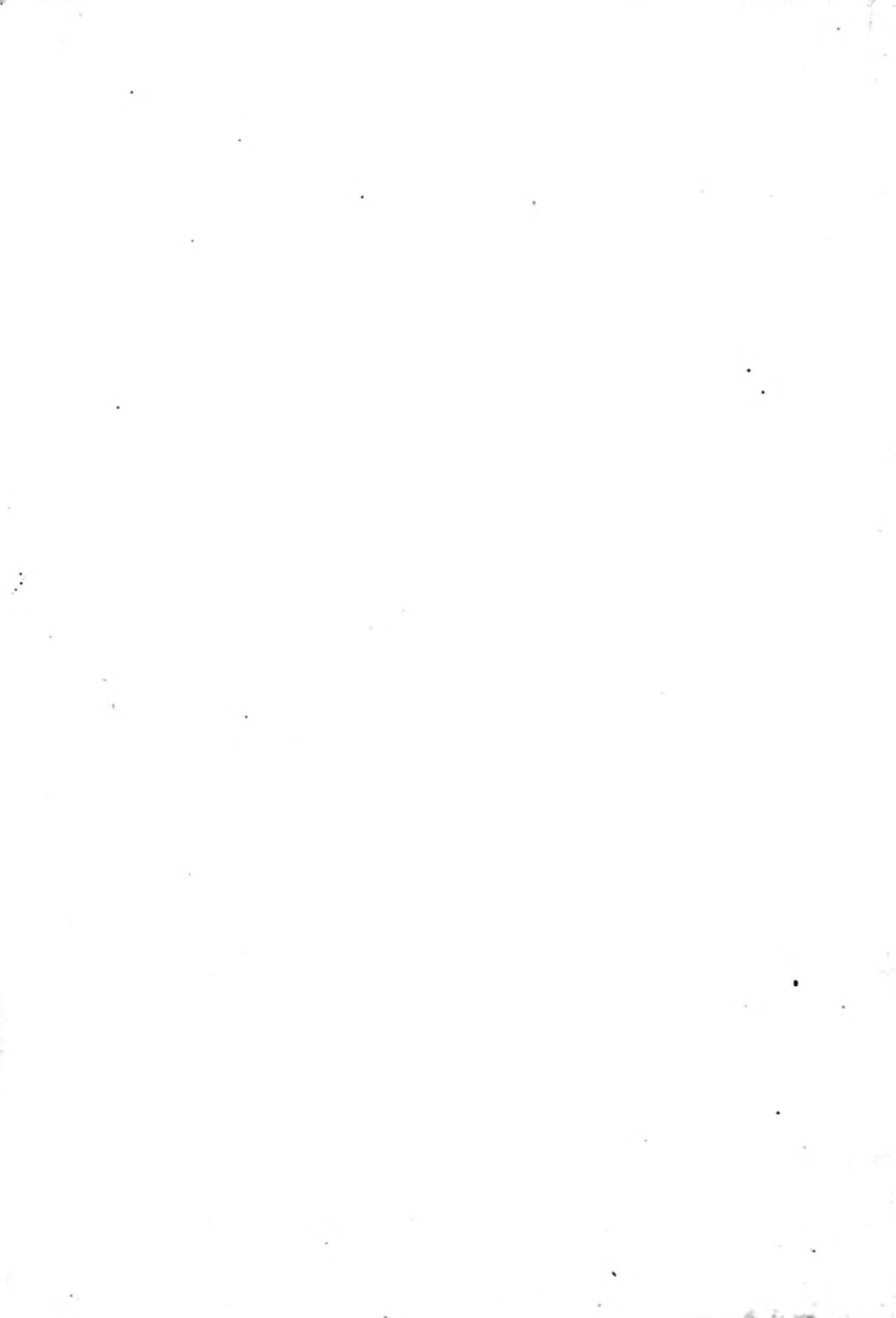
32. Have you reached a place where you can be imposed upon?

33. Do you occasionally speak lightly of those who have injured you, or who did not fully agree with you?

34. Is there any compromise with sin in your heart?

THE END





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