

The background of the entire image is a lush field of red poppies in full bloom. The sun is low on the horizon, creating a warm, golden glow that fills the sky and reflects off the petals of the flowers. The sky is filled with soft, wispy clouds, and the overall atmosphere is peaceful and inspiring.

# *Gospel Manna*

*C. E. Orr  
Lottie L. Jarvis*



# GOSPEL MANNA

By  
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## **Introduction**

Gospel Manna is a little book made up of the writings of C. E. Orr and Lottie L. Jarvis and first used by the publishers in our various monthly publications. They are hereby reproduced that new readers may get the benefit of them and that old readers may receive a second benefit. They have already proved a source of help to many and we trust they will continue to be very fruitful through this little volume. May God's blessings be upon every reader is the prayer of the publishers.





## Take Heed to Thyself

“Self is the only prison that can ever blind the soul;  
Love is the only angel who can bid the gates unroll;  
And when he comes to call thee, arise and follow fast,  
His way may lie through darkness, but it leads to light at last.”

Could each one realize the depths of this saying there would be fewer shipwrecks along the shores of time. It is so natural to blame our circumstances, or to delve into the faults of others for material with which to build a wall about us; but to know one's self is another kind of philosophy. Nevertheless, self is really the only medium through which Satan can ever destroy the soul.

The Apostle truly says; “What can separate us from the love of God?” Nothing in earth or hell. Nay, we are more than conquerors through Him that loved us. Satan accused God of having built a hedge about Job, therefore his love and affection. But God made Job a test case to show that he who holds to his integrity need not be moved even at the loss of all things: health, children, possessions, friends, reputation, and whatever else makes up his little world. Ah, no! Job had a much better and enduring substance. Should God allow tribulation to come upon us He does it that our attention may be directed toward Him, not outwardly to others. When He has accomplished His reproof and gotten us rooted and grounded in Himself, the outflow of our hearts will then be as fruit upon the tree

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of life. For Jesus said, “Every branch that beareth fruit, He purgeth it that it may bring forth more fruit.”

I again affirm that *self* is the most deceptive enemy with whom we have to deal. Someone does me a grievous wrong, I am humiliated, misrepresented. I take the scripture, “If thy brother trespass against thee, rebuke him,” and act upon it in a harsh spirit. My charges may be true, the brother may show an independent, unconcerned attitude. This only renders my argument more strong until it becomes as the walls of a castle. I go onward from this experience with wrecked nerves, a joyless heart, a blighted life. Why? Because Satan has accomplished his purpose upon me in getting my eyes upon the wrongs of others and the strength of my contention. He has slipped in some hard feelings, and hatred, and thus defiled my heart. This is the only way he could possibly harm me. A whole world of wrongs, and wrong doers could not otherwise blind my spiritual vision or weaken my faith.

A saint of God is afflicted. The question arises, Shall I take remedies? The Scriptures do not positively forbid it, but Jesus has atoned for our bodies as well as for our souls. If he trusts fully in God, he comes out of his affliction with faith strengthened and centered in God. If he resorts to remedies he will in all probability come through with the weakened effects of indecision and with faith shattered.

One has said; “We are not punished for our sins, but by our sins.” This is not Scripture but there is much truth in it. If a person becomes proud, their own faults will bring them to humiliation. If one becomes selfish, they will as surely bring themselves to poverty and distress. Their conduct will close hearts against them, they will draw to themselves the society of selfish people who will repay them in their own coin.

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It is the condition of our own hearts which should be our first care. "Seek ye first the kingdom of heaven and his righteousness and all other things shall be added." The widow who gave only her two mites was not commended for the largeness of her gift, but for the largeness of her heart. She had let go of even her necessary food. On the other hand, we see the rich young ruler had great possessions but a small, cramped, shriveled soul. The Lord knew the cure, but it seemed too painful for the young man, so he went sorrowing away. After the rich man had gone away, Jesus said to His disciples: "How hardly shall they that have riches enter into the kingdom of God,"—into this kingdom which is righteousness, peace and joy in the Holy Ghost. Before one comes into possession of this wonderful treasure, he must be poor in spirit, must humble himself as a little child, and empty himself of every hope, every aspiration, every treasure that would stand between him and its full realization. Therefore, let us take heed that we let neither riches nor poverty, nor wrongs nor the cares of this life, nor any other thing draw our souls away from God.

—Lottie L. Jarvis

## Have You Seen Him?

Isaiah saw Him in the temple. Moses found Him in the wilderness. The Hebrew children saw Him in the furnace. Job found Him in the midst of severe affliction. Jacob saw Him at Bethel when beset by danger. He came to Joseph in the dungeon after years of imprisonment and slavery. Jesus was led by the Spirit into the wilderness, just previous to the beginning of his life-work. Paul was given a thorn in the flesh, a messenger of Satan to buffet him, that the power (and revelations) of Christ might be entrusted to him.

Strange place to meet the King! Are we willing to go our part of the way, that we may meet Him face to face?

—Lottie Jarvis

## **Man Lives After He is Dead**

A young man who lay dying said, "I want you to bury my influence with me." Alas such cannot be done! Influence lives on. It never dies.

The son of a wealthy man was scratching upon a show window with the diamond in his ring. A ragged newsboy said to him, "Don't do that." The rich boy replied, "I guess I have a right to do as I please." "Yes," answered the newsboy, "but yer can't rub it out." And so it is. The life we live cannot be erased. Jesus can forgive, but the evil influence that was started flows on.

—C. E. Orr

## Holy Living

For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit. 2:11, 12).

Not in the world to come only, but in this “present world,” the world that now is, we are to live righteously and godly. There is both a negative and a positive side to holy living. Ungodliness and worldly lusts need to be carefully avoided. “Watch” is the command of Christ. “Abstain from all appearance of evil,” is the exhortation of the apostle. “O man of God, flee these things,” is the warning to Timothy. “Abstain from fleshly lusts which war against the soul,” says Peter. There can be no positive holy living if the negative is not in active living force. The Christian life is destructive as well as constructive. Jesus came not only to set up the kingdom of heaven but He came also to “destroy the works of the devil.” Life that does not destroy ungodliness, worldliness, and sin is not holy life.

Holy living is the need of the world today. Not just moral, cultured, refined lives, but lives in which there is God and holiness. Carry holy principles into the world if you want to bless mankind to the greatest possible extent.

The question was recently asked, “Is it possible to live holy in this exceedingly sinful world?” To this very hour the prayer of Jesus

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is heard in heaven, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." A company of tourists were sight-seeing in a coal mine; amid the black dust there grew a beautiful white flower. "How can a flower keep such pearly whiteness amid such black dust?" was asked by the party. The guide took a handful of dust and threw it on the flower, the dust rolled off, leaving the whiteness unstained, then a tourist threw handfuls of dust but the little flower smiled in its snowy whiteness. It had a coating of white enamel to which the black dust would not adhere. God will clothe His people with a robe of such whiteness that the evil world cannot soil.

In some parts of our country is a curious spider known as the diving spider. It is capable of forming a bubble about itself in which, like a diving bell, it sinks to the bottom of the lake or stream. For hours it will live below, breathing the air of the world above, when it returns to the surface it is perfectly dry, not the slightest moisture having penetrated the atmosphere in which it lived. The child of God through prayer and holy thought, surrounds himself with an heavenly atmosphere and while living here below he breathes the atmosphere of a world above.

There is power in the gospel of Christ to keep the soul in heavenly victory. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). "Thy word have I hid in mine heart that I might not sin against thee" (Psa. 119:11). A company of religious workers were discussing how to create among the people a great interest in their movement. We have our artistic music, our programs, our picture slides, our pageants, our social gatherings but these all seem to fail to hold our young people, what shall we do next? An old brother present and one that had not yet

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forgotten the “old paths” answered, “Please allow me to suggest that you try preaching the gospel of Christ.”

Holy living extends to all life’s details, no acts so small but should bear the stamp of holiness. All our words and deeds should be Christianized. As he who hath called us is holy so we should be holy in all manner of life. (See 1 Pet. 1:15). There should be no adulteration of the sugar, no placing the finest potatoes on top of the barrel, no material in the building but such as the contract calls for, no neglected work, the yard stick should be thirty-six inches, and the scales give sixteen ounces to each pound. There should be no exaggerations, no saying five or six when you know it is but four, no endeavoring to make things appear a little better or a little more than they are. Holy living extends to all our words, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph. 4:29). “Filthy, foolish talking and jesting are not consistent with holy living. (See Eph. 5:4). Such is wholly out of place among God’s people. There is talk among professors of Holiness that is lacking in seriousness and sobriety.

Holy living includes our dress. Women are exhorted to dress in a way that becomes those professing holiness (See 1 Tim. 2:10). It is possible to dress in a way that is unbecoming to women who profess to be godly. To know that this is being done is only to go into the many congregations of professed holiness people. You take young people from some of their holiness gatherings and place them beside a company gathered from the theatre and there is but little distinguishable difference in their general appearance—shame!

Holy living includes consideration of others. Holy people do not do all they may feel free to do lest it may be a cause of stumbling to some weak brother. Professor Dager would often take a long walk



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through the country, his large dog accompanying him. They had a very deep and wide ditch to cross. One day a small dog joined the company. On coming to the ditch the professor leaped across but the big dog would not jump. Instead, he ran up the ditch a quarter of a mile to where he could go down a path and then up on the other side. His instinct seemed to teach him that if he would jump the ditch the little dog would also try it, but fail. For this little dog's sake, he would not leap. We should carefully avoid causing any of God's little ones to stumble.

To live holy, we must be holy. Holiness of heart insures holiness in life. What is in the heart will break out in the life. A mother lost her only child, a little girl. She had but one photograph of the precious one, and this was somewhat faded and bleached. The mother was quite proficient in painting. Under her brush the features of the sweet coy child-life came out in the picture. The photograph was laid carefully away for a few days; when taken out the eyes were dim and the face marred with the same ugly blotches. The devoted mother wrought over it the second time until the beauty was restored. Again it was laid away only for the same marring stains to appear again. There were some chemicals lurking in the paper on which the photograph was taken that were doing the mischief. The analogy holds in human life. By no act of skill or care can the exterior life be kept beautiful if there is pride, worldliness and selfishness in the heart.

In our talking, dressing, desires, pleasures, occupations, let there be sobriety, righteousness, and godliness. These three things are absolutely necessary to holy living.

## Compassion

Zion shall be redeemed with judgment but let it be judgment tempered by compassion. Shoot against Babylon, spare no arrows, but carefully gather the wheat after it is threshed out, lest you crush it and kill the germ of life which is in it. I read an article on prisons which said: “If the history behind every sentence that passed the legal courts was known, how our hearts would oft swell with compassion.”

How often is the compassion of Jesus brought before us. When He saw the sinful, thankless, hungry multitude, He had compassion upon them and performed a miracle to feed them.

When the sick were brought to Him, He did not destroy what little faith they had by questions and cross questions, but He had compassion on them and healed them all. A bruised reed did He not break, nor quench a smoking flax. Paul speaks of Him as having compassion on the ignorant and those who were out of the way. In reality many of the trials which come into our lives are caused through ignorance. Sin and hypocrisy bring blindness over souls so that they do not realize the extent of their wrong doings.

The Word says, “He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (hatred) hath blinded his eyes” (1 Jn. 2:11). The apostle Peter also speaks of the

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back-slider “who is blind and cannot see afar off, and hath forgotten that he was purged from his sins.”

Now what is a more pitiable spectacle than a blind person who has even forgotten the time when he could see. If such a person would come into your home and break a favorite piece of china, or trample over your flower garden, the damage done might cause you pain, but your first thought would be of compassion, to try to help him in a most gentle manner.

There are many things which cause spiritual blindness—pride, envy, hatred, self-will. Peter on the day of Pentecost in preaching to the men who had crucified Jesus said, “I perceive that through ignorance you did this.” And Pilate saw that through envy they sought to put the Son of God to death. Jesus in foretelling of the last days said, “Ye shall be hated of all men for my name’s sake,” and, “Whosoever killeth you will think that he doeth God service.” That hatred will look so plausible it will be more than justified in their eyes. Babylon is drunken on the blood of saints and the martyrs of Jesus, but she knows it not.

When an individual becomes submerged in the fogs and mires of error only God can awaken him and bring him out. God may use His children to some extent to help him, but if they add some of their own zeal and indignation they may swamp him forever. It is well to remember the pit from whence we have been digged, and how kindly the Lord dealt with us. —Lottie L. Jarvis.

## Working Out Your Salvation

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:12, 13).

This text is often misunderstood. Some have thought that it meant man is to work a life through that he may obtain salvation in the end. But it is not that we are to work that we may obtain salvation, but we are to work out the salvation that we have obtained. The term “salvation” is equivalent to “life,” consequently it could be paraphrased thus, “Work out your new-born life with fear and trembling.” We as Christians are not to work that we may obtain life, but are to work out the life that we gain in salvation. The child does not work that it may possess life, but works out the life already possessed.

There are great responsibilities, many obligations, and various duties belonging to the Christian life which are daily to be worked out. The working out of these is a personal work. We are to work out our own salvation. There are certain duties and responsibilities belonging to each Christian life which are to be worked out by the individual. God has given a work to each one.

It is most important that we perform that which is appointed us. To work out that which is appointed us necessitates the diligent

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employment of every moment of time. "We are told to redeem the time." This means that we should make the best possible use of every moment. Every opportunity for the performing of life's duties should be zealously seized upon. There is no time to be idled away, there is no energy to be wasted.

How are we to work out our salvation? In the proper working out of the Christian life there are both negative and positive duties. Some teach that in Christian living there is no negative, but that all is positive. Such teachers know but little about Christian living. In living the Christian life there are some things to flee from and he who does not flee these things will soon cease to live. Not only is there a God to whom the Christian is to daily draw nigh, but there is also a devil whom the Christian should daily resist steadfastly in the faith. Those who find no devil to resist are finding no God unto whom to draw near. He who purposes to draw near to God will find the devil there to oppose him. Dogs seldom bark at the man who goes sauntering leisurely and lazily along but set briskly on those who go hurriedly by. The devil interferes not with those who are indifferent about the things of God, but when one begins to concern himself about walking closer to the Lord he will find the devil will set on him.

There is much work to do. We must daily receive from God that which goes to build up principles of godliness in the soul. We must also diligently reject every temper or passion that is contrary to the upbuilding of Christian character. The reason many are not more spiritual is because they are not more industrious in Christian work. Remember we do not say church work; we say Christian work. There may be a vast difference between what is denominated church work and Christian work. Choir training, orchestra practice, getting up programs, pageants, socials, chicken pie suppers, etc., are often

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considered church work, but the working out of one's salvation is an altogether different work.

The word "wherefore"—the first word of our text—connects the proceeding texts with the one we are just studying. In these proceeding texts the example of Jesus is held up, not only as worthy of our imitation, but also as a rebuke to every unworthy spirit and as an incentive to all Christian growth. In the working out of the Christian life the example and teaching of Jesus is to be diligently studied and faithfully followed. Loving obedience to Christ is the work of a saint. The holy life of Jesus has lost none of its celestial beauty and is no less essential to the working out of the Christian life now than in the days of Paul. If we would become more like Christ we must cultivate the mind of Christ. Becoming more and more Christ-minded is Christian work. Possessing more and more of His Spirit, His temper, His disposition is the work that maintains and develops the Christian life. Working out one's salvation does not consist in the building of costly meeting houses, in the invention of methods of church work, the giving of receptions, etc., but in sitting at Jesus' feet and receiving and obeying His Word.

Let us remember that the working out of salvation is only the result of that which has been worked in. The working out of the Christ life consists largely in working it in. We fear that many work it out to the neglect of working it in. The Christian's work is to keep the springing up of life in the soul. The flowing out of that life will naturally follow. Life in the soul will move the man to perform outwardly that which is consistent with the life within. It is not by some restraint from without that the Christian keeps himself from evil company and places, but by the principle of righteousness implanted in his soul. Prayer is not a task to the saints, but a delight.

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It is the cry of the life within him. His outward acts are not the working out of a profession, but the outflow of life within.

What are we to understand by “fear and trembling” as expressed in our text? Our salvation is to be worked out in fear and trembling. Let us illustrate it in this way. A sailor is rescued from a sinking ship and brought safely to shore. Saved from the wreck he now sets out with a glad heart toward home all the while carefully avoiding the other dangers on the land that may befall him. So the Christian saved from sin sets out toward his heavenly home with a glad heart, but not unmindful of the dangers along the way which he is to carefully avoid. It is not a slavish fear, nor any despondent mood, nor irksome service, but a fear that comes of the immensity of the work and the result of its faithful performance or of its neglect. It is a fear that means carefulness, prayerfulness, watching, vigilance, and conscientious fidelity. This fear if wanting will expose the soul to trifling, to neglect, to carelessness.

In the last statement of our text we learn that we are to work out our salvation by letting God work as He wills. How beautiful is the life of those in whom God is working as He pleases! The blooming rose is the outward expression of what nature has worked in. The Christian life is but the outward expression of God working in the heart. We work out our salvation by always letting God work in us. We are workers together with Him. We submit our will to His; we open every faculty of our being for Him to do as He wills in it. He works as pleases Him and we work out what He has wrought in our hearts. Letting God work in us to do His good pleasure is the secret of happy successful Christian living. Let us not fail to get the understanding that there is a work for us to do. The soul has its work. God’s working in us is not the doing of the work we are to do. Our souls must function properly that God may work. We are to yield,

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to watch, to pray, to fear, to tremble, to rush into the presence of God and feel safe in His keeping. The little chick fears the danger and flees to the mother's wing and there looks out with a feeling of security. May we never lack that feeling of fear as we face the duties, responsibilities and dangers of life that will cause us to flee to God for safety. When we look to ourselves we fear and tremble, then we run to God and feel safe. Alas, how many have become insensible. They rely upon their own knowledge and strength. They think they are equal to all with which they may meet. They carry on God's work in their own might and wisdom as the mechanic does his work. To lose the fear and trembling is to fail to flee to God and to feel the safety of His keeping. To fear and tremble in our own strength, to feel safe in the strength of God is the way to work out our salvation.

—C. E. Orr



## **Some Things to Avoid**

The Christian is to avoid some things. He is to flee away from the love of money. See 1 Tim. 6:11. Not only is he to flee the love of money, but the love of everything that money will purchase. To love the things that money will buy is equal to loving money. “Shun profane and vain babblings” (2 Tim. 2:16). “Abstain from all appearance of evil” (1 Thess. 5:22). “Love not the world, neither the things that are in the world” (1 John 2:15). A member of a certain church who had gotten intoxicated was called before a church council. He expressed his sorrow and shame and promised to do so no more and begged forgiveness of the church. The pastor told him that he was forgiven by the church, “But,” said the pastor, “I advise you to change your hitching post. You are hitching too close to the drink-shop.” It is dangerous to park too close to the world. Flee away.

—C. E. Orr

## Fruits of the Self Life

“There are a thousand hacking at branches where one strikes at the roots.” “By their fruits ye shall know them.” Some of the fruits of the self life are so subtle that they appear to many to be that of humility or some other good plant. One of these is discouragement. It may seem to come from a meek and humble heart but if sifted to the bottom it will surely reveal the root of self. The plant that is rooted in the unchangeable God will never know discouragement. It has found an unfailing spring and no outward change can affect it. You who are discouraged, examine yourself. Why are you discouraged? Really, is it not because some personal plan or scheme of yours has failed or has not turned out just as you wanted it to? You have centered your faith in your plans instead of in God and now you think God has failed you; but the truth of the matter is, you have failed Him. If you get your faith centered in God then you will find a precious lesson in every seeming loss or failure, which will only help you to strike root deeper down into God.

Now I think the twin sister to discouragement is *worry*. How much do you worry as to whether the work of God goes on unhindered? Now be honest, God knows all about it. What then is the cause of your sleepless nights, your nervous fears, gray hairs and wrinkles. It is quite probably yourself. If I could this moment assure you that your bank account should be kept intact, your health

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unimpaired, and that all concerning *your* personal desires and interests should always go on smoothly, how much would you worry? Others may be without bread or clothing, but I doubt if you would worry much about that, and I will tell you why. Because worry is the archform of selfishness.

It is a fatal inhibitor of action. You are afraid only for yourself. It may be for your wealth, or *your* family, but it is self. Now I will give you a remedy which will cure worry. It is contained in these words. "Thy will, O God, be done." Take self to Calvary and nail him to the cross, nor heed the groans. It may mean the actual breaking of a bank account to give to God's cause or to the poor neighbor, it may mean many real sacrifices but it will cure worry and bring a rich reward in heaven, as well as in this present world and you will be able to say:

"God will be good to me,  
I would face out toward the great unknown with trustful eyes,  
He has sustained me with such tender care,  
I have had love to give and lend and share,  
And ever found it wanting every where,  
Then of the future why should I have a doubt?  
God will be good to me."

Another of the most deceitful fruits of self is approbateness or honor seeking. Jesus said, "How can ye believe who receive honor from one another and seek not the honor that cometh from God only?" Now there are some dear people who I believe are really deceived in this matter. To be able always to discern between conscience and the spirit of approbation is a fine point spiritually but experience will teach the difference. However, conscience is wholly unselfish. Jesus knew this when he told His disciples: "Do not your alms to be seen of men," and "When thou prayest, enter into thy

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closet and shut thy door, and pray to thy Father which is in secret.” But the Pharisee sounds a trumpet before him, and prays to be heard for his much speaking. Approbateness will exchange one’s own welfare for soft soap, and call it self-sacrifice, or for anything or nothing to get the praise of men. It will dress in rags or lie in the dust for people to walk over if they will only repay with honor. But let the honor be withheld and self will unmask and show his true colors. Conscience which seeketh the honor of God only, is truly self sacrificing, but with a motive for the highest possible good of others regardless of what may come in return. It takes the lowest place simply because it considers this the Christlike thing to do, and does not expect to be repaid with praise from man. It prefers others in honor but not in duty. People who have much love of approbation are often called timid, but in reality it is selfishness, lest they be not able to make a fair show in the flesh and the personal man be humiliated. Conscience is open and childlike; it neither goes ahead of God nor holds back from duty for fear of what people will think.

Next to the above named fruit comes sensitiveness. God has made some people with fine and deep perceptions. They see and feel much in both joy and beauty, as well as in pain and sorrow, to which others are blind and deaf. However, I think there is no trait through which self can work so successfully as through this one. It causes one to be self conscious which in itself makes life a burden, every little slight or neglect, or ill-treatment becomes magnified until it becomes a crushing weight upon the soul. Abandonment of self will do a great deal, and then if some little pains and lashes occur just cast them upon Him who hath borne our griefs, and carried our sorrows. He was tempted in all points like as we are and yet without sin.

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One day my heart was bleeding because of a hard thing which had been said against me. I took it to the Lord in prayer as I had often done under such circumstances. Suddenly I lost sight altogether of the individual who had done the wrong, and saw the devil using their sharp words as a weapon against my human nature, trying to get self to come down from the cross, and in that way trying to affect the Christ life in me. So I just closed up the gap and decided never again to give the devil the satisfaction of hurting me by such means. God gave me such victory then and there that the very thing which before had caused me such heartaches looked so ridiculous to me that I spent some time between laughter at the ludicrous side of the subject, and contempt at myself for ever letting it hurt me. I really believe this was the lesson God was trying to teach me all the time. If we could only learn that our sufferings are only God pressing on a weak spot how soon we would recover; as the following verse shows.

“Hast thou a weakness, all thy courage shaking,  
Know, of a truth, God presses on thee there;  
Where the thin veil of self is worn to breaking,  
Shines through the rent a light divinely fair.”

Lottie L. Jarvis

## Recount Your Blessings

One time when the Psalmist was feeling discouraged (Ps. 77) he said, “But I will remember the years of the right hand of the Most High.”

How good it would be if God’s children would always follow his example when under trial: but alas! we are more inclined to recount the trials and the wrongs and to brood over them. Thus our faith and courage is weakened and confusion follows. During my short life God has given me some experiences which to me were wonderful. At times when my strength seemed well nigh gone, and all seemed lost, difficulties heaped mountain high to destroy my soul, then God stepped in and in some instances, within a moment’s time, the unexpected happened, which from that time changed the course of my life. I was also so completely delivered and the difficulties which threatened to destroy my soul were so completely overthrown that they can never again trouble me.

“One time when clouds hung low, I said.

Eternity was gray,

The sun went down in splendor

Upon that very day.”

If one day could end so beautifully after dark clouds, then God can make other dark days to end the same way by His own power.

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“Count your many blessings,  
Name them one by one,  
And it will surprise you  
What the Lord hath done.”

Yes, the goodness of God will magnify before your eyes, and it will surprise you how the clouds will disperse.

“And the cares that infest the day  
Will fold their tents like the Arabs,  
And as silently steal away.”

Think of the victories of Israel when they went forward praising God while He fought for them. God is the same today. One sister was beset by much opposition because of her stand for the truth. One day she was taunted by the words of an acquaintance who said, “What is the use of your standing like this? It will be of no use.” She said, “I will keep blowing the trumpet and Jericho will fall at the proper time.” Well, according to her faith, her Jericho came down with a crash which surprised her as well as her friends.

Come, behold the works of the Lord. Behold them until your courage rises, and you feel yourself animated by His power.

—Lottie L. Jarvis

## Holy Quietness

“In quietness and in confidence shall be your strength” (Isa. 30:15). We do not need in these days, so much to pray that God may lessen the power of the evil forces that are in the world as we need to pray that He may give us power to overcome them. Strength of soul is what is needed. That strength of soul that will enable us to lie quietly, calmly, restfully in the hand of the Lord amid all the disquieting circumstances of life is what the Christian needs and it is what we can have. To lie still, to not exert one effort of our own, to not make one faintest struggle, is the great secret of victory and one of the highest attainments of the Christian life. When we are misunderstood, when evil reports are circulated about us, to lie still and let God be our defense is real strength. Nothing so strengthens the inward man like quietness, because nothing is more difficult to possess. The more difficult the task the more strength is acquired in its accomplishment; quietness of soul comes only by perfect reliance upon God. “Oh, be still, thou soul of mine.” We have had the opportunity of having splendid exercise in this direction recently.

In Isa. 30:7 we have the thought expressed as in the text which we have above quoted. “Their strength is to sit still.” In their struggle against the invaders, the Jewish rulers had sought an alliance with Egypt. This greatly displeased God. He longs to fight our battles for us but cannot do so except we cease our own struggling and rely



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upon Him. It is sad to look on and see professed followers of Christ endeavoring to carry on the work of the Lord by their own efforts and human inventions and methods, and by making alliances with the world. In verse 18 of this same chapter we are told that God is waiting to be gracious unto us. God longs to show us His favor and to be gracious unto us but oh, how long He often has to wait until we cease our own efforts and cease seeking help from some source outside of Himself. God must needs wait until we come to an end of ourselves, until we realize our utter helplessness and fully trust and rely upon Him. God's help from man lies beyond the point of man's self-reliance. Confidence in and perfect trust and reliance upon the Lord is the secret of calmness, rest and holy quietness, and these result in great strength of soul. This is the way to honor the God whom we profess to love.

Soul, remember that quietness, sedateness does not come through the removing of trials, or the surroundings of ourselves with more favorable circumstances or through being showered with the smiles of men, but through full reliance upon God. He can give us holy stillness of soul, give us calmness and rest in the midst of trials and adverse circumstances. Those who have learned to lie still and wait on God have assurance of constant victory. They are the people who do exploits and bring greatest honor to God. To exalt the name of the Lord we must let Him reveal His power through us. We rob God of honor when we send to Egypt for help. How shameful, how God-dishonoring are the alliances many professors of Christianity are making with the world in their efforts to carry on the work of the Lord. They have become blind, they have lost their vision of God, they are walking in their own ways. They may be increasing their number, may be getting the favor of men, may be erecting costly church edifices, may be thinking they are getting rich, but they do

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not know that they have left God and are poor, miserable, naked and blind.

Trust, O my brother, not in horses and chariots, but in the living God if you would have inward strength and conquer in all the conflicts of life.

“The stillness of heaven within me I feel,  
When low at the cross of my Jesus I kneel.”

—C. E. Orr

## **The Christian's Pathway**

Not always sunshine bright and clear,  
Sometimes there's shadows and the tear;  
But though there be encircling gloom  
The way leads onward to thy home.

Sometimes no blue is in the sky,  
Cloud on cloud is piled high,  
Fierce blow the winds, and chill and wild,  
Tempered they are to heaven's child.

Not always smoothe life's path for thee,  
Not best that it should always be;  
Ways that are rough and hard to trod  
Cause us to harder lean on God.

Sometimes deep sorrow fills thy heart,  
Dear friends and loved ones walk apart,  
But where no human face you see,  
'Tis then thy God is nearest thee.

Sometimes the way grows steep and long,  
Your soul it seems, has lost its song;  
You do not, need not understand,  
Just leave it all in His dear hand.

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A crown of thorns sometimes you wear,  
The cross sometimes is hard to bear;  
Ask why 'tis so! No, child, forbear,  
Thy Father knows the cross is there.

Sometime 'twill end,— this lonely way,  
Your soul will find its perfect day;  
You do not, need not understand,  
Just leave it all in His dear hand.

—C. E. Orr

## God's Keys

Faith worketh by love. But how? First, by our perfect obedience to God, a continual obedience to our highest conception of His will. “Walk in the Spirit, and ye shall not fulfill the lusts of the flesh” (Gal. 5:16). One has said that life is like passing through a corridor with doors on either side, at which we must continually make decisions as to which we will enter. If we open a door into a realm of the flesh, it will affect our whole future life: if to the Spirit, we will find ourselves in a higher realm in light and grace each time. In the life of Abraham, how many times he was called upon to separate himself from that which was dear to him in the flesh. First from his father's house, then from Haran, third from his kinsman Lot, then from his son Ishmael. Lastly the supreme sacrifice came when God called him to offer up his son Isaac in whom was centered not only his natural affection, but also all his spiritual hopes. That for which he had left his father's house, had dwelt as a stranger in the earth, all his years of sacrifice and waiting now seemed about to be coming to a heart-rending consummation. But he believed God and therefore he was called the friend of God. Likewise, we also, if we would approach the treasure house of God, must turn from all but Him, step out upon the seeming void, then we shall find the eternal rock beneath.

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There are times in the Christian experience when we must persistently obey the heavenly vision. At this stage strenuous perseverance and patience are needed. Through darkness and through light, let patience have her perfect work. Patience is the key to perfection and fullness, then do not weary. God will bring you out into a large and wealthy place if you will but surrender to His will and working. The words of Jesus, "If therefore thine eye be single thy whole body shall be full of light," have a much deeper meaning than most of us have yet comprehended, but it is the way of faith and obedience. How many times our hearts have been made to feel a sense of deprivation and loss, because when we choose Godward we have cut ourselves off from loved ones, friends, and even many with whom we had enjoyed a degree of spiritual fellowship, and have had to go out with strangers. Then above all even the spiritual ideal for which we have lived and suffered seems to be taken from us. But this way of death is another key to the unbounded treasure of God Himself.

One day in viewing the riches of the 91st Psa. I said, surely we do not see this fulfilled in the lives of many. Then as I looked more closely I came to the conclusion that comparatively few have learned to use the keys to this great bulwark of the Lord. These are found in the 9th and 14th verses, "Because thou hast made the Lord . . . even the most High, thy habitation," "Because he hath set his love upon me . . . because he hath known my name." The enemy has plenty of dwelling places for you to stop at on the way to this high and holy habitation. "For strait is the gate . . . and few there be that find it." It is so easy to take second best, to devise or to accept some earthly prop to prevent our leaping out on the fathomless ocean of God Himself. Few are they who reach the 91st Psalm and dwell in the secret place where the conscious presence of God envelops them. Only those who will stand the fire shall know this joy. Only

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those who die to the end of self shall ever have the resurrection with its hundred fold.

So far I have sought to present man's side of this life of faith. There is a deeper sense by which faith worketh by love. This is grounded in the truth that "God is love." "Herein is love, not that we loved God, but that he loved us." What would all our love amount to without this? "Faith," says one, "is not overcoming God's indifference, but laying hold of his willingness." Jesus also said, "Ye have not chosen me, but I have chosen you . . . that whatsoever ye shall ask the Father in my name, he may give it you."

When we comprehend these passages we shall have found the key to a realm where all things are ours. No more drinking from dribbling streams, but plunging into the ocean of His fullness. No more seeking for feelings and blessings, for here we have the Blessor over, around, and within. To desire is to have, and prayer is turned to praise. "God is love;" in these three words is the foundation of all our faith. This is the key which unlocks his richest treasure—the little mustard seed faith that will remove mountains. Oh, that I might express the joy, and light, and power, that I have found in these words. They are as a live wire run right down from the throne, by which God's life is transmitted to us. "Then shall ye know, if ye shall follow on to know the Lord." (Hos. 6:3.)

—Lottie L. Jarvis

## Dwelling in God

Of late the words have been very precious to me; “I am in the Father and the Father in me.” And the Apostle speaking in the abstract says, “God is love; and he that dwelleth in love dwelleth in God, and God in him” (I John 4:16). It sometimes brings us into a nearer realization of His relation to us to think of Him according to His attributes. If I say, I dwell in God, my mind is liable to limit Him, because of wrong and narrowed conceptions. We are too likely to think of Him as a great king off in the skies, sitting aloof from our minute affairs. But when I say I dwell in love, He at once appears around, above, and beneath me, even within me. And the words of the poet can best express my feeling.

“Worlds of ecstatic glory  
Love opens to our view,  
Where saints and angels truly  
Find joys forever new.”

We are at once conscious of having entered a vast and unexplored domain, a “shoreless sea of bliss.”

Love divine! To what can it be likened? It is a never ending song, an unbounded treasure, a consuming fire before which no error or sin can stand. It is a light which goeth not out, the source of all faith and omnipotent power, a sure and safe retreat in which the soul can ever repose. I consider the work of His hand and my soul is



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borne away above this world of trouble, care and sorrow. Oh, how blessed to dwell in this secret place! When once we learn to enter this place we shall find rest. Here no sorrow, tribulation, or anguish can come, no storm can shake. No gems of earth can compare with its glory and beauty. That love which holds the universe in place, shall some day take the faithful safely home while the earth and the heavens are passing away in flames.

—Lottie L. Jarvis

# The Journey of Mankind

(Matt. 7:13-14)

*“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”*

These words are found in the soundest and most serious sermon ever preached. In this sermon is laid down the principles of life and the result of accepting or rejecting them.

Look at the picture portrayed by this text. All men are travelers. What a moving, tramping mass of mankind. All are going, but to where? Look and you will see that there are but two sets of travelers—only two. This is because there are but two ways to travel in. If there be but two ways to the city, of course all who are going to the city are going upon one or the other of these two ways. All men in their graves from Adam down have passed over one or the other of these ways. All who are now living are traveling every day along one of these highways. Since all men are travelers it means that all men are going somewhere. Reader, will you think about this for a moment? This evening at the setting of the sun you will be a day’s journey nearer the place toward which you are traveling. It is an important thought. It is not so important that you think how much pleasure you have had or how much money you have made, but to

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what place in eternity you have come nearer. There are only two places for mankind in eternity.

Since there are only two ways for mankind to travel, we at once understand there are only two eternal destinies. A pathway leads somewhere and the pathway we are traveling determines where that somewhere shall be. Pathway determines destiny. One of these ways has its ending in heaven, the other in hell. Heaven and hell are the only two destinies toward which the pathway of life lead, and all men are traveling every day toward one or the other. We cannot avoid it. Travel we must and traveling we are. Every moment we are stepping. Every moment nearer our eternal destiny. Someone may be saying, "I will not think about it." This will not stay your progress. Onward you go whether you think about it or not. Every moment you are nearing your place in eternity.

The pathway to everlasting life, our Scripture text teaches us, is a narrow way. The pathway to destruction is a broad way. Some have made serious mistakes as to the narrowness of the path of life. It is narrow because it is Christ's view of life or what life really is. It is not narrow to the higher life of the soul. In this narrow way the soul is in its element, it is free to roam and soar and range in fullest liberty. It is narrow only to the lower life of man—to the flesh. The flesh is led along this way in servitude to the higher life of the soul. It is ever in subjection. It cannot range and roam at its will. It must come along and do the will of the soul-life. This makes it narrow and straight—difficult—for the flesh, but never for the redeemed soul. Oh, how free! All upon the narrow way have broadness of soul. They have been brought out into a broad place.

In this sermon Jesus has laid down some principles and laws which make it a very straight—difficult—way to the flesh, but a way of broadness and freedom to the soul. He says that man is to love his

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enemies (Matt. 5:44). This is difficult for the flesh, but liberty and joyousness to the soul. “Whosoever shall smite thee upon the right cheek, turn to him the other also,” said Jesus in the sermon. This is quite narrow for the flesh. It is very difficult for it to pass over such a narrow place, but the Spirit-filled soul bounds over it with joy and liberty. “And if a man sue thee at the law and take away thy coat, let him have thy cloak also” (Matt. 5:40). This is such a narrow place that it takes pretty much all the life out of the flesh to get through it. The flesh stoutly affirms that Jesus did not mean what he said, he was only fixing a principle. Certainly so, but when you find the true principle you will find it just as difficult for the flesh to obey as the words literally. The principle he means to establish certainly cannot mean less than the words expressing it. The former words, (Matt. 5:39), contain a principle. But can we carry out the principle in life and do less or otherwise than the exact words? We may do just what the words say and not live the principle, but if one has the principle in his heart he will do the exact words.

Again Jesus says, “Seek ye first the kingdom of God and his righteousness” (Matt. 6:33). This is a narrow passage for the flesh. In fact, the flesh with its affections and lusts must be crucified in order that man understand the depth of meaning of this passage. It is so narrow that not very many today can see their way through. But, oh, how free, light and bounding is the soul in which this law of life is written. Let us look at only one more principle Jesus has fixed for the law of the way to heaven. “Therefore all things whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12). Many who have brought the flesh through some very narrow places find it difficult to pass through this place. But such a pass is in the narrow way and man must pass through it to find the broadness, the liberty, the life of the soul. Now we understand why Jesus said, “Few there be that find it.”

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It is possible to mistake liberty of the flesh for liberty of the soul. Once upon a time when the narrow way was growing too narrow for some people who wanted to introduce some fleshly things, and did introduce them, one lady exclaimed, "Thank God, I have gotten my liberty." She was mistaking liberty of flesh for liberty of soul. Living to the lusts of the flesh is found only in the broad way that leads to destruction. Many are finding that way. Nothing is more fool hearted than thinking of going to heaven on the broad way. It does not lead there. It is no more foolish to think you are going home when you are going directly away from home, than to think you are going to heaven when you are minding earthly things.

Before we close our view of this picture let us take a glance at a few principles. First, man chooses destiny by choosing pathway. He may not think of the destiny, but virtually he is choosing destiny by choosing pathway. Man is choosing a drunkard's grave every drink he takes. He is choosing hell every sin he commits. Every moment he chooses to live in sin he is choosing hell as his destiny. "Who is a wise man and endued with knowledge among you?" (Jas. 3:3). It is the man who sees the connection between an act and the destiny toward which that act tends, and acts accordingly.

Second principle—to avoid arriving at a certain destiny is to refuse to travel the way that leads there. An infidel, at one time jestingly asked a boy which way was the way to hell. The boy answered, "Just keep straight on and you will reach there." O reader, if you are on the broad way, keep straight on and you will arrive at the "blackness of darkness forever." If you are on the narrow way, keep straight on and some day you will have a presentation into the immediate presence of Christ's glory.

—C. E. Orr

## What Lack I Yet?

The young rich man that came to Jesus may have been overbalanced by his love of riches, yet he had an anxious desire to know his duty toward God. After being told what was required of him, the question, “What lack I yet?” certainly indicates a disposition of heart that is to be praised. He was not just exactly satisfied with his present record although it included that great foundation principle—“Love thy neighbor as thyself.” And the fact that Jesus loved him argues sincerity in all his claims and questions.

Paul manifests this same disposition of heart when he said, “Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh for his body’s sake which is the church.” It seemed that the young rich man could not live out his desire, but Paul has given us a real example of faith that knows no bounds, and surely we should not be willing to follow the character that has come down in history as a failure in preference to characters, the very mention of whose names make us better.

But perhaps the young rich man—failure as he seemed to be—is ahead of many of us. It seems that we suffer no uneasiness over the thought of “What lack I yet?” We find thousands of excuses for not doing many of the commands of the Lord, and rejoice that we have been permitted to indulge ourselves in every fad of a fast age, while souls all about us are going to perdition and many are

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suffering for the necessities of life. Instead of the question, “What lack I yet?” we so often hear, “Do you think the Lord will require that of me?” (in reference to some of His plain commands). They seem to want to get through with the least possible service.

The feeling that prompted the question, “What lack I yet?” if nourished and kept alive, would solve the problem of building up the cause of Christianity everywhere. If such a restless desire were in the hearts of God’s people, it would mean a missionary in every destitute field, and they would not be left to starve or be bound hand and foot for lack of means to carry on their work. It would mean a fellowship that would bind God’s faithful together so that when one member suffers all the members would suffer with it.

It would seem that this great desire in the young rich man was smothered out by greed for worldly riches. It makes us sad to think of him. But brother, sister, the absence of this restless desire—“What lack I yet? What more can I do?”—in our hearts indicates the same condition of heart that led this young man to destruction.

With Paul let us watch for the opportunity to suffer hardship for Christ.

—Lottie L. Jarvis

# **Studies in the Christian Life**

*(Article One)*

## **Its Origin, Nature, Aspirations, And Future Glory**

In our present study of the Christian life let us consider the first four verses of the third chapter of Paul's letter to the saints at Colosse. In these verses we have revealed to us something of the origin, nature, aspirations, and future of the real true life of man. Verse one, teaches us of the origin of Christian life in these words, "risen with Christ." Here we have its beginning. None are Christians who have not risen with Jesus. Christianity is a life as real and distinct as any form of life. Someone may ask the question, "What does it mean to be risen with Christ." We are told the story of the dead body of a man being placed in the sepulcher of Elisha and when the dead body touched the bones of the man of God, he revived and stood up (2 Kings 13:21). When the soul, dead in sin, comes in contact with Christ, it springs into life, and is thus raised with Him into His life. This is the source of Christian life.

Life is something more than mere existence. If mere existence has been our conception of life, we have failed to have a proper view of it. Man's life is characterized by certain powers and capabilities. These capabilities were such as to fit man for a high and noble destiny. The life God gave to man, not only gave him existence, but capacitated him for a certain sphere of existence. This sphere of



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existence was a life in union and communion with Christ. By the coming of sin into the nature of man this high sphere of existence was lost. Man still exists, but not in that high and holy sphere for which he was originally capacitated. By being “risen with Christ,” he is brought into that lofty plane of existence for which he was created and which he lost because of sin. Only those who have regained this sphere really and truly live; all others are dead while living. (See 1 Timothy 5:6).

Verse three of our lesson teaches us something of the nature of the Christian life in these words, “For ye are dead, and your life is hid with Christ in God.” The sinner is dead while living and the saint is dead while living. The one is dead to Christ and things pure, holy, and heavenly, while the other is dead with Christ, to things that are sinful and worldly. There is no affinity between the thistle by the roadside and the fig tree in the garden. The one is dead to the other though each have a life peculiarly their own. There is no affinity between the sinner and the Christian. The one is dead to the other. The Christian is in the garden of the Lord—the sphere of existence in which he was created. The cross of Christ is the wall between him and the sinner. It was by the cross, the apostle says that he was crucified to the world and the world to him. See Gal. 6:14. Christians have been raised to a new and higher sphere of existence. They are dead with Jesus to earthly things. When man is dead in sin he sees and feels and tastes nothing of the presence of God. When man is dead to sin and alive in God, he sees and feels and tastes God in everything even every earthly thing. He sees God in everything to him. He delights not in earthly things, only in God in earthly things. Whatever God is not in, he has no affinity with and finds no delight in. This is the nature of Christian life, this is Christianity and nothing else is.

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Verses one and two of our lessons teach us of the aspirations of the Christian life. It is ever reaching upwards. The life of Jesus is the light of the Christian heart. See Jn. 1:4. As plants reach up and grasp the light of the sun, so the Christian soul reaches up and grasps the life of Jesus. Bless His name. Those who are risen with Christ live above. A young married couple lived in a log cabin in the state of Washington. A rich uncle from California, who visited them and saw their poverty, promised them a fine home and ranch in his state which he would make ready for them in a few months. Where do you suppose these young people lived those few months? Bodily they lived in the little log cabin, mentally they lived in their nice bungalow in California. Bodily the Christian lives on earth, mentally and heartily he lives in heaven. Earthly things are unsuited to his soul's life. There is an infinity within him that feeds not on finite things. Only with infinite things is he satisfied. He walks with God. Heavenly vision fills his soul. He passes by the seen things and takes hold on the unseen.

He's a citizen of a world of love,  
Only a stranger and pilgrim here,  
As daily he's nearing his home above  
He presses more lightly this mundane sphere.

In verse four of our lesson we are taught something of the future glory of the Christian. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. It does not yet appear what we shall be," but we know that when Jesus comes those who have been raised up with Him, and are dead to the world with Him, and are seeking the things that are above where He is sitting, shall be in His glory like Him. Those who are daily standing before the mirror of the Christ life, and adorning their souls with the glory of His graces will appear with Him in His glory when He comes.

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In that day the ungodly will have a different view of the godly than he has now. The rich man had an altogether different view of Lazarus when he looked across the gulf and saw him in Abraham's bosom, than he had when he saw him lying at his gate. At his gate as he stood proudly aside, he saw only a sore-covered body. That inner soul that was decked and adorned with the glittering graces of the skies was hidden from his view. Just so the Christian's hidden man of the heart beautified with the bright, rich, sparkling gems of the heavenly graces are here hid with Christ in God from the eyes of the world. But a change takes place. The sore-covered body of Lazarus has dropped off somewhere and the inner life stands out in the beauty of its heavenly adornments before the eyes of the rich man. Just so it will be when Jesus comes with ten thousand of his saints who have unclothed themselves of the earthly body and been clothed upon with the heavenly, the world will see them as they are. They will then see the beautiful life of the saint which was hidden with Christ in God from them while here.

No doubt Lazarus' view of the rich man was also changed. And, no doubt the rich man had a different view of himself. When Lazarus came begging for crumbs at this rich man's gate he saw him clothed in purple and fine linen. Now from Abraham's bosom he sees the poor wretched soul in the misery of its sin blotches of pride and earthiness. Will it not be so in the day when all men will be seen as they are? Those who have spent their years and their means here in decorating their bodies with rich gems of earth, and labored to beautify their faces and form, will be seen in that day with their soul covered and spotted with sins of lust, pride, sensuality, and earthiness.

Dear readers, if your soul has been raised up with Christ, if you have been born again, been filled with the fullness of God, seek, I

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pray thee, those things which are above. Mind not earthly things. Live not so much on earth as in eternity. Associate thy self with God and the pure, and let your soul daily grow to be more heavenly and more like God. The world will scoff at you, but some day they will behold your glory.

—C. E. Orr

## Studies in the Christian Life

(Article Two)

*“But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern good and evil.”* Heb. 5:14.

*“Wherefore rebuke them sharply, that they may be strong in the faith.”* (Titus. 1:13).

Man entire, is composed of an outward, physical body, and an inward spiritual body. Both these bodies of men have senses. The outward man has senses by which he corresponds with the world of nature around him. The inward being of man also possesses sense through which he communes with God and things eternal. By the physical sense of sight, hearing, and taste, man can see material objects, hear material sounds, taste material substances. By the spiritual sense of sight, he can look into the face of God, by the sense of hearing he can hear the voice of the Lord, by taste he can taste His graciousness. Some have their senses so impaired that their correspondence with the material world is limited. There are people whose sense of sight is so impaired that they cannot tell one color from another. The sense of hearing often is so deranged that they cannot distinguish sounds. This may be true also of the senses of the inner man. They may be so impaired that man cannot discern good from evil.

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Our first text speaks of a people who so cultivated their spiritual senses as to be able to discriminate between the right and the wrong. They are a people whose spiritual vision has not been dimmed. Their spiritual hearing has not been dulled; their spiritual sense of taste has not been impaired. Such a people talk with God; they hear His voice; they feel His presence: they taste His graciousness. Our second text refers to a people who through discipline, have become “sound in the faith.” For the word “sound” in some translations we have the word “robust,” while in some others we have the word “healthy.” Those people who have properly cultivated their spiritual senses, who have kept their senses of sight by beholding the light of God’s countenance, who have kept their hearing acute by listening to the voice of the Lord, who have kept keen appetites for His Word, are strong robust, healthy Christians. The term “faith” does not refer to that intellectual belief in the verity of the Scriptures, but to that act of the soul whereby the truth is grasped and appropriated to the soul’s need. We will now, by the aid of the Holy Spirit, draw from the Scriptures, a portrait of a sound, robust Christian.

First—“I have set the Lord always before me.” Psa. 16:8. This is splendid spiritual exercise. No soul can make the growth it should without this means of spiritual culture. How many of us are compelled to admit that we are not developed up to all that we might have been. Perhaps it is because we have failed in this one exercise. To set the Lord before us is to keep the consciousness of His presence, and to act in that consciousness. It is to take Him as the pattern, and the ruling, controlling force in our life. It is to have a clear vision of God’s holiness, and determine the nature of every thought, word, and deed by that standard. Some are finding it difficult to determine whether certain things are right or wrong. Oftentimes they go to their pastor to have him solve the problem for them. They run a risk in doing this. They are safe if their pastor has

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set the Lord before him and gives out only such instructions as he gets from God. It is our own individual privilege to have such a conception of God's holiness that we can determine the nature of every thing by bringing it into the light of His holiness. If you have a very dear friend, one whom you greatly love, that friend is ever before you, and when you are tempted to do wrong you refrain because such an act would be unworthy of him whom you love. How many of us have been strengthened to resist temptation by the thought of some pure, noble character. To set God before us is to have His holiness, His love the controlling influence in our life.

We want to call your attention to the fact that God does not set Himself before your face, it is you that must set Him there. The will has much to do with the religious life. We cannot develop into perfect manhood and womanhood in Christ except we have a strong purpose to do so. God will give us power to set Him before our faces. He longs to occupy such a place—but we must make use of that power. Where there is a will there is a way to every blessing God has for His people, to full development in the Christian life, to perfect manhood in Christ, but without the will there is no way.

Second—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.) Opening the door to the call of God is a most beneficial religious exercise. The above words were not spoken to the outside world, but to the church. God will do the knocking, the calling, we must do the hearing and the opening. The strong, robust, healthful Christian is one who has such an acute hearing that he can hear God's calling, can hear His knock, and who immediately opens the door into every avenue of his soul that the King of glory may come in. God longs, yearns, to come into our life there to unfold the beauties, the glories, the perfections of His life.

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In the midnight hour, when you awake, God will come knocking at your door. He wants to come into the silence of the inner sanctuary of your heart to unfold to you something more of the wondrous depth of His love, His mercy, His tender care; but alas, how often some temporal thing—the getting of a home, the paying of a debt, something to eat, something to wear—comes knocking at the door of your mind and you open the door and away you go thinking of these temporal things, and God must await another time to whisper to you the precious secret of glorious eternal things.

Third—“But sanctify the Lord God in your hearts.” 1 Pet. 3:15. There is nothing more delightful to a healthy soul than to meditate on such words as these. There is such nutriment in them as will so build up your soul in divine things that you will be able to give to all the reason of the hope you have within you. To sanctify God in the heart is not to make Him more holy, but to get each day a clearer view of His perfections which will result in a greater feeling of awe, a deeper reverence, a more sacred hallowedness in the deep of our hearts. Please note again that God does not sanctify Himself in our hearts, we are to sanctify Him. If you would be awed by the majesty of the Niagara Falls you need to stand beside them. To sanctify God in the heart is to bring Him into the heart and there get such a view of His majesty as to awe the soul, to beget confidence, a filial fear, a loving trust, a firm reliance that will banish the slightest evil. To see God in His majesty in the heavens, to view His glories and perfections in nature, to behold His love and holiness as revealed in the Scriptures is not sufficient to produce that feeling of soul that is necessary to highest development in divine things. We must bring Him into the sanctuary of our heart, and there behold His majesty, His perfections, His beauty until the soul falls prostrate before His presence and cries, “O God most holy!” And on looking out, the



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holiness of God and the love of God is written in blazing letters over the entire face of the universe.

—C. E. Orr

# **Studies in the Christian Life**

*(Article Three)*

*(Proving the death and life of Jesus)*

We will, first of all, make a statement. The Christian life is a proof of the death and resurrected life of Jesus. Living that does not give such proof is not Christian living. The Scripture we have selected for our study on this subject is 2 Corinthians 4:10, 11.

In the first clause of verse 10 are these words, “Always bearing about in the body the dying of the Lord Jesus.” The first clause of verse 11 reads, “For we which live are always delivered unto death for Jesus sake.” Christ delivered Himself unto death for our sakes. We are to deliver ourselves unto death with Him for His sake. We are to bear about in our bodies or in our human life, the dying or death of Jesus. This same apostle says, “I am crucified with Christ.” (Gal. 2:20). When we die with Jesus and are raised to a newness of life in Him then the life of Jesus will be manifested, or made known, “in our mortal flesh” or in our human life. Weymouth translates these words, “So that in our bodies it may be clearly shown that Jesus lives.” The 20th Cent, renders it, “That the life of Jesus may be exhibited in our bodies,” and “in our mortal nature” (verse 11).

When the apostle was “crucified with Christ,” it was then that Christ lived in him and he gave proof that Jesus lived. For us to exhibit the life of Jesus, or clearly show that Jesus lives, we must be

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crucified with Him—must bear about in our human life the death of Jesus. We give proof of the death of Jesus by being dead with Him. If we be dead with Him, we shall also live with Him. (see Rom. 6:8). The everyday life of a Christian is proof of the death as well as proof of the life of Jesus. The life that does not exhibit the death of Jesus cannot exhibit the life of Jesus. A young infidel went to live with his uncle. This uncle had a daughter. This young man and his young lady cousin were regular attendants at the party, the dance and theatre. The young lady went away to school. While at school she attended an evangelistic meeting and was converted. The next evening after her return home the young infidel asked her to go with him to a party. This she refused to do. The next evening, he asked her to accompany him to a dance. She again very kindly begged to be excused. On the following evening he invited her to go with him to the theatre. She told him that she would rather not go, that she no longer found pleasure in such amusements. He replied, “You had just as well be dead.” She answered, “I am dead.” “You certainly act like it,” was the reply. This young lady, before her conversion was subject to spells of gloom and melancholy, such melancholy as the dance and theatre were not able to drive away. Since her conversion she was all sunshine, happiness and cheer. One morning as she was joyfully singing a hymn the young man remarked, “You seem to be all alive this morning.” “I am alive in Jesus,” was her cheerful reply. She told him that like as Christ had risen from the dead so she had risen to a new life in Him. He replied that he had never believed the story of Christ’s death and resurrection, but now added, “I believe, for I see them both in you.”

A woman who lived in a very worldly and ungodly community accepted Jesus Christ as her Savior. Her family told her that she was dead to them and that they were going to perform a funeral ceremony for her. She answered, “I know I am dead to the world

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and that the world is dead to me, but I am alive in Christ.” The family carved out a wooden figure, they dug a grave, hauled the figure to the grave side, had a funeral ceremony and then buried the figure, thus testifying that the woman was dead to them. Christians give proof of Christ’s death by being dead with Him. We, as Christians, show the death of Christ in all the details of everyday life. We prove the death of Christ by our temperance in eating and drinking, when we eat and drink to the glory of God and not to gratification of the flesh. A certain minister who was temperate in his eating and drinking was remarked about, because of his temperance, as a man who lived close to God. When we do not enter in with the worldly in their jesting and joking and foolish talking we give proof of the death of Christ and our death with Him. We bear about in our human life the death of Christ by our manner of dress. Does not the dress of many people, even many professors of religion, show that they are alive to the world. The dress of a saint speaks plainly of her death to the world.

We, as Christians, give proof that Jesus lives in our common walk of life. The agent must not only tell of the many good things his machine will do, but he must demonstrate it, we must not only preach Christ, we must live Christ. An ungodly woman, living just across the street from a Christian lady made her boast that she was going to make the Christian lady lose her religion. One day, the Christian lady, after putting her washing on the line, stepped over to see a sick woman. While there she saw her irreligious neighbor cross the street and cut her clothes line letting her washing down into the dirt. Upon her returning home a few moments later she began gathering up her clothes singing,

“Jesus is all the world to me.”

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The next day this ungodly woman put out her washing. Just as she was putting the last piece on the line it broke and down came her washing in the dust. The Christian woman seeing this hurried over, helping her mend her line, rinse the clothes again and hang them on the line. The wicked woman said there must be some supernatural power that enables this woman to live as she does and I want such power in my life.

A skilled Japanese workman deftly hammered in a mirror the face of his god. When this was held in the sunlight at a window the face of the god would be reflected on the wall. Jesus is imaged in the hearts of His saints and as they walk in the light they reflect His life.

A heathen woman said of Adoniram Judson, the missionary to Burma, "I have seen one of the sons of God." She said this because of the kindness, gentleness, meekness, and love he manifested in his life. Do you live so that people look upon you as a real child of God?

The apostle said, "Christ liveth in me." He gave full proof of this in his life. In Psa. 72 are three small words which should be the life motto of every Christian. You have read this psalm many times it may be, but it may be you have overlooked these three words. They are the first words of verse 15, "He shall live." This was spoken of Solomon as a type of Christ. "For me to live is Christ." This is the firm resolution of every sincere saint. "He shall live in my life. He shall reveal Himself through my life. My life shall bear testimony to the world that Jesus lives. When you are slighted let Jesus live. When you are reviled let Jesus live. When you are misrepresented, let Jesus live. When the death angel comes for some loved one, let Jesus live. He will say, "Thy will be done." When God calls for some of your riches to help on His cause, oh, let Jesus live. If you want the riches of heaven let Jesus have His way with your

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riches on earth. A beautiful story is told of an angel that came from heaven with a cup of blessings which he was going to bestow upon the highest bidder. A poor widow who had her life long practiced self-denial for the sake of God's cause was pronounced the highest bidder. If you want heaven's blessings bid high for them in self-denial. When you are tempted to speak evil of someone, let Jesus live. When you are about to say, "but" when remarking that he is a good brother, think, what would Jesus do.

An artist painted a great picture in the center of a cathedral dome. People would stand and look upward at the picture as long as the strength of their necks would permit. One day a gentlemen observing how weary grew the necks of the upward lookers sought means to relieve this weariness. He constructed a large mirror and placed it on the floor of the cathedral in such a position that the great painting was imaged on it. All that was necessary now by those who came to see the painting was to look into the mirror. It does not avail much to tell people in these days about Jesus being in heaven at the right hand of God, they are not disposed to look up. Let us bring Him down and get Him imaged in our heart and life so that all that men will need to do to see Him is to look on us. May we so live that they will see Him in the whole sweep of our lives. —C. E. Orr.

# **Studies in the Christian Life**

*(Article Four)*

## **Walking in Wisdom**

We have selected Col. 4:5 for our study today. “Walk in wisdom toward them that are without, redeeming the time.” We understand that the term “walk” relates to our manner of life. We, Christians, are to live wisely toward them that are without. Those without are the unsaved people. Why are Christians to live wisely toward the unregenerate around them? It is that they may be won to Christ by their wise conduct.

We here get the thought of responsibility. Christians are to so live that if their neighbors are not brought to Christ it will not be because of lack of wisdom in their daily life. Recently an unsaved man was convinced of the reality of Christianity by the holy consistent life of his neighbor. He said, after he was converted, that he had watched that Christian professor’s life for two years and became persuaded that salvation was real. When the Christian man heard of this he felt something of his responsibility. “What would it have been,” he said, “if I had erred from the right, a soul lost forever!” No doubt that through eternity many souls will be lost because of the inconsistent lives of Christian professors. Shall it be your life or mine? “He that winneth souls is wise” (Prov. 11:30). These words have two-fold meaning. We must not only be wise to

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win souls, but the winning of souls is the wisest thing we can do. "Wisdom is the principal thing." "Wisdom is better than rubies." It will save more souls. "Happy is the man that findeth wisdom." Nothing brings greater happiness to the Christian than the saving of souls. Jesus tells us to be wise as serpents. See Matt. 10:16. It will be wisdom and edifying to study the wisdom of the serpent. The Scriptures tell us that the serpent is more subtle than any of the beasts of the field. It is the wisest of all the lower order of animals. When God, at the fall of man, pronounced a curse upon the serpent he said, "The seed of the woman shall bruise the serpent's head." You have often noticed, no doubt, when trying to kill a serpent, how it will endeavor to protect its head. We are told by men who make a study of serpents that the heart of a certain species of serpents is in the underside of the head. Thus when he protects his head he is also keeping his heart, the seat of life. This, most certainly, is a wise thing to do. Let us be as wise, let us keep our heart "with all diligence." That we might win souls to God we need to keep our own hearts full of the grace of God. We cannot live the life that will rightly influence others except we keep filled with the fullness of God. Let us be wise as serpents and keep our hearts.

In the Eastern country there are men who are snake charmers. By some sort of incantation, they charm serpents. There is a kind of serpent they cannot charm. They cannot charm it because it makes itself deaf to their incantations. When these snake charmers begin their song this serpent buries one ear in the sand and stops the other ear with its tail so it cannot hear. Have you ever read of such a serpent? If not, you have not read your Bible as much as you should. Let me read it to you. "They are like the deaf adder that stoppeth her ear; which will not harken to the voice of the charmers, charming never so wisely" (Psa. 58:4, 5). However beautifully these charmers may chant they cannot charm this wise serpent, because it stops its



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ear to the chanting. There are souls who today would be rejoicing in the fullness of God's love and salvation if they had been as wise as this serpent. They did not stop their ears to the siren song of this evil world. The world sang charmingly and they gave a listening ear and today they are under the destroying spell of her enchantment. The time was when they loved the Lord. Meditating in His Word was their delight. Sweet was the hour of prayer to them. They loved God's people. They were given to hospitality. They have been charmed by the song of the world. They have become selfish. They still profess to love God's people, but in their hearts they know they are selfish. Prayer has lost its sweetness and though they sing, "Sweet hour of prayer," it is only a mockery. They find more pleasure thinking how they are to dress and appear in society than they do in meditating in the law of God. They spend far more time in beautifying the body than they do the soul. Had they been as wise as this deaf adder and stopped their ear to the world's enchanting lullaby they would have been feasting their souls on heavenly things instead of feeding on husks. Let us heed the injunction of our Savior and be wise as the adder.

Again we are told of a certain kind of reptile that, in order to get at the rider, will bite the heel of the horse that the horse might throw its rider. Have you ever read of such a serpent? If not, you have not read your Bible as much as you should. Let me read it to you: Dan, one of the tribes of Israel was likened unto this adder. "Dan shall be a serpent by the way, an adder (arrow snake, margin) in the path, that biteth the horse's heels, so that the rider shall fall backward" (Gen. 49:17). It is true there is a certain serpent called the Cerastes that does this thing. This is wisdom. Now there are many people today who are riding religious hobbies. If we do not in some way get them unhorsed they will ride these hobbies to their destruction. This serpent sought the fall of the rider that he might destroy him,

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but we seek the unhorsing of those religious hobby riders that we might save them. Instead of coming to Christ many religious professors are clinging to some doctrine, idea, or hobby. We should live such holy, happy, wise consistent Christian lives as to show them the utter folly of rallying around such a belief and turn them to Jesus the Savior of the world.

## Greater Things for God

To do greater things for God we must first get a vision of greater things. The inventor first has a vision of the object which he wishes to attain before he begins the actual work of bringing it about. A wider vision then for things pertaining to the kingdom of God will naturally increase our activities.

There is a certain mountain in this country from whose height we can look into five countries at a time. Before us lies Thibet with its huge walls and snow and ice, the highest mountains in the world, nearer are the valleys of Sikkim, Nepal, and Blutan, while to the south the plains of Bengal spread like a panorama before us. Upon my first visit to this spot, I cannot describe the inspiration, the awe, the yearnings which my heart experienced. A thousand Buddhist temples with their ten thousand priests chanting their doleful dirges, prayer bells ringing as a death knell to the Christless millions hid away among those fair hills and valleys; the eternal darkness which envelops them only to be pierced by that glory which raised up Jesus from the dead—all these and more merged into one long wail which has risen from those plains for the last four thousand years, caused a feeling never to be forgotten by me. This, however, is only an illustration of a spiritual truth. As by climbing that one mountain, the natural vision is so widened, so there is a spiritual mountain to which all have access from whence all the kingdoms and nations of

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the world become merged into one great family, all with one eternal destiny before them. All redeemed by the same precious blood, but not all enlightened. Oh, how dark are some places on this dark map!

As we rise higher in the mount of prayer we rise above all boundaries, all distinctions. One writer who was deeply taught of God said, "The man who rises in God, by being brought into harmony with the divine nature, cannot be restricted by the limitation of name or country; he has a spirit which belongs to the world." Still another says, "One feeling, with the manifestation of the Father to the soul, is that of vastness. The spiritual landscapes stretch away into illimitable fields of verdure and beauty, the heart expands round and round the world, and mantles all nations and kindreds with loving prayer, and sweet compassionate and missionary zeal." A fervent missionary zeal is usually a good indication of spirituality and vice versa.

Some people's vision is very narrow. "God bless me, my wife, our son John, his wife, us four, no more," but such a selfish spirit and the spirit of God cannot abide in the same heart. Others get a vision of their neighborhood; this is better, for how few there are at this time who even care for the sick and poverty stricken ones just at their doors. Still others enlarge their borders insomuch as to interest themselves in their own country, yet when it comes to taking a flight across the ocean, their love is found to have a broken wing. These dear souls may have a measure of the Spirit, but they have not come to the view point on the mount of God where they have a spirit and vision which beholds the needs of the world. This place can only be reached through a life of humble prayer and devotion to God, but all may attain to it. The farmer at the plow, the mother with her busy cares, the teacher, the office worker, can all ascend up and from the view point of the Father view the hungry multitudes.

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From this place the soul may catch a glimpse of regions from the dark forests of Siberia to the golden borders of the Sudan, from the isles of the Pacific around to Gibraltar, from “Greenland’s icy mountains” right down across the darkness of priest-ridden South America.

If you want to do greater things for God, get close enough to Him that you can hear His great heart throbs for this lost world. If you will do this you will come forth from your closet of prayer, determined to do all that lies in your power for Him.

People may at times and by different methods, be induced to give of their means to missions—yes; give of their surplus, and go on about as cold and indifferent to the cause as ever; but when they have seen the vision, the burden of the Lord, they will share their very life, their all. Their gold will be sent forth accompanied by fervent loving prayer which will be effectual in pulling down the strongholds of Satan, undoing the heavy burdens, and letting the oppressed go free. If every reader of this article could in some way be induced or persuaded to spend ten minutes every day in fervent prayer for missions, and keep praying, I know that salvation would flow down like rivers, the chains of Satan would be broken, the sick would be healed by the power of God, and thousands would come bowing at the feet of their Redeemer.—Lottie L. Jarvis.

## Gospel Fruits

“Herein is my Father glorified that ye bear much fruit” (Jn. 15:8). Certainly Jesus meant the bearing of the right kind of fruit—the fruit of the Spirit. We passed one day by a fine vegetable garden. In the midst of the garden was the advertising board on which were the words, “GROWN FROM DREER’S SEEDS.” This fine vegetable garden was an honor to Dreer’s seed house, and Mr. Dreer was pleased to associate his house with the garden. The Christian should bear such fruit that God would feel that his name was honored if he were to place on the label “*Grown from the seeds of the gospel.*”

—C. E. Orr

## **The Law of Sacrifice**

“I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, wholly, acceptable unto God, which is your reasonable service. 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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.” These words of the apostle Paul to the beloved of God in Rome express wondrous depths in the Christian life. Let us pray that the Holy Spirit may help us down to some degree at least, into the depth of meaning hidden in them. In these eight verses we find expressed seven laws in the Christian life which we would do well to study one by one.

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In verse one is expressed the law of *sacrifice*. There is no getting along well in the Christian life except this law is understood and carefully and fully obeyed. This text has furnished a foundation for many a sermon on consecration necessary to the obtaining of the experience of sanctification. It contains a much greater depth of meaning. These words do not teach something to be done in order to be sanctified, but something for the sanctified to do in order that they may live the fullness of the Christian life. The apostle is not exhorting believers to consecrate for sanctification, but does earnestly beseech the sanctified to present their bodies a living sacrifice. It is not a once for all act of consecration he means but a daily and life-long sacrifice of the flesh.

In the last clause of verse two you will see that the apostle speaks of proving what is the “good and acceptable, and perfect will of God.” Some have connected 1 Thess. 4:3 with those words and taught that the will of God as expressed in this text meant man’s sanctification. It is true that God wills all justified believers to be wholly sanctified, but this is not what is here meant by the will of God. The word “prove” is in some translations rendered “know.” Others have rendered it “understand,” while Moffat says, “able to make out what the will of God is.” Now we are not to present our bodies a living sacrifice that we may know or make out God’s will in sanctification, but that we may know His will concerning us throughout the whole of our life. It is our privilege as sanctified saints to know God’s will concerning us as the days and years of our life go by. But to prove or know God’s will concerning us in all the affairs of life we need hold the body constantly as a living sacrifice. May the blessed Holy Spirit, my brethren, help us to grasp the truth of these words and to ever hold the fleshly body a complete sacrifice to God. The desires of the flesh have hindered many a soul from knowing the will of the Lord. As I mingle with those who profess to



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be holy sanctified I sometimes am made to fear some of them but little understand what it is to daily live at the sacrifice of the flesh. The gratifying of some fleshly desire is no doubt hindering many from living in the fullness of the power and blessedness of the Christian life. We are exhorted in this same Roman letter to “walk not after the flesh, but after the Spirit” (Rom. 8:1). To live wholly in the will of God, the life must be under the complete control of the Spirit. The voice of the flesh is not to be heeded. Let us illustrate,—the Spirit suggests to the Christian to give a certain sum of money to God’s cause and the flesh suggests to give a lesser sum. It is the voice of the Spirit that must be obeyed if we would abide in God’s sweet will and live in the glorious fullness and strength of the Christian life. To know the perfect will of God and to do it is to live at the constant sacrifice of the flesh. The flesh is not inclined to serve the Lord. It is earthly and inclines to earthly things. It is true that we can be so filled with the power of the Spirit in the inward man as to be able to triumph with comparative ease over all the whims, desires, and suggestions of the flesh, but the most spiritual find it necessary to exercise the authority given to the inward man that the body may be brought into right relation to the will and service of God.

Paul the Apostle of Jesus said, long after he was sanctified, that he kept under his body and brought it into subjection. See 1 Cor. 9:27. Now the fact that the body has to be kept under and brought into subjection is proof that to serve God and live a victorious Christian life and do the perfect will of God, it is to be at the sacrifice of the flesh. All backslidings come through minding the things of the flesh. There will be no backsliding when once the flesh is brought into dissolution. Moffat renders 1 Cor. 9:27 in these impressive words, “I maul and master my body.” Many a one would have gotten on better in the Christian life if they had given their body an occasional mauling. The Spirit prompts you to go to the closet of

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prayer, but the tired body suggests that you rest in the arm chair or continue about some needed work. The Spirit prompts to go to the prayer-meeting, but the slightly indisposed body suggests a rest by the comfortable fireside. Alas, how many times the suggestions of the flesh have been obeyed to the grieving of the Spirit. The demands of the flesh are keeping many so busy attending the needs of the body that they have but little time to care for the soul. Oh, what a drag it is to get the body on its knees in the place of secret prayer. After it has been dragged into the closet it is wanting to jump up in a few moments and long before the soul is half fed. Or if it is not clamoring to leave the place of prayer, it will be whispering something of the earthly concerns of life. That the soul might be lifted up above earthly concerns and brought into the embrace of God and feel His presence and power and taste His love, the body oftentimes needs a death blow. Give that body, my brothers, such mauling as will silence it while your hungry, thirsty soul mounts up to the presence of God and there feeds on heavenly food. The picture of half starved bodies in the famine districts causes us to weep. Oh, how Jesus must weep over the sight of half starved souls.

The first of the seven laws in the Christian life which we are studying is the law of self-sacrifice. Dear reader, if you would know the will of God you must silence the voice of the flesh. Very often in life, circumstances arise which puzzle us to know what is the best course to pursue. It is then we wish to know the will of God. You have thought of changing location, or of engaging in a certain business, of making a visit, of giving a sum of money to God's cause, etc. Now to know God's will in such and all other matters the body, the flesh, must be held as a living sacrifice. It must not be consulted. God's ways are so much higher than the fleshly ways of man that it is folly to consult the flesh in any of life's affairs. Lay the body on the altar of sacrifice and, in the Spirit, look to God to

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know His will. The flesh is very subtle and we need to watch closely else some of its secret wishes will affect our living. The flesh is cunning enough to suggest to you that such a course would be to God's glory when at the same time it is some ease or comfort the flesh is seeking. To illustrate—A brother who was pastoring a congregation where the financial support was quite meagre received a call to the pastorate of a wealthier congregation. The flesh at once suggested that he accept the call, "For," whispered the flesh, "you see you can have so much better opportunity for working for God." By probing deep he found that at the bottom of the matter there was a desire to have a better financial support rather than to have a better opportunity of doing something for God. Many a conscience has been calmed and soothed by that cunning deception of a "better chance to do something for the Lord."

Let us beware that in all the walks of everyday life we are in no way living to the flesh. They that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting. Let every seed you sow along life's way be sown to the Spirit. We need to exercise great care lest sometimes some act be done wholly in the interest of the flesh. In our eating and drinking, and dressing, and sleeping, and working, do all to the glory of God. "Shall God be glorified in this," should be the thought uppermost in mind in all our activities. The body should be cared for, not for its own pleasure, but that it may be in health and strength that it may better serve the Lord. Keep the body under. Lay it daily, hourly, as a living sacrifice, on the altar of service to God.

The body is only an instrument which the Spirit-filled inward man is to use as an instrument of righteousness unto God. Only an instrument. An instrument is not to have a voice in saying how it shall be used. The tool shall not suggest to the mechanic in what way

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he shall use it. The body should be as pliable unto the leadings and wishes of the Spirit as the clay is to the potter. In that very, very suggestive story of the potter and the clay as related in Jer. 18 it is there said that the clay was marred in the hands of the potter “so he made it again.” Alas, how many of us have had to be “made again,” because of some grit of selfishness or grain of fleshiness! How many are not what the great Potter originally designed. They have had to be “made again” and in the making over they are not altogether what they would have been in the first making. That self, that flesh, has marred many a vessel. But whatever may have been the failure of the past we must not despair. We will yield ourselves afresh to God. Maybe He can yet make of us a vessel that may be used to His glory. Of course we cannot be all we might have been, but from this day on we will be most pliable, we will be most sensitive to all the influences of the Spirit, we will have the flesh so laid on the altar of sacrifice that it can never deafen our ears to the still small voice of God, we will be such plastic clay as to be fashioned, by the delicate touches of the Great Artist’s hand.—C. E. Orr.

## In the Secret Place

*“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Psa. 91:1).*

Deep within the secret chamber,  
Where unhallowed feet ne'er trod,  
There is life's most blissful moment.  
Closeted alone with God.

In the secret place with Jesus,  
Nestling 'neath His shelt'ring wings,  
In the rapture of my spirit  
I behold eternal things.

With earth fading from my vision,  
There comes bursting on my sight,  
Far away bright golden glories  
In a silv'ry sea of light.

Tree of life in fullest fruitage  
By the pure and crystal sea,  
'Neath its wide and spreading branches  
Is a home prepared for me.

In the evening's silent glowing,  
    Closeted with God in prayer,  
To my inmost soul comes flowing  
    Heavenly music on the air.

Hark! O soul of mine, and listen,  
    Hear the anthems sweetly roll,  
Angels singing songs of praises  
    To the Lover of my soul.

You may have the halls of pleasure,  
    Works of art, and music rare,  
Let me hear the voice of Jesus,  
    In the secret place of prayer.

—C. E. Orr

## The Closed Door

*“When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret” (Matt. 6:6).*

In the closet, behind a closed door talking with God! “Oh, sweet and hallowed place.” No other place or other exercise of the soul has such bearing on the spiritual life.

What is meant by the term “closet?” It means that we should have some quiet, secluded, material place in which to commune with God. But it means more. It means not only for us to be in a closet, but have a closet in us. Enter into your own heart and shut the door. Closing the door of your own heart is to shut yourself in with the Lord alone. It is to have the world with all its distractions shut out. It is to lose consciousness of earth and to be conscious of God and the eternal world only. It is to *feel* yourself alone with God. Jesus had a closet on the mountain side in those all night prayers. Some find a closet in a leafy grove, or in some private chamber in the home. How dear to the heart is this place of prayer.

It is true, we can in a measure, enter into our closet in the midst of a multitude of people, but I have never found the man who walked with God, but what also had some material solitary place to which he frequently resorted for communion with Christ. Our exhortation to all is to take some time each day to repair to some quiet retreat and there closet yourself with God in your heart. We believe it is

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impossible to cultivate the contemplative and devout side of life without this. We have the example of Jesus and we should let this speak loudly to our hearts. In Him in a perfect degree, was the power of discernment. There was something in His soul that caused Him to know the time and place best adapted for communion with the Father. There is a hushed stillness about the morning and evening hour, and a solitary retreat that touches the finer sensibilities of the soul and enables us to enter into deeper communion with God, and to be more conscious of His presence. Jesus could feel this so He chose such places and times for His closet hour; all night in prayer in the lonely mount; going out a great while before day into a solitary place and there praying. There is no place or time so well adapted for communion with Jehovah. In no place can we get such a vision of the celestial city and its glories: in no other place or time can we feel the sweet touch of the Holy Spirit so sensibly upon our souls.

The closed door suggests many things to our mind, but at this time we will speak of but three. There are three especial effects, realizations or benefits to be derived in the closet hour that we wish to speak to you about. It may be that someone is not getting the benefit or having this hour so enjoyable to them as they would like.

First. Quietness or hushedness of soul. The closed door means out of correspondence or communion with the world and in direct communion with heaven. Sometimes in talking with a friend over the telephone suddenly there is a stillness. We cannot hear the voice of our friend. We say that Central has cut us off. To be in the closet means that the Holy Spirit has cut us off from communion with the world. Some have expressed themselves as experiencing great difficulty at this point. They cannot get wholly disconnected. Earthly noises will come floating in. The business enterprise they are thinking of engaging in, those debts that are so soon due and we



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have nothing with which to meet them, the emptiness of the larder, the unfaithfulness of a friend, a misrepresentation by one we loved so dearly. Some of these or similar things intrude into their closets.

Sometimes when we want to tune in with a certain radio station we cannot get wholly out of tune with some other station, consequently there are a number of voices heard at the same time and it is quite confusing. Recently we were wanting to get in tune with a certain station so we could hear a sermon on a subject we were wanting to hear the speaker's thoughts upon, but we could not get out of tune with a station that was broadcasting something about a boxing match. We could not hear or understand much about the talk on the religious subject. You cannot get any satisfactory communication from heaven if you cannot get wholly cut off from the world.

There are one or two principal reasons why people are having trouble to be undisturbed by the world in their closet hour. One is that they do not tune in with heaven enough to know how to get in closest and fullest contact. Then they are too much absorbed with the things of the world when out of the closet. Their mind and heart is taken up too much with earthly things. There is a place for us to enter into, in which not an earthly sound is heard. There is a place where our conversing with the Lover of our souls can go on uninterrupted. A place where the voice of God falls sweet and clear upon our ears. It is an heavenly place where we are blessed with all spiritual blessings.

“Be still and know that I am God” (Psalms 46:10).

Second. Another benefit to be derived from the closet hour is soul-vision; the closing of the eyes to seen things and seeing the unseen. It may be that some do not see eternal things as clearly as is their privilege. As we read the Bible we learn that many of the Old

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and New Testament characters saw much of eternal things. As we look out over the professing religious world and note the lives of many, are we not convinced that they have an indistinct vision or conception of a true Christian life. In that hour when closeted alone with Jesus we can enter so deeply into His mind that we can look out upon human life and see it as He saw it. Bless His name. We can see as He saw all that belongs to holy living. This would settle many of the perplexing things of life. Would you like to have the same outlook upon the world and human life as Jesus had? Then get into a like Spirit with Him, and we know no place so well calculated to help us get into such a spirit as behind the closed door with Him.

Third. The third and last benefit we mention at this time to be derived from the closet hour is that of God-consciousness. To many of us God is not as real as He would like to be to us. It is our privilege to have Him as real to us as our life. There is a great blessedness in having a God-consciousness. It keeps us calm amid the storms of life. It is a most precious thing to feel that God is near in the midst of the tempest. A few evenings ago we heard a little boy who was starting off to bed, say "Mother, come tuck me in." It brings great comfort and blessing in life to be conscious in the dark hours of life, that God has, "tucked you in." Such a one, O my brother, is not seeking the pleasure of the world for enjoyment.

Away with the programs, the entertainments, the plays, give him the closet hour where God becomes so sweetly real to him.

—C. E. Orr

## His Presence

*“My presence shall go with thee, and I will give thee rest”  
(Exodus 33:14).*

His presence with me, oh, how sweet!  
His gentle voice my ear to greet,  
To calm my soul, though dark the night,  
To lead me in the path of right.

I'll keep close to Him night and day,  
I'll cling to Him along life's way;  
As on toward my home I plod,  
I'll lean upon the arm of God.

For rose-strewn paths I do not pray,  
Whate'er it be, I want His way;  
I seek not honor nor for fame,  
To walk with God is my life's aim.

I do not strive for earthly gain,  
Nor seek to shun life's way of pain;  
Let earthly things to me be lost.  
But give me Christ, whate'er the cost.

I do not pray that I may see  
Far distant leagues ahead of me;  
But trust the future, good or ill,  
And walk today in His sweet will.

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It may be dark, it may be rough,  
If God is with me 'tis enough;  
Across the desert sands may be  
A pathway He has marked for me.

Or through the shadows deep'ning shade,  
A way for me His will has laid,  
Whate'er it be I know 'tis best,  
Since God is with me giving rest.

—C. E. Orr







