



"SPIRITUAL SHIPS."

BY

GEORGE DOUGLAS WATSON.



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Spiritual Ships.

An Allegory of Religious Characters
and Experiences.

BY

GEORGE DOUGLAS WATSON.

Author of "Holiness Manual," "White Robes," "Love
Abounding," "Secret of Power," "Coals of Fire,"
"Soul Food," "Pure Gold," "Steps to the Throne,"
"A Pot of Oil," "Types of the Holy Spirit," etc.

"Launch out your ships into the deep." Luke 5: 2-4.
"Behold also the ships." James 3: 4.

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A SPIRITUAL SEA VOYAGE.

CHAPTER I.

A SPIRITUAL SEA VOYAGE.

It is a time of new and thrilling interest in a family circle, when one or more in the family prepare to start on a strange and long journey for the first time. Maps are studied, railway and steamship guide books are diligently consulted, and the various routes of travel, and the places to be visited, are compared and re-compared. The study of geography is revived by every member of the family, and far away rivers, and mountains, and seas, and islands, and cities, in which there has never been any personal interest taken by the family, are suddenly invested with attraction for every member in the home. Oh! what a time it is; the buying of new strong trunks, and sorting out what will be needed, and then packing them full, it may be with many things that will never be needed, and leaving out some essential article that will be in demand before the journey ends. And then what a glowing fondness of special affection and interest is called forth for the particular ones who are going on the journey.

They become all at once the centres of domestic devotion, and they are fairly drowned with affectionate attentiveness, and "God bless you," and wishes for a happy voyage. There is another voyage, far more thrilling in interest, upon a journey much longer, and across moral and spiritual mountains, and plains, and rivers, and seas, far vaster than the little surface of this earth, and to a distant port, brighter and more tranquil than any crystal harbor of tropic islands, and into a city whose magnitude and unfading splendor surpasses the dream of all the tower builders of this world; and upon this journey souls are constantly being urged by a sweet pleading voice that is evermore sounding over land and sea. Could we but draw aside the veil of time and sense, and watch the deep interest that angels and heavenly saints take in the conversion of a soul, and getting it embarked on a voyage for immortal glory; and could we hear the soft rustling of their wings, and catch the low whisper of their musical words, and see the sweet burning flashes in their love-lit eyes, it would infinitely out-do the packing of trunks, and the social interest of starting on any earthly journey. After all, is not everything on earth and in human life, a shadowing forth

of things of a higher order, and of an age to come? We propose in this little book, to trace out a spiritual sea voyage, the journey of a soul from sin and self, through various stages, till it reaches its eternal home, in the capacious and unruffled harbor of the bosom of God's spotless love. Who will join us in our journey? We do not expect to return to the old Adamic homestead any more; as we are not only travelers, but emigrants as well, we shall sell out the old place back in the country, and leave all the old garments and rubbish behind us, and pack only a light luggage of essential things; and though for the first few stages in our voyage, our unweaned hearts may suffer a little natural home sickness for the old home of self, yet we will press on, till brighter and more ennobling scenes begin to satisfy the home instincts of our nature, and we not only get weaned from the past, but come to abhor what we once loved, and be drawn on with ever increasing fascination with the things of God. We will start from some plain, rugged country home, away back in the hills, where the people know nothing of ships, or of the great sea upon which they sail; for how true it is that man in his natural sinful state knows nothing of

the ocean of God's nature, or of that spiritual commerce in heavenly things, which is carried on by devoted saints in the Holy Ghost. We shall first take a humble canal boat which is towed by a mule, till we come to navigable water. This canal boat represents the lowest state of legality in religion, of a soul that has no propelling power on board itself, but is drawn along by the persuasion or the authority of some friend, or church, or social law. When we reach the terminus of the canal, we will get into a row boat, and seize the paddle, or the oar, and try the strength of our muscle and skill in crossing the river or the harbor. This row boat represents the second stage of legality in religion, where the soul is awakened more personally about the things of God and eternity, and begins to exert all its strength and knowledge to be good, to break away from sin, and keep the commandments. This row boat state is higher than the canal boat, because the moving energy is on board, in the form of an awakened conscience, and a decision in the will for righteousness. In the next place, having exhausted our strength in rowing, we get on board of a small sail vessel, that is wafted along by the Creator's energy in the wind. This represents a tired soul,

after struggling to get right, and exhausting itself, giving itself up in simple faith to Jesus; to be born again by the blowing of the wind of the Holy Spirit, for Jesus says, "as the wind bloweth where it listeth, and we know not from whence it cometh, or whither it goeth, so is every one that is born of the Spirit." In every place in Scripture where the Holy Spirit is compared to the wind, it is in connection with imparting life, and so our sail vessel is a type of the regenerated state in our voyage. After coasting in the bay, and along the shore, in a small sail boat, which represents the youthful experience in justification, we then board a great sail ship, and go out on the high seas, which represents the strong and established experience of the believer in the justified life. This stage in our pilgrimage furnishes us with some beautiful studies in spiritual navigation, and we have occasion to find our latitude and longitude in the things of God, and how to use the compass of God's Word, and the log of inward experience. Then after finding the great invention of steam, and of how ships can have their sailing apparatus transferred from the outside down into the heart of the vessel, in the form of engine, and fire, and water, and

steam, developing a new and mightier force for propelling us along, we take passage on the steamboat, which in our allegory sets forth the sanctified life, the hidden fire of the Holy Ghost working in the heart, and pushing the soul onward with amazing zeal. And as the steamboat is a new creation, and not the mere development out of a sail vessel, so our entrance into the sanctified state, is a specific work of grace, and not a gradual evolution from pardon. After taking a steamboat, we linger awhile with some side wheelers and coast steamers, and make a detour into some rivers and bays, and along coast lines, in order to accommodate some timid souls that are afraid, or have no calling to go beyond the sight of land ; which fitly corresponds with a class of sanctified people, who in their feelings and service for God, keep under the shelter of their particular sectarian doctrine or leaders. We next transfer to a staunch little steam tug, that is built for marvelous strength and utility in helping other ships, which beautifully agrees with those sturdy, great hearted saints, that have special gifts and calling for pulling souls off the rocks, and out of storms, and into harbor. In the next place we take voyage on a great iron ocean liner,

and have occasion to witness the true grandeur of a steamship at sea, in storm and calm, which sets forth the strong and manifold experiences under the guiding power of the Holy Spirit.

We then board a great man-of-war, a floating fortress, the special property and instrument of the government, and find an opportunity for fighting some battles, which typifies those conditions of extraordinary heroism and conflict in the lives of great reformers and spiritual leaders, who are God's chosen agents to pioneer His work, to head new religious movements, and open up new realms of Bible truth, or missionary operations. By this time we have got into the confidence of ship builders, and government officials, and are quietly taken on board of a sub-marine ship, run by electricity, and sink entirely out of sight in the depths of the sea, and explore that vast, tranquil, hidden world of wonders, which blessedly sets forth the ultimate stage in the sanctified life on this earth, of sinking down deep into God, in a life of marvelous prayer, and unearthly stillness, where the vast silent waters of the divine perfections are explored, and studied, and admired with ever increasing delight, and the soul is lost in a sea of love,

and prayer, and divine contemplation. Come, are you ready to start? The time is up, I hear the horn of the canal driver blowing for the locks to open and let down the boat, as it takes its first step towards the sea. All aboard for the river of grace, for the ocean of love, for the City of God, whose white glittering towers and sweet voiced inhabitants, are inviting us far away across the ocean.

CHAPTER II.

TOW-BOAT CHRISTIANS.

As we start upon our spiritual navigation from the great mountains and forests of the wild life of nature, we must be content to take the lowest and humblest steps that belong to beginners. The lowest class of vessels that go by water are those of the tow-boat rank, such as are used on canals, and barges for hauling slow and heavy freight.

There are two classes of boats that we must utilize in our journey before we come to the sail boat, which, in a proper sense, represents the life of a regenerated believer ; of one who has the assurance of the Spirit that he is a child of God. In like manner there are two forms of legal religion which many persons pass through before reaching the assurance of justification. The tow-boat is pulled through the water by a force outside of itself, in the form of a mule on the bank of the canal, or of some sail or steamboat, to which it is tied with a strong rope or hawser. The other form of legal religion is represented by the row boat, which is a struggling force put forth by some

one inside the boat, which we will consider in the next chapter.

Thus the tow-boat sets forth the pulling of a soul along in the ways of righteousness, by outside and natural forces, or the ropes of law, and is the lowest form of a religious life. In the true sense of the word the canal boat and the barge do not represent what the Scriptures mean by the word Christian, but we are now giving the modern and more accommodated use of the word, as embracing those who believe in the Scriptures, and are willing to put themselves under the restraints and obligations of religion, and begin seeking the Lord, if haply they may find Him. It is a sad fact that great multitudes who are classed as nominal Christians, are in this very lowest rank of canal boat legalism, and would never take one step in practical righteousness except they were drawn by a strong hawser, in the form of some law, or ceremony, or custom, or personal friendship. Most of the people that attend church services throughout the world, like the canal boat, do not possess on board, or within themselves, that awakened conscience, or sorrow for sin, or decision of right, or fear of God, sufficient to be a moving energy or a propelling force through the water;

but if left to themselves apart from some strong rope to pull them, they lie sluggish and still, or drift with the current whither soever it will carry them. Those of us who have served in some army, and know the rough and reckless life of soldiers or miners, have seen this truth glaringly illustrated. Thousands who at home, and under the soft and blessed restraints of domestic life, and the routine of daily toil, and the sound of Sabbath church bells, and the influence of strong saintly characters, and all the honorable institutions of well ordered society, were fairly good men, and upright in outward department; when they were turned loose in the army or the mines, they soon threw off the pacific bandages of church and home, and like canal boats or barges on the Niagara river, without strong hawsers on the outside to hold them, they drifted rapidly to the awful precipice, and plunged into ruin.

Such is life in the present age, and such are the facts in regard to untold millions of our fallen and frail brethren in Adam, which only proves the utter helplessness of the human character, and the need of a super-natural power that comes down from some other world, and ties itself around man's inner spirit to

draw him to righteousness. The more we love God, and the more our hearts are softened by that charity that runs down from heaven; the wider and deeper will be our sympathy for our fellow men, and instead of denouncing them for their wickedness, we will weep, not only over their bad conduct, but over the terrible helplessness in their inner being, that like the poor drifting barge, has no energy in itself to stem the current. Well here we are in our canal boat state of religion, depending on some patient mule, or strong horse, or good tug boat, to pull us along through the preliminary steps of religion. So let us bid adieu to the dreary rocks, and lonely forests of the old natural life, and get on board of our tow boat that floats lazily in the quiet canal, away back near the head waters of some river, and see that the strong ropes are well fastened at the prow of our wills, and begin our journey down to the river, bay, or harbor, from whence we hope in due time to launch out on the high seas of a holy and victorious voyage. While we are being slowly towed along through changing scenery of landscape or river, let us spend the time examining the various ropes and horse power that draw us onward.

1. Tow boat professors of religion are

drawn by the rope of temporal fear, and temporal good, that may come to them as a consequence of their serving or not serving the Lord. The keen, swift action of a lively conscience, belongs more properly to the row boat class of religion, and so the case we are now considering is even lower down than an aroused conscience, but it is that state where people live on the surface, and can be moved mostly by external, surface, and temporal motives of restraint from sin. Though such motives are temporary and transitory, yet let us not despise them, for they serve an important part in the lives of most people. Some Christians speak very depreciatingly of weak states of grace, and of acting from earthly motives of temporal good or harm, but such persons forget that in their past years they have acted from the same motives, and been influenced by little things which they now consider as mere trifles. It takes a mature state of grace to properly appreciate the weakness that is common to the faint beginnings of religion. The Old Testament is filled with motives of a temporal character, to draw the Lord's people to ways of righteousness. If the Israelites would obey God, there would come long life, freedom from disease, victory

over enemies, blessings in basket and store, in the fruit of their bodies, their cattle, and their fields. On the other hand if they forsok God, a long caravan of calamities would overtake them. Those grand old Scriptures have never been repealed, and God still appeals to man in his compound nature of body, soul, and spirit ; and still uses the hopes of temporal good, and the fears of temporal evil, as strong cords to draw men from wickedness to righteousness. The prison, the gallows, the dread of some terrible form of sickness, or disgrace, acts with power on millions of mankind, and to speak with scorn against the wisdom of these motives of fear, betrays a mind exceedingly ignorant of the great laws that govern human creatures. Also the hope of temporal good, as a reward of well doing, though it be a lower motive than true Christians should act from, yet it is a legitimate motive, set forth in Scripture, and in the constitution of the human mind, and in the laws of society, and never can be ignored by intelligent faith. Hence thousands begin to serve God, drawn like a tow-boat by these outward visible cords of escaping earthly and temporal ruin, and the hope of gaining earthly, physical, social, and temporal good. We are constantly appealing

to children, to young people, to drunkards, to spendthrifts, to reckless people, with motives of danger in this life, and blessings in this life, and to their bodies as well as their souls, which are like the ropes that draw the tow-boat. God's providence over men is so vast and minute, it sweeps the entire range of motives, and hopes, and fears, of the body as well as the soul, and of time as well as eternity.

2. Another strong hawser by which barge and canal boat Christians are taken in tow, is the personal influence and friendship of good saintly characters. We find a case like this in the history of the kings of Judah. In the time when Joash was a young prince in Jerusalem, there lived a very godly priest named Jehoiada, who exerted a powerful influence in the city, and over the young king. We read that Joash did that which was right in the sight of the Lord all the days of Jehoiada, the priest. (2 Chron. 24 : 2.) But farther on in his life, after Jehoiada died, the strong external cord that drew Joash in right ways, was broken ; and like a barge cut loose from its tow, he drifted on the rocks, and persecuted and slew the prophets of God.

There are numberless cases of a similar

character, where souls are under the restraining and drawing power of a holy wife, or a godly husband, or a praying mother, or a righteous father, or a pious minister, or a devoted sister, or brother, or a deeply spiritual friend, who exerts a heavenly sway over the conduct, the words, the manners, the business transactions, and the feelings of those who have no deep seated principle of religion in the soul, no secret propelling power for righteousness in their own hearts, but are led into many ways of goodness by the cordage of some other person's godliness. They are not in touch with God themselves, and are like those plants which are too weak to endure the light directly from the sun, but timidly open their flowers to the cooler light of the moon, and are influenced by divine things only at second-hand. In fact the majority of professing Christians never learn how to deal immediately with God, but get their inspiration second-handily from noon day believers. Their religion is lunar and not solar. For this reason those who love God with a personal love, should love him all the more, in as much as by them the Holy Spirit pulls along so many slow legalists, who otherwise would take no step at all toward God.

3. Another rope by which the tow-boat class of Christians are drawn onward, may be termed the religious mechanism of the Christian religion as it exists in the visible church, and religious society. There is much in religious education, and much of tenderness, and affection, and holy restraint, in the social habits of a Christian family, with its family altar, its evening hymns, its religious reading, its regular church going, to draw souls from the wrong to piety. Then there is much power in the public institutions of religion, the preaching of the Gospel, the solemn stillness of the Sabbath day, the memories brought up by the melody of church bells, the tender pathos that hovers over the church yard or the cemetery, where the good of other days are buried, and much in the regular forms of religious service, with its sacred associations to touch the natural feelings of the imagination and the heart, to restrain many a one from outward sin, and make them to think upon eternity and religion. It is true that many are environed with all of this education, and poetry, and pathos, who never admit the personal Savior into their heart of hearts, but whose lives are rendered better by the sway of these providential forces of religion. God

told the ancient Jews that he had drawn them with the cords of a man, which is just the thought we are unfolding in this chapter. Have we not all of us passed through this state, where we felt we had no strength to arouse ourselves, or to pray, or take a step toward God, but like the sluggish canal boat, were glad to have a father's prayers, or a mother's love, or some sweet and noble friendship come and tie themselves fast to us, and by appealing to our human love, draw us toward the right. We shall find in this trip, that we are taking in our spiritual ships, many sturdy things far beyond the tow-boat religionist, but in the meanwhile let us thank God for the first feeble drawings of a soul toward God, even though it creeps along at the slow pace of a canal boat, drawn by some humble mule, who is a servant of the law, and yet may be carrying a precious cargo that will feed many a hungry one across the distant seas.

CHAPTER III.

THE ROW BOAT CHRISTIAN.

When we look at any plain ordinary human being how little we suspect what a vast multiplied world he is, and how in many things he is like the huge globe on which we are walking. Like the globe, a man is played upon by certain laws and forces on the outside, and then has a hidden world of laws and forces within himself, resembling the secret giant forces inside the earth. The external portion of the earth is operated upon by light, heat, cold, darkness, wind, rain, electrical currents, and the far away magic of celestial bodies, and waves of fine stellar magnetism that break in ceaseless silent music upon the shores of our world. Then far down in sub-marine and subterranean regions, there is a standing army of laws and forces in the form of central gravitation, liquid fire, geysers, the feverish heart of volcanoes, deep ocean currents, the potent chemistry in the soil, out of which spring forth forests and harvests, and then that ceaseless unnoticed vibration through the crust of the planet, like the soundless pulse of a sleeping

infant, as the world is rocked in its soft cradle of ether around the sun. Only think that our God, each of the three Divine Persons, are incessantly present in all these enormous and complex forces, living separated from these things, yet pervading, infolding, upholding, and perpetuating them with intelligent love and wisdom. Well this plain ordinary looking man that we meet any hour on the street, and take so little notice of him, is a vaster world, with a more complicated make-up, and a sublimer destiny, than the world we walk on. He also is played upon on his outer life by laws and forces manifold; civil law, natural law, social custom, what others think of him, poverty, and wealth, natural scenery, religious institutions, church forms and ceremonies, the blistering criticisms of his fellows, the hatred of those who may be a thousand miles away, and the soft soothing streams of sympathy from friends, that fall like cooling showers upon his parched soul; these and other outward influences act on him from without. But down in his inner being, like the planet, there is another world of laws and forces which he carries as a constant cargo on board himself wherever he goes. These inner forces take in his conscience, which must deal

with questions of right and wrong ; his moral affections, his proclivities, and choices, his air castles, that are woven out in the secret loom of thought, and the central springs of action in the soul ; all correspond with the hidden forces inside the earth. There are two kinds of legalists, that is people whose religion is made up of serving God by set duties, and forms, and obligations of righteousness. The outward legalist is one that is led and moulded by outward forces in the visible church, and the cords of power from other people, which resemble the tow-boat, as explained in the previous chapter. Now we are to consider the inward legalist, that is one who endeavors to serve God by those higher laws that enter his inner life, and take hold upon the conscience, and the deep purposes of his will. He resembles the row boat, because a vessel that is propelled by oars has its moving force on board, within the vessel itself ; and therefore takes higher rank in navigation than the canal boat which is pulled along by an outside force. Having gone the first stage of our great voyage on the spiritual canal boat, let us now transfer to a good row boat, and seize the oars, and ply them vigorously across the river or harbor. In this stage of our journey

we will row through the waters of the seventh chapter of Romans, which in the main describes the row boat legalist, the conscientious church man struggling to serve God by adjusting his inner nature to divine law. Of course this spiritual row boat is not really a salvation craft, that will come in the next chapter, but it may serve as a preliminary step in revealing the helplessness of legal religion, and bring us where we can get on board of a higher type of vessel which will carry us into regeneration.

1. The row boat has in it an individuality, and a wider range of action, and a variety of motion, which distinguish it from the tow-boat. When we board the row boat we leave the canal mule, the long hawser, the narrow canal banks, and locks, for a larger space of water, and a more independent action. This fact is beautifully carried out in the case of a soul that has been moved religiously only by some church ceremony or sacrament, or pulled along by some slow, plodding, ecclesiastical mule, when it begins to think for itself, and have an awakened individual conscience, and cuts loose from the narrow tyranny of tradition, and forms and exercises its own inward moral energies, and begins to seek after

truth for itself, and read God's Word for itself, to find out the way of life. It is the dawn of a supernatural day when a soul begins to realize its own private personal accountability to God, and to find out its individuality of conscience, and form deep silent purposes to serve God for itself and not for another. This is pictured in the little row boat, where the occupant plies the oar himself, and learns to adjust his muscle to the waves or the current, and to turn the craft at will, darting hither and thither across the river or harbor. When the great Daniel Webster was once questioned as to what he considered the greatest thought he had ever had, he replied it was his personal accountability to Almighty God. There are multitudes of machine made religionists, swayed only by outside authority, and like canal boats, pulled along by the rope of red tape; but when any such get under conviction for real righteousness, there breaks forth an individuality of conscience, and personal praying, and thinking, and striving for the right, and in sailor phrase "they cut the shore line," and begin "paddling their own canoe."

2. The row boat Christian, in contrast with the tow-boat, has the moving force on

board within itself and not in some foreign creature. In this stage of our journey, the law has entered within the soul, and taken hold of the conscience, producing a sense of guilt for wrong doing, and aroused it to a sense of righteousness. While the person in this state does not know the Holy Spirit, yet it is by God's Spirit, that the divine law is applied to the conscience, awakening a fear as to future destiny, and presenting powerful motives as to conduct, drawn from eternity. Up to this time most of the motives have been of an earthly and temporal consideration, but now eternal things are to be considered, and the motives to action are more powerful, and penetrate into the secret fountains of conduct. This operation of divine law begins to stir the will to an amendment of life, "the ceasing to do evil, and the learning to do well." This action of the will toward righteousness corresponds with the man in the row boat, who takes firm hold on the oars to propel the vessel in the right direction, though it be against wind and tide. In this state, where the inner faculties are aroused to religious obligations, and to earnest effort to quit sinning, and do good, there is opened up a whole list of religious duties. The doing of these duties is not

justification, or the new birth, but will prove a step in that direction, by showing the soul that great double truth, the necessity of righteousness on the one hand, and its utter inability on the other hand to produce that righteousness. It is this twin truth of the soul's duty and the soul's helplessness, that makes it in the end throw down the oars of legal struggling, and get on board of the sail boat, which is a type of the regenerated state. The awakened conscience sees the duties of prayer, of obedience, of love, of forgiving others, of faith, of good works, of keeping the commandments, but like the man in the seventh of Romans, it knows not how to accomplish those duties, and thus like the oarsman, it rows hard against the current of a sinful nature, and the strong winds of previous habits. I do not say that the soul in this row boat state sees the life of holiness of heart, for that will come later in its journey, but it sees the demands of righteousness. Holiness is the likeness of God in the heart, but righteousness refers to conduct, to the outflow of right moral principles in daily life. When men are first awakened they have not sufficient discernment to apprehend holiness of heart, because their knowledge is nearly all external, and they

simply apprehend the outward actions of life, and the claims of God's law on outward conduct. Not having the new birth, a tiresome struggle ensues, like the arduous rowing of a skiff across a swift river.

3. The strength of the oarsman is brief, and quite limited, which shows that though the row boat state of religion is superior in many ways to the canal boat state, yet it is not adapted to a long voyage; and fittingly represents that a truly awakened soul, after making a desperate pull to land itself in salvation, will soon have to quit its own righteousness, and give itself up to Jesus as the only Savior. If the oarsman should faint, or drop his oar over-board, or go to sleep, his navigation stops; for there is no store house of energy in the little craft to keep up the motion, and everything depends upon the limited resources of human muscle and will. This exactly sets forth the limited strength of an awakened sinner to do right. The soul, when first awakened, thinks it can do wonders; it thinks it can break off its sins by signing a pledge, or by a stalwart determination, and practice the good with ease; but in every instance this self conceited dream of our own strength is soon exploded, and like the disciples

rowing against the storm in the darkness, we soon have to cry out, "Lord save I perish." Now if our trip on the row boat is so short and limited, of what use is it in our great spiritual voyage to take the row boat at all? For the same reason that while the law does not save the soul, it is essential to arouse the conscience, reveal righteousness, and show us the necessity of a Savior. So the row boat state is essential to call forth individuality of conscience, the choice of right, the action of the will; and by exhausting our energies at the oars, we will more gladly confess our nothingness, and lostness, and accept of a free passage on a stronger vessel, the sail boat, wafted by the winds of heaven, which now heaves in sight, with banners of free grace streaming from the masts, and a welcome call from the captain to all those in the row boats who are weary with struggling against their sins, to get on board for a voyage to the heavenly country.

CHAPTER IV.

SAIL BOAT CHRISTIANS.

In our spiritual navigation we come now to trace out the comparison between the sail boat and those Christians who have got beyond being legally pulled along like the canal boat, or impelled by the oar, and have come into the consciousness of regeneration, being born from above by that Spirit which, like the wind, "bloweth where it listeth." This analogy is not altogether imaginary, but based on a real likeness between the operations of the wind blowing on the sails of a vessel, impelling it onward, and the life-giving Holy Spirit that comes down upon the faculties of a soul, vitalizing and inspiring the celestial movements of a holy life. The atmosphere is referred to all through the Scriptures as a type of the Holy Spirit, in fact the same word is used in the Greek Scripture to denote the wind, and both the human spirit and the Divine Spirit. In the case of the row boat, or the tow-boat, the force that produces the motion is human or mechanical, a fitting illustration of the manual labor and servitude of religious legality ; but

in the case of the sail boat, the power that produces the motion is above man's will, and infinitely superior to all earthly genius and mechanical devices, for the wind is one of the greatest forces in creation, and so utterly beyond man's will power as to represent the mysterious energy of the Creator Himself. Hence, the sail boat, in contrast with the other classes mentioned, represents a soul that has come under the living energy of the Divine Breath, in its inner thoughts and feelings, as well as its outward moral and religious movements. In tracing the points of likeness between a vessel impelled by the wind, and a soul acting under the regenerating power of the Holy Spirit, let us notice the following :

1. Whenever the Holy Spirit is in Scripture compared to the wind, it is always in connection with giving life, or restoring life, and hence refers more directly to creation or regeneration, and not to the other offices of the Holy Spirit. There are several emblems of the Holy Spirit, such as fire, water, oil, and wind. But each emblem represents a specific office and work of the Holy Spirit. Water represents the Spirit in cleansing and nourishing—causing to grow. Fire represents the Spirit in a more intense degree of purging,

penetrating, illuminating—energizing with extraordinary boldness and perseverance. Oil represents the Holy Spirit in a softening, melting, endowing with gifts—lubricating the spiritual joints, bringing our latent talents for efficiency. Wind invariably is a type of the Spirit in giving life. “And God breathed into his nostrils the breath of life, and man became a living soul.” Gen. 2 : 7. “Thou sendest forth thy Spirit and renewest the face of the earth.” Psalm 104 : 30. “The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.” John 3 : 8. “Jesus breathed on them, and said unto them, receive ye the Holy Ghost ; whosoever sins ye remit, they are remitted unto them.” John 20 : 22, 23. “Thus saith the Lord God, come from the four winds, O breath, and breathe on these slain, that they may live.” Ezek. 37 : 9.

In each one of these passages the Holy Spirit is compared to wind in the one special work of giving life, or restoring life, or remitting sins, and nowhere in Scripture is the Holy Spirit spoken of as a sanctifier under the emblem of wind, for on the day of Pentecost it was the noise of the descending tongues of fire that

sounded like the blowing wind ; but His operations on that occasion were under the emblem of fire. Now inasmuch as a sail boat is one that is so constructed as to be impelled through the water by the blowing of the wind against its sails, it fitly sets forth the soul experiencing the new birth, and starting forth across the sea of life, under the life giving energy of the divine breeze of the Holy Spirit. It is a very happy transition to the hard toiling sailor, when he can take in the oar, and cease his arduous labor of rowing, and spread his sails, and let the mighty, tireless wind, waft him swiftly o'er the waters, which beautifully illustrates the tired soul, struggling to propel itself in a life of righteousness by the works of the law, ceasing from its own works, and by simple faith yielding itself up to Jesus, to be wafted on by the breath of the Holy Spirit. As the transition from the row boat to the sail boat marks an epoch in navigation, so the transition from legal bondage to the joyous freedom of the new birth, marks an epoch in our lives ; and there are several things about both of these transitions which are just alike. In the row boat the force is entirely manual, but in the sail boat the force is in the air, which is one of the forces of God's energy in

creation. And so the man who is trying to serve God by the works of the law, is forcing himself by mere human strength to do his duty, but he who is born of the Spirit is under the impelling force of the Holy Ghost, and the motive power of his life has passed from the merely human, up into the currents of divine strength. Again in the row boat, the instrument of motion, the oar, is quite low, on a level with the boat ; but in the sail boat the motive force is from above, and thus the converted man has passed from the lower and fleshly forms of strength to the upper and heavenly energies of God's Spirit. Again in the row boat and tow-boat the agencies of motion, whether rope or oar, are visible to the eye, but in the sail boat the moving power is unseen, and though the wind can be felt, still because it is invisible yet so powerful, it resembles the unseen strength that produces a new life. The life of most professors of religion, who are of the tow-boat and row boat class is mostly visible, and they are governed by visible and tangible things, but the soul born from above is governed by an unseen power, even as sail boats are moved onward by the unseen wind. Again the mechanism and moving forces of the tow-boat and row

boat can be calculated by human science, weighed and measured by human skill and arithmetic, but the great currents of wind that move the sail vessels are incalculable as to their height and magnitude, and though science has found out much about the wind, and its speed, yet there is forever and ever an unknown quantity, and a mysterious power, that stretches away beyond man's reason or imagination, because it is under the immediate control of a higher power than man. In this respect it is true that of worldly church members, and those in legal bondage it can be pretty well estimated as to what they will do under certain conditions, and what motives will move them to action, and what physical, or social, or political, or ecclesiastical or financial forces are needed to move them hither or thither ; for their religion being earthly and human, can be calculated upon ; but a soul born of the Holy Spirit, and is under the sway of the vast incalculable breath of God, has got beyond physical measurements, and the routine of human authority, and is in touch with a supernatural world which no science can estimate, and no philosophy fathom, and no human reason can foresee how such a soul will act in certain emergencies, because it is

now not being paddled by a human hand, but impelled by breezes that blow out from the caverns of eternity. This is why popes, and priests, and church rulers, are always afraid of supernatural Holy Ghost experiences, because they put the soul beyond the leading strings of a canal boat, and beyond the manipulation of a wooden oar, into the currents of that great divine atmosphere which is beyond their management. If all the tow-boat and row boat church members in the world, should suddenly become sail boat Christians, and catch the heavenly breezes, it would shatter to atoms all the priest-craft and church lordships on earth, for under the breezes of the Holy Spirit, they would be wafted out to sea, beyond the reach of ecclesiastical red tape, and dead wooden mechanism. Again all the forces that move the tow-boat and the row boat are very limited as to quantity and strength, for the canal mule may give out, or the rope may break, or the oar may snap in a heavy sea, or the oarsman may faint or die, and all the strength, is only scanty and uncertain, but the circumambient air is practically unlimited, for no one knows how many miles it stretches up in the sky, and we know scientifically that it pervades every part of the earth and sea, and

as to its capacity of motion, it is beyond all imagination or the experiments of art. The recorded facts of the gigantic feats of cyclones and tornadoes, in lifting millions of tons of water, or playing fantastic tricks, such as driving a slender fence rail through a telegraph pole like a bullet through a shingle, or cutting the foundations from under a large house without disturbing a shingle on the roof, and other inconceivable performances, are familiar to all readers. Now in this respect, all the forces of mere human or church religion, and the forces of legal servitude, are very limited and uncertain, and can soon be exhausted, and are liable to break down in any little storm, and utterly fail in the heavy breakers of death, or the surges of overwhelming disaster, but the sail boat Christian has cut loose from these earthly dependencies, and having been born of God, is in fellowship with spiritual motive forces absolutely unlimited in their nature, vastness, and duration. The seeming limitless forces of the atmosphere are a fitting comparison with the infinite and eternal strength of the Holy Spirit ; and all the wonderful performances of the wind on sea, or land, or driving clouds, or the delicate curling of the snow drift in the north, or the marvel-

ous twistings and chasings of sand dunes on the desert, are as nothing compared with the powerful, delicate, and beautiful feats which the Holy Spirit accomplishes in the lives of those who come under His matchless power. Thus from the row boat to the sail boat, and from the legalist to the regenerated state, there is a transition from the human to the divine, from the lower to the higher, from the seen to the unseen, from the calculable to the incalculable, and from the limited to the unlimited motive forces of Spirit life.

2. Let us now consider that the sail vessel must be constructed in such a way as to be adapted to the wind, as well as to the water. It must have masts, and sails, and ropes, and such devices of convenience for catching the breezes, as to make it practicable. This will serve to illustrate that the soul which comes to God in reconciliation through Christ, and is born of the Holy Spirit, must be adjusted to God's will and word, in such a spirit of obedience, as to form a vital co-partnership with the Holy Spirit, that it can be taken hold of by divine grace, and impelled onward in a life of service. Let the mast represent the principle of obedience, upon which everything depends in sailing ; let the sail represent faith,

which is opened to receive the motions of the Holy Spirit through Jesus ; let the ropes represent prayer, by which faith is hoisted and expanded to catch the divine breath ; let the rudder represent the conscience informed by truth to guide the conduct ; let the compass represent the Word of God, which marks out the direction of navigation. A real Christian who is truly born of God, has a real positive spiritual union of life with the Lord God, and although that union is more or less hindered by the carnal dispositions of the heart until they are purged away by the work of sanctification, yet nevertheless every principle of Christian life and experience is set agoing in regeneration. The various faculties of the soul must be yielded up to God, and so adjusted to His will, like the sailing apparatus, so that the breezes of the Holy Spirit can take hold upon them, and propel them in ways of righteousness. It is impossible for man in his own natural strength to do anything that will please God, and it is only when God Himself begins to work in us by His Spirit, and we begin to correspond with the divine touches, that we can render any service acceptable to God.

“What are our works but sin and death,
Till Thou the quickening Spirit breathe.”

The reason is, all our works apart from God's grace, are filled with self-righteousness, self dependence, pride, unbelief, and other sinful tempers of our fallen state, and nothing can please God except that which is directly or indirectly from Himself. Thus the sail boat Christian is one who receives and co-operates with divine grace, and by the ropes of prayer, he lifts and unfolds the sails of faith, to receive the moving energy of the divine breath, and nothing pleases God more than a wide open faith to receive the generosity of His provisions of mercy, for without faith it is impossible to please Him.

3. In the smaller and lower order of sail boats, such as the canoe, skiff, small sloop, and other small sail craft, there is generally the combination of construction for using both the sail or the oar according to emergency, but such small vessels are not formidable, and do not rank as very strong or useful craft. Even this feature has its counterpart in a class of Christians of a weak and uncertain faith, who seem to be a combination of the legalist and the truly regenerated. At one time they stretch their sails of faith, and move along under the Spirit's motion with ease and beauty, but in a storm they cannot endure or corre-

spond with the great power of God, and in a dead calm they cannot afford to wait on the Lord, and so taking in their sails, either from too much wind or too little, they drop back into the row boat class, and ply the oars of hard manual labor, depending on their own efforts to serve God. Thus these small craft which are made partly for sailing and partly for rowing, fitly typify weak and unestablished believers, who though they are born of God, and at times are distinctly wrought upon by the Holy Spirit, yet being feeble in spiritual strength, in times of discouragement, or when their spiritual feelings subside into a calm, they get into bondage of legal works, and by various devices of what looks like good works, they depend on their will power to carry them forward. Some of this class get in bondage to scruples, and stumble over little nonsensical trifles in eating, or drinking, or apparel, or mannerism. Sometimes they are switched off on keeping the Jewish Sabbath, or some form of legalism, supposing it is a mark of extra holiness, and thus with the sails of faith either folded or idly flapping against the mast, they labor at the oars, supposing religious sweat is their salvation. Notwithstanding these spells of legal bondage, if they retain their sails, and

get adjusted to the Holy Spirit, they may some day put out to sea, and get into the trade winds of spiritual life where every trace of legality will be lost.

4. Before we consider the sail ship Christian, or the established life in the new birth, there is one more point to be considered in connection with the smaller kind of sail boat Christians, and that is, in their navigation, as a rule they keep close to the land, sailing in rivers, creeks, bays, and along the coast ; and steering by objects on shore—light-houses, and such objects. We must remember that in the regenerate state, all believers are not equal in strength, or vital energy, or faith, or faithfulness of life. Among converted souls who are not fully sanctified, there is about as great a variety as there is among different sail vessels, from the little skiff that darts across the river, up to the stately, full-fledged sail ship that plows the ocean for weeks and months out of sight of land. So there are Christians truly regenerated, who are conservative, or timid, or lacking in mental or spiritual capacity, or on account of environment, or education, never get out on the high seas of brave spiritual navigation, but spend their lives in the shallows of land-locked bodies of water, or along

coast lines, where they can easily put into harbor, and screen themselves behind some ecclesiastical or social protection, and never know those terrific storms that other Christians have to endure who go clear over the sea with God. As these coast line, or river sail boats are steered by objects on the shore, so these Christians, instead of getting their eye entirely on God's word as the compass, they are largely guided by other persons, by precedents and opinions, or traditions, and by rules and regulations of sectarian legislation. Thus they steer their lives partly by persons, or notions, or customs, outside the Bible, and on the coast shores of time and sense.

Again, it often happens that small sail boats, by being close under the bluffs or shore line, fail to catch the wind which is sweeping along beautifully out in deep water, and in this respect many a feeble Christian who is sailing along under the high bluffs of some church steeple, or social mountain, or shore of human influence, is becalmed, and his sails flap idly against the mast ; whereas, if he were leagues away out to sea, he would catch the sweet gales of the free Spirit of God, and make rapid headway in spiritual things. But usually their weaknesses and mixedness is due to

steering partly by the compass and partly by objects on shore. Still, let us thank God that they have sails, that is real saving faith, and have come under the converting power of the Holy Spirit, and that they consult the Bible compass if only to a limited extent, and we pray that they may become large crafts, and "go into the deep, and do business in great waters."

CHAPTER V.

SAIL SHIP CHRISTIANS.

Many years ago, on a retired, quiet farm in the hills of New England, there lived a lonely old couple, who used to often weep in their solitude, and wonder why it was that their three sons should all have left them in their early manhood, and gone far away on the ocean, and chosen to be sailors. It was a problem especially sore to the old mother's heart, and one that she had tried to reason out a thousand times. One day a godly, intelligent minister was visiting that home, and the aged mother was speaking to him of that old problem, why all of her sons should have taken to a sea-faring life. The minister looked up on the wall and saw hanging there a large picture in bright colors, of a magnificent sail ship, with the canvas all spread, plowing its way gracefully through the bounding white-crested waves. Turning to the old lady, he said: "There hangs the solution to your problem, as to why your boys became sailors." From their childhood they were ac-

customed to gaze on the picture of that beautiful ship, and their young imaginations leaped over the narrow boundaries of your quiet farm, and went soaring away with that ship across the mighty deep, and in fancy they walked the deck of that vessel, and spread those white sails, and pulled away on those ropes, and gazed o'er those blue waves, and visited many a foreign port, and heard the clatter of strange languages in other climes, until there was formed within them the passion for travel, and then came the fixed purpose to go out in the world, and from that time the walls of your humble home were too narrow, and the fence around your little farm was too low, to keep in their bounding desire to sail the wide seas."

Who can tell the power of pictures on a young imagination for woe or wéal? The outward picture through the eye awakens an artist in the mind and heart, which, when aroused goes on duplicating, recombining, and making pictures of its own, more vivid and powerful than the outward picture which first awakened the dormant fancy. We cannot calculate what the effects would be, if we could have had from childhood,

correct pictures of Bible history, of the biography of prophets, and angels, and of Jesus, or pictures of things to come, of hell, and Paradise, and the resurrection, and the reign of Christ on the earth, when the lion and lamb will play together on the meadows, and the earth filled with righteousness as waters cover the sea. God knows best, and the pictures of the Bible are painted for the eye of faith. It is a life of faith we are traveling, and let us, like those young lads from the hills of New England, bid farewell to terrestrial things, and take a large sail ship for a distant port in some sunny bay, in a far-away land.

In the previous chapter we took up the analogy of the sail boat as in a general way a type of the regenerated life, marking especially the transitions from legal works to a life in-breathed and wafted on by the breath of heaven. But there are many degrees of experience in a justified state before the believer enters the great life of sanctification. The sailship sets forth the very best mode of ocean travel before steamships were invented. So let us look at the justified state in its highest and strongest manifestation, previous to the inner work of heart purity.

1. The sail ship goes out on the ocean far beyond the sight of land, where its steering can no longer be guided by light houses, or lightships, or promontories, or any land signals; but only by the compass, and the heavenly bodies of sun, moon and stars. In like manner the believer who is fully established in justifying faith, finds he cannot rely for his spiritual guidance in faith, or experience, or practice, upon those religious sights and sounds and forms of fleshly wisdom, or mere church traditions, which are like headlands and lighthouses, that serve their purpose as dependences for the infant believer. In steering a sail ship, there must be one or more good compasses on board, perfectly adjusted to the loadstone center of the earth, which is not at the North Pole, as many imagine, but several points from it. But the compass must be so adjusted to this magnetic center, as to furnish the sailor a practically infallible guidance. This compass to the believer is the Holy Bible, verbally inspired, in perfect adjustment with the Lord Jesus Christ, in whom is all the fullness of the Godhead bodily. The welfare of the ship out at sea, depends on the perfect agreement of two magnets; the one

is that enormous unexplored magnet inside the earth near the North Pole, and the other is the little magnet which swings with beautiful equipoise in its little box before the eye of the helmsman at the wheel. This same thing is exactly true of the safety of a believing soul, depending on the infallible harmony between the two great words of God, one is the eternal outspoken Word, from the bosom of the Father, that eternal Personal Word, who was in the beginning with God, and who was God, and apart from whom the Father never did and never will make any utterance, and who like the great magnet in the earth, is hidden in the unexplored depths of the Father, and is the magnet of all creation; and the other word is that which is written by inspired Prophets and Apostles, and constitutes the true compass for the believer in his spiritual navigation. As the compass points to the polar loadstone, so all scripture points to the Anointed Son of the Father.

Now, in our sail ship we must look well to this compass, and study its points, and get our eyes away from feelings, and whims, and religious demonstrations, and the influence of mere numbers, and creature sur-

roundings, that used to guide us in our first conversion, and while we coasted near the land in the shallow waters of childhood grace. Another thing that a sail ship must have for its guidance at sea, is a knowledge of the heavenly bodies, the polar star, the Southern Cross, the planets, the great fixed stars, the variations of the moon, and knowing how to use the quadrant for solar observations. These celestial bodies may fitly represent those radiant holy characters, wrought out by Divine grace in past generations, and hung up in the sky of scripture, biography, and religious history, as single fixed stars, or whole milkyways of supernatural instruction. The Holy Spirit points us to Abraham as a star of faith; to Job, as a star of patience; to David, as a star of immense hearted love; to Paul, as a star of quenchless zeal, and to a whole blue sky full of others, and bids us take them as examples of prevailing prayer, as in the case of Elijah, or of faith, or of humility. So, while our sails are spread to the breeze and the ocean foams at the prow of our ship, cutting its way through the yielding waves of the passing days, let us get familiar with this galaxy of heavenly souls and gather

many a lesson as to our spiritual latitude and longitude, for if our voyage is a successful one, we must learn and live over again the pure principles that made those shining saints what they were. Another thing a sail ship must have for its guidance at sea is a good log. This log is a little instrument so constructed in the form of a spiral wheel, that when it is thrown overboard and tied fast to the ship, by its revolutions on being drawn through the water, it will register the speed of the vessel, so that the captain can tell just how many miles or knots the ship travels in an hour. This log fitly represents the spiritual mechanism of our conscience, and the inward knowledge we have of our moral condition, and the progress we are making in prayer, in loving our enemies, in humility, in patience, and in gaining victories over difficulties. Thus the sail ship has a trinity of guidances out at sea, the compass, the heavenly bodies, and the log, and a fully justified believer has the three corresponding guidances, the word of God, the example of the saints, and the inward consciousness of the Holy Spirit, acting upon his heart and judgment.

2. The sail ship is especially constructed for deep water and long voyages, to be months at sea, and for the enduring of storms and the heavy shocks of breaking waves. It is true that the sail ship is not able to endure as much as a great modern steel steamship, but up to the amount of knowledge that ship-builders had before iron steamers were in vogue, these sail ships were the best possible of their kind. And so we are not considering as yet the strongest types of spiritual character, but the very best types of Christians who have not entered the condition of full sanctification. And like the gallant ocean clippers back yonder in the middle of the last century, the established justified believer is constructed for depth of draught in prayer and thought, and for a long voyage, without a thought of turning back, and has a purpose firmly set, to endure all trials, to encounter all storms or calms, to bear any vicissitude of the voyage, that it may gain the port of heaven.

3. The sail ship, under full canvas far off on the sea, is a thing of beauty, and moves with charming grandeur over the deep. One of these great vessels can never be seen to full advantage in a narrow river,

or lying at the wharf, or in a pent up harbor. Its proper home is on the high seas and its playground the broad fields of liquid blue. When every sail is set under a stiff breeze and the sea is freshened with white-caps on the waves, and the spars swing and creak under the bending canvas, and the ship gently plunges through the brine like a big plough through a rolling prairie, and the jolly sailors sing at their tasks, that is the glory period of a sail ship's career, and seen under such circumstances it impresses the eye as a huge living creature, far more fascinating than an iron steamship low lying in the water, with only a trail of black smoke floating over its track. How few people on earth have eyes to see the real grandeur of a Christian life that has launched out on a pilgrimage to a heavenly port. Like the sail ship, such a Christian is seen to his best advantage far out at sea, away from the narrow notions of men, or pent up policies of society, and the shallow waters of fleshly considerations. Out on the deep of God's providences, with every sail of faith catching the breath of the Holy Spirit, with every rope of prayer stretched in service, with every mast and spar gently bending in obe-

dience to duty, the believer who may not be conscious of anything except the fact that he is pressing onward, presents to the eyes of angels, and to true spiritual discernment, an object of spiritual grandeur kindred to the sublimity of a full-fledged ship at sea. We must, however, draw the picture true to fact. In order to do this we shall have to consider some of the defects and limitations of the sail ship in contrast with the steamer, and these will illustrate very strikingly the limitations of the believer, at his very best estate, in the merely justified experience, as contrasted with the sanctified believer, impelled onward by the hidden baptism of fire. One of these defects is the very item last mentioned that the sail ship cuts a magnificent figure in the eye of the natural man, out of proportion to its real strength. In other words, the tall masts, the white sails, the graceful form, the multiplied ropes and spars, form a graceful picture, surpassing the steamship, but a picture out of proportion to its capacity in other directions. Now it is a singular fact that the strong, justified believer previous to his sanctification, cuts a much more handsome figure in the eye of the natural man, than a fully sanctified be-

liever does of the same rank in life and society. The believer not fully sanctified still lives a mixed life, and every part of his experience and practice admits of a mixedness of the things of nature, and this mixedness of grace and nature, of the heavenly with the earthly, of the Holy Spirit with human philosophy of the Christ life with the self-life, is always more pleasing to human perception and reason than to be purely spiritual and unmixed. I have known scores of instances where ministers and Christians were exceedingly popular with their churches and lauded as paragons of religious loveliness, while they had a good deal of the spread eagle of self mixed in with their piety, but who were in the language of the Prophet, frowned upon as "speckled birds" when they were purified from the carnal mind. Have you never noticed that the beautiful, sky-scraping, science delving, passion and poetry sermons of our unsanctified preacher, who mixes grace and nature, will call forth cloudbursts of applause, but when the same preacher got sanctified and poured forth a cataract of pure Bible truth, unmixed with hifalluten and fleshly eloquence, the people at once thought the man had lost his ability and power. It was only

because the magnificent sail ship had gone out of service and the steamship had taken its place.

Again the sail ship involves so much complicated labor. There are so many ropes, and masts, and spars, and so much manual labor, which cannot be done by machinery, and a great liability for the rigging to get tangled and torn in a storm. This is true of the best estate of a Christian life previous to its perfection in love. There is the mingling of so much human reason, and religious struggle, and so much liability for rent feelings, and torn tempers, and broken obedience, that it renders the voyage many backsets and defeats. Again, the sail ship has to tack and beat its way up against the current of headwinds. It can seldom steer very long in a straightforward direction, but must change the sails to every direction and intensity of the wind. Thus the unsatisfied believer can seldom pursue his course very long without having to vary his inward feelings, and views, and outward conduct, by the currents that beat against him. There is a lack of fixed, abiding, tranquil, ongoing movement in his life. This tacking of a sail ship against a head wind necessitates complex cyphering to find from the

log what speed the ship is making. What school boy has not heard of the dreadful bother in working a problem in logarithms? Well, this one of its meanings, to consult the log of a ship that sails for instance ten miles south, and twenty miles east, and twenty miles south, and ten miles south-east, and so on, for a day and night, to make the calculation of the zig-zag course, and find how many miles the ship has traveled in a straight line. There is something like this that puzzles the wit of a sail ship Christian, and he has much difficulty in striking the line of real growth in grace. Again, the sail ship is liable to be dismasted and capsized in a heavy gale, or to lie helpless in a dead calm, which fitly represents the imperfections of the unsanctified believer, whose very tallness and show in a mired, moral state, renders him a likely prey to cyclones of temptation, or a helpless victim to dead calms in religious experience, where his soul is at a standstill. So that notwithstanding all the advantages of the sail boat and the sail ship state of grace over the lower legal forms of religion, it yet has many limitations and hindrances, which will be done away with when we board the steamboat and take a higher mode of navigation.

CHAPTER VI.

STEAMBOAT CHRISTIANS.

There is a pathetic poetry that hangs like a silvery mist around our youthful years, and as we advance on in life, little things that occurred in our early experience, take on through memories soft, light, large and glowing forms, like the huge red appearance of the sun or moon when they hang low on the horizon. This accounts largely for that style of conversation which glorifies the most common place events and things in the distant past, to the disparagement of much better things that are in the present. An instance of this kind can be found by mingling with old sailors on a steamship, who spent their early years in a sail vessel, and hear them speak in the most glowing terms of the grand old times when sail ships had the first place on the sea; and in contrast, speak with abusive reproach of modern steamships, as ugly iron tubs. In the several sea voyages I have taken, I have been amused to hear both officers and sailors speak in this manner, lauding the sail

ships of the past in contrast with the iron steamers of the present. This is to be accounted for, partly by the principle above referred to, of the poetry that envelopes our first experiences, and partly by the ignorant prejudice in the human mind against progress, and a clinging to old things and customs simply because they are old; and partly by that wretched depravity in the human heart, which finds a grim comfort in grumbling at things in general, and especially at the developments of a genius or wisdom that surpasses our own. Now, strange to say, we find all these characteristics manifested in religious matters as we push on in our spiritual navigation, and come to change our mode of travel from the sail ship to the steamboat type of life. As on the deck of most any ship, you will find an old tar ready to find fault with the steamship, and loud in his praises of those good old days when he was a lad furling the sails of a clipper merchantman, so in every church you may find some plodding professor of religion who grumbles profusely at everything connected with sanctification, with the preaching of holiness, or the baptism of the Spirit, or the life of perfect trust,

or divine healing, or the glorious return of our dear Lord to conquer and reign on earth, or the demands for foreign missions, or the singing of full salvation songs, or the holding of special conventions for the deepening of the spiritual life, speaking disparagingly of all these modern steps in religion, and constantly praising those good old times when people knew nothing particularly about the Holy Ghost, when they used to have occasional revivals which never interfered with the use of tobacco, or the drinking of a little toddy, or the sweet privilege of getting angry and giving the offending party a piece of your tongue. In fact, multitudes who are well nigh frenzied with modern progress in material and commercial things, turn out to be the most ignorant and stolid objectors to all progress in spiritual religion. Long centuries ago God spake unto Moses, saying, "Speak unto the children of Israel that they go forward." That command is still running on through the present moment, and so in order to increase our speed in our journey and avoid the deluge of calms and headwinds, we must leave the sail ship type of life and get on board of the steamer. Just as the wind

is a type of the Holy Spirit in the grace of regeneration, so fire and water are scripture types of the Holy Spirit in purifying and empowering the soul in the sanctified life.

1. We must remember that a steamboat is not simply a development or an evolution out of a sail boat, which clearly symbolizes that the grace of sanctification is not an outgrowth, or an evolution of pardon, or the new birth. While the sail boat and the steamer are both vessels for travel and commerce, and of the same outward form, with the same general features, and for the same uses, yet in their interior structure, and in their moving power and in their capacity of there are great differences. In a like way there are similarities in outward life, and law, and service, between the justified and sanctified state, but as to the inner forms of motive, and force, and capacity, there is considerable difference. The steamboat is a creation, a product of invention, of manufacture, and not a happening of chance, or a result of growth. There is a peculiar fascination in many minds for the theory of gradual, slow and everlasting development, as applied to everybody and everything in heaven and earth, visible and invisible, but

this fascination is largely due to that corruption in the human mind which loves to believe what is false. The natural man loves a lie, especially when the lie accommodates his selfish interests. The theory of evolution is Satan's rain-bow charm which he has hung over the colleges and the pulpits of these last days, because it does away with the supernatural, and the instantaneous in salvation, and in Christ's blood, and in the action of the Holy Ghost, and accommodates all the natural sinful propensities of the human mind. Evolution glorifies nature and denies Christ, magnifies culture and despises the blood of Jesus, worships human thought and blasphemes the Holy Spirit, prates loudly of holy living but utterly denies the Divine Creation of holiness of heart out of which the life must flow. Just as the steamboat cannot evolve itself from a sail ship, no more can a Christian evolve a state of pure love, of perfect victory over sin and self, out of a state of mixedness of moral character from the natural roots of bitterness in his heart. The steamboat must be specially constructed for a specific end, and every part of its machinery adjusted in harmony with each other,

and with the sea, and the elements, and the work to be accomplished. So the blessed structure of a soul in holy love must be under the direct power of the omnipotent Saviour, and He who originally formed the soul must cleanse it, and impart the hidden, swift and delicate mechanism of motives, intentions, prayers, desires and zeal, which are adapted to the production of a humble, blameless and useful life. Also, as the machinery and motive power in a steamboat must be adjusted to the sea, and storms, and tides, so must the sanctified believer have in him by the gift of the Holy Spirit, a type of spiritual life adjusted to meet all difficulties, and overcome opposing forces, and triumphantly cross the ocean, accomplish its mission, and land its cargo in the port of heaven. In the transition from the sail to the steamboat, the iron shaft that moves the wheels takes the place of the masts, which represents the spirit of obedience in the soul; and the wheels take the place of the sails, which represent faith, and the chains and iron rods on the steamer take the place of ropes on the sail ships, which represent the earnest prayers of a consecrated believer. Thus all the parts of a sail ship are perpetu-

ated in the steamer in a different form, and so all the parts and principles of a justified believer are carried forward in the sanctified state, in deeper and stronger forms.

2. Let us now consider the peculiar kind of power that propells the steamboat, in contrast with the form of force that impelled the sail ships. It is the same Saviour and the same Holy Spirit that works in the believer in a life of pure love, as wrought in him in a feebler and more mixed religious life before; but divine power in the higher state is acting in a different degree, and hence is set forth under a different type. It is the union of fire and water that produces steam, which is one of the greatest forces known in the material world.

We had occasion in a previous chapter to expatiate on the enormous and incalculable forces of the air, but now we have to consider other kinds of energy still more amazing in their results. The power of water in running machinery has been known and utilized from the earliest generations, and the force of water in a rushing current, or a falling weight, is beyond ordinary imagination. The falling of a great wave in a storm at sea on the deck of a ship, has been so

powerful as to sweep away wheel-house, and masts, and seamen, overboard. The force of water rushing over the falls of Niagara is sufficient, if it could be utilized in every part, to run the machinery of a nation and accomplish the work of hundreds of thousands of horses and men. But what shall be said of the power of fire, that amazing energy stored up in the heat of the sun, and that manifests itself in the lightning bolt, the electric current, and that unmeasured ocean of summer heat, that causes every living plant to grow, and that is incessantly lifting millions of tons of water in the form of evaporation from the surface of seas and lakes and rivers. Now, only think of the union of these giant forces, of water and fire, in the production of steam. The power of steam was never utilized for mechanical purposes till about the middle of the nineteenth century, and in the space of fifty years it has been so harnessed and set to work as to accomplish more than all the hundreds of millions of men on earth could have accomplished in a century. The power that lifted the top of Mt. Pelee thousands of feet in the air, and carried it in the ocean, burning up a city with forty thousand pop-

ulation, was the power of steam generated by the water emptying down and coming in contact with the hidden fire under the mountain. This is the power that moves the steamship, the type of the sanctified believer. Is it not singular that the power of God filling the believer on the day of Pentecost should correspond precisely with the energy of steam. The scriptures do not say that the wind was in motion in the upper room, but that "there came a sound from heaven like the sound of a rushing mighty wind," and the "sound" filled the house. There may have been a downward rush of air, but the word says it was the sound like a wind, and this sound was produced by the descent of fiery tongues, which, like a shower of rockets, came roaring from heaven and lighted on the heads of about a hundred and twenty praying Christians. Then, we are told, they were all filled with the Holy Ghost. This word "filled" should be more properly rendered "overflowed." The idea is that of a river in a freshet overflowing its banks, or of a water vessel being filled and overflowing, which clearly sets forth the Holy Spirit under the type of water. Thus the Holy Spirit came on them

as a fire, and filled them to overflowing like water, and they at once, under the power of divine steam, the product of heavenly fire and water, began to speak, and rejoice aloud and move out of the room, and down in the open streets, pouring forth on the astonished multitude celestial shot and shell, and hot streams of testimony, and reproof, and exhortation, like liquid lava from the craters of a hundred volcanoes.

The miracles wrought in commerce by steam in the past fifty years, have their counterpart in the religious miracles that have been wrought by the Holy Ghost, in the great revival of scriptural holiness during the same time. If you have ever made a special study of God's providences, both in the church and in the world, you doubtless have been startled with the coincident movements of things in the spiritual and material departments. All down through history every invention of science, every great discovery, has occurred about simultaneously with some great religious awakening, or some struggle for national liberty, or freedom of conscience. This was true at the discovery of gun powder, of the mariner's compass, of the art of printing, of the

discovery of America, which occurred about the time of Luther's reformation, and the discovery of steam power soon after the great Wesleyan revival in England, and just about the time foreign missionaries began to go to the heathen, as if the steamship and the missionary to go on it should be twin born; and a little later came the telegraph, and the utilizing of electricity, just about the time of the starting of the great holiness movement, that designed of God to prepare a chosen people for the coming of the Lord. What can be more helpless than a steam engine without fire or water, and before the day of Pentecost the timid Apostles went quietly to their place of daily prayer, with enough grace to keep them from sinning and in the path of obscure obedience, but perhaps the laughing stocks of the proud rulers who had killed their Leader, and now looked upon them as poor, weak fanatics, that could never disturb the slumbering grandeur of ecclesiastical tyranny any more. But when these weak men were filled with divine steam, they became like giant locomotives, rushing with irresistible might through a crowded city, shaking the very earth, a terror to their foes, and draw-

ing a long train of consequences after them. In order to accomplish the work of Christ in the earth, we not only need all the natural faculties and gifts belonging to the soul by virtue of our creation, and we not only need to have our sins washed away, and the conscience made pure, but we need to be taken into perfect union with the Lord Jesus and filled with the person of the Holy Ghost and endowed with the same courage, love, humility, perseverance, impartiality, and the same fearless charity that was in Christ. We marvel at the hidden force in steam that drives a ship large enough to be an iron city, with thousands of tons and thousands of passengers, through the waves of the sea at twenty-five miles an hour; and yet that amazing power is feeble in comparison with that divine steam, the double gift of Pentecost, of water and fire, that hides in perfect believers, and drives them on in self-abnegations, through poverty, scorn, proscription, isolation, loveliness, prisons, flames, ostracism, temptation, weakness of body, perplexity of mind; always cleaving to Jesus, always choosing holy sorrow to sinful pleasure, always praying, always hoping, and in every storm keeping their prows to-

ward the harbor of the New Jerusalem. These souls are the true ships, and freighted with cargoes of heavenly gold.

3. Another contrast between the sail boat and the steamer is, that the motive power is so much more hidden in the latter than in the former. The sails on a ship are much more taking to the natural eye than the hidden force of steam down in the body of the ship, and so there is something in the mixed life of an unsanctified Christian, in those displays of the self-life, far more captivating to the natural mind, than the deep secret energy of a soul that is crucified with Jesus, and that seeks in all things not to display self, but to bear fruit unto God. A person who should see a steamboat in motion, but having no knowledge of the hidden apparatus in the engine room, would be puzzled to even imagine what could make it go. In the same way, people who know nothing of the life hid with Christ, and the secret power of the Lord, cannot imagine what strength it is that pushes onward a few unearthly and unaccountable people, right against what the world considers the very best and wisest things.

It is amusing to read what the newspa-

pers say, and the accounts of unsaved church members give, of persons who are filled with the Holy Spirit. They speak of them as being "magnetic," or "hysterical," or "eloquent," or "insane," or "cranky," and oftentimes use descriptive terms of such persons that are opposite and contradictory, because they are only guessing out of their carnal wit, at the character of a spiritual force beyond their range, and have no more knowledge of these spiritual ships that are propelled by the hidden power of the Holy Ghost, than a wild Indian has of the strange force that propells the giant steamboat up a great river, past the hills and valleys of his hunting grounds. To such an Indian the steamboat is a strange, wild creature, from some far away white man's world; and in just as true a sense, the spirit-filled Christian, under the baptism of fire, who steers straight on for God through the world, is regarded by the unregenerate natives of earth, as a wild, unaccountable character, who is haunted with a celestial dream, that renders him unmanageable and impracticable with the things of time and sense. A life of true holiness is mainly an interior life. Conversion effects mostly the outer

life, and sanctification effects mostly the inner life. I do not mean to say that conversion does not marvelously change the inner life, or that sanctification does not appear in much fruit in the outer life, but that mainly conversion changes the outer, and true holiness as manifesting itself in consciousness, has its greatest effects in the hidden life of the soul. The analogy we are now tracing will serve to illustrate this truth, for while the sail ship displays its moving forces above deck, the steamer hides its moving forces below the deck. This is why a life of pure faith has so few charms to worldly church members, it is too hidden from the approbation of men, from visible and tangible success, and requires a humility of heart, and a life of secret prayer, which utterly crucifies the natural vanity of the mind, and the love of display. Now that we have gotten thoroughly launched upon our spiritual voyage, we shall have occasion to try the different kinds of vessels that go by steam, and each of them will be found to serve our purpose in unfolding the various types of saints.

CHAPTER VII.

COAST STEAMER CHRISTIANS.

The higher we rise in creation the greater the variety. All of God's works resemble himself in this respect, that they grow on us with acquaintance. In traveling over the Western plains, we first spy the Rocky Mountains rising up as a solid blue wall on the horizon, without variety, or individuality; but as we approach them, they break up into separate peaks, and ranges; and on reaching them, they are split into ten thousand forms of grandeur, with every conceivable kind of rally, canyon, and rugged beauty, and in whose echoing walls millions of people could hide. Thus it is with God himself, who is at first dimly discerned by the unthinking sinner as a vast unknown power, hanging in gloomy outline far off on the horizon of an unexplored eternity. But as the soul draws nigh through Jesus Christ, God suddenly looms up as a Personal Being; and drawing still closer, his mercy opens out in forgiveness and salvation, as a deep green valley suddenly opens in the moun-

tains, and then when the soul pushes its way through the cleansing blood into "the second veil," there opens up multiplied and amazing and precious things in God, and like to the traveler in the mountains, the three Divine Persons stand disclosed like mountain ranges, each in distinct glory and majesty, and then the great and manifold attributes and perfections of our ever blessed God rise peak on peak in their white purity and loveliness, surprising and overaweing in seasons of prayer; and then there are deep, silent canyons in God's nature, in which we find such quiet resting places, where we can lay down our tired, aching hearts from the pursuit of bitter foes, and where the cries and the songs we send forth to God, are caught up by the convolutions of the mountain walls, and echoed back in startling answers to our prayers from the infinite heart, through whose capricious chambers we are traveling. What a constant wonder the living God is to those who search after Him. Now the more we know of His saints, the more we come to find out the great variety among God's servants, their different types, and classes, and species, and genius. In a savage state there is

hardly any variety, but as men become civilized they break up into variety, as to dress, food, customs, language, thought, taste, gifts, industry; and the higher men rise in improvement, the more diversified they become. The same is true of any art, or science, or business; until one single branch of business is sub-divided into scores of special departments to be managed by specialists. It is all like a tree, starting with a single trunk, but branching off into thousands of twigs, and leaves, as it approaches full fruitage and maturity. There is a greater variety of sail vessels than there is of the tow-boat or the rowboat class, because sail vessels are a higher species. Now, when we come to the steamship class of vessels, which represent the soul's onward progress in the sanctified life, we find a still larger variety than in the sail boat class, which is a fitting allegory of the beautiful and marvelous kinds of religious experience and character wrought out under the baptism of the Holy Spirit. There is a unique personality in the depths of the human spirit which is never unfolded except in the warm summer zone of pure heavenly love. Have you not noticed that the lower Christians are in

their experience, the more easily they are swayed by each other, and always go with a majority? But those Christians who are crucified with Christ, and live a life of entire faith, learn to stand alone, and develop a distinct variety of living.

In the previous chapter we treated of the transition from the sail ship to the steamer, which illustrates the transition of the believer from the merely justified state to the crucifixion of inward sin, and the incoming of the abiding Comforter. But as all steamboats are not of the same rank, neither are all sanctified Christians of the same type or rank in the great Kingdom of God. There is a class of steam vessels that are called "coasters," not because they could not cross the ocean under favorable circumstances, but they are specially adapted to rivers, sounds, bays, and skirting along near the shore if they are at sea. Such are the side-wheelers or the huge wheel propellers on the Western rivers, and the small size screw propellers for coast service in commerce. There is a class of fully consecrated Christians that correspond with these coast steamers.

1. River and coast steamers are not con-

structed with special capacity for the storms and dangers of the high seas; and although they are genuine steamboats, and propelled by the same kind of power as the giant ocean craft, yet their makeup demands keeping near the shore. This is just the case with a species of sanctified souls, whose moral and spiritual makeup has not the capacity for the strain and heroism that other Christians may be called to. There are just as great differences in the capacity of different men's moral and spiritual nature as in the capacities of their physical or mental natures. Some souls have ten times, or a hundred times, larger capabilities for suffering, or loving, or trusting, or endurance, or humility, or discernment, or prayer, or pure worship, or spiritual fruitfulness, than other souls may have. Oftentimes truly converted, or even sanctified persons, are condemned by others for not doing what they really have no adequate capacity for doing. It is unscriptural and unphilosophical to say that even all sanctified Christians can have the same measure of love, or humility, or sweetness of spirit, or any other grace. One of the last lessons Christians ever learn, is to have real divine charity for each other,

that wideness of tender consideration which makes allowances for the multiplied variety and different capacities of God's people. This lack of charity is almost entirely with souls who are themselves narrow, and inconsistent, and greatly lacking in spiritual capability. Divine grace does not reconstruct the constitution of the soul, or annihilate any legitimate faculty of man's being, and neither does it create any new organs, or any new capacity of soul or body; but cleanses, rectifies, illuminates and brings forth into consciousness and holy service the natural capabilities that are in the being by natural generation; for all the operations of grace work in us according to our make-up. Hence there are truly sanctified people, whose very moral constitution mark them out as coast steamers, or river and harbor saints, that in their very spiritual and intellectual build, cannot venture into those lonely and rugged forms of spiritual life and enterprises that larger-hearted saints are called to undertake.

2. Let us notice some of the shore lines under which these coast steamer Christians take refuge. There is a high bluff called "sectarian theology," under which these

coasting saints constantly shelter, and they believe in that kind of sanctification, and only in that degree of grace, which is set forth in the special teaching of their church denomination. Now, remember that sound Bible doctrine is essential to any saving faith or progress in holiness; and the Bible is itself God's doctrine, but we now refer to those diversified interpretations which different theologians have given to scripture, upon which different sectarian churches have been constructed. A little coast steamer along the shores of New England, or Ireland, or Florida, would naturally be steered by the local shore lines where it was sailing, and in danger would seek shelter under the familiar bluffs nearby. In like manner a coast steamer Christian, even though he was sanctified, would be led by his natural capacity, to guide his thoughts, his faith, his testimony and service for God, according to the shore lines of his denomination, whether it was Episcopal, or Baptist, or Methodist, or Presbyterian, or Quaker, or any other special form of teaching. There are truly devoted souls who want to love God with all their heart, and be impelled by the indwelling of holy fire, who

can never venture out in the great things of God beyond the shadow of their church steeples, nor drink in deep spiritual teaching, unless it is moulded in the good old phraseology of their denominational tradition.

Again, there is a promontory under which coast steamers take shelter called "ecclesiastical authority," and beyond the sight of which a great many little steam craft dare not venture. There are instances in the Christian life of downright cowardice, in which both ministers and church members back down from their great high calling, and forfeit a deep spiritual experience, and also a victor's crown at the coming of Jesus, by clinging to the threats of a hooting majority, or of superiors in office. But it is not always cowardice that causes some sanctified souls to be timid and conservative, and not to venture in their spiritual lives beyond certain established sectarian authority, for in many cases the soul has not the capacity for Apostolic boldness; and there are instances in which the religious authority may not prohibit the deepest spiritual life. Cowardice is sin, and if we fail to obey God in a clear principle because of some overshadow-

ing human authority, we lose grace; but we are in this chapter referring to a class of coast steamer saints who are so constituted as to be deficient in true martyr mettle, and though saved from all sin, and living in pure love, they sail in shallow water and instinctively find their sphere of service under the protection of others, and whose faith must be sheltered by their church creed, and whose active service for God must be within the limits of permitted human authority. We never can tell when we meet these cautious shore-clinging saints, whether they are cowardly, or whether they are filling their proper sphere in the great Kingdom. Just as every ship in a great nation is not a battleship, so in the Divine Kingdom every saint has neither the capacity nor the calling to be a Paul or a Luther. So let us thank God for these coasting saints, who are impelled by the secret enginery of steam power to move hither and thither in shallow waters, doing the King's business, and making little excursions out in the ocean of divine things, though not entering those grand and sturdy experiences which are brought out in the ocean steamer or the battleship.

CHAPTER VIII.

STEAMTUG CHRISTIANS.

Every step of progress, in any direction, involves either a sacrifice or a separation of some kind. Even in matters of human knowledge, of commerce, of science, of domestic life, this principle is true, that progress necessitates sacrifice or separation. We cannot advance one step without detaching ourselves from the place where we now are, and breaking up some old relationship. To ascend the mountain we must leave the valley, to form a new home the young pair must break up from the old home, to learn a new science we must abandon many an old idea, to rise to a position of responsibility or honor involves fresh sacrifices and greater cares; in fact, every person, every creature, everything in creation, is folded round with the meshes of this law, you cannot advance without paying for it. God is the only being who from eternity to eternity is so full and perfect and absolute in every way as to have no increase, no diminution, and whose unlimited self-

sufficiency fills every point of space and every moment of duration; within whose capacious arms all creation floats, yet remains distinct from his ever blessed Godhead. But with all creatures there is change, and an on-going progress, either upwards or downwards, either inward or outward, either expanding or contracting, either brightening or darkening, and oftentimes in this earthly stage of existence, moving both ways by turns. God's call for Abraham to leave his father's house, and be an emigrant with Jehovah toward the setting of the sun, has an echo throughout the world, and a duplicate form in millions of lives. Now, every law of nature either runs up into the spiritual state, or is repeated there on a finer scale and with wider range. So, remember, as we journey along in our spiritual ships, that we run up against this principle of paying some price for every step of progress. It is an axiom, that if we want Pentecostal power, we must pay Pentecostal prices. There is a unique species of steamship called the "tugboat," and it sets forth in a most striking way, a class of very worthy and heroic Christian souls. The steamtug is constructed on this very principle of sac-

rifice and separation, for it is built pre-eminently for strength, and so it must sacrifice largeness of bulk and showy splendor, and it is built for swiftness not only in speed, but in turning in a small compass, and so it must sacrifice many qualities of other kinds of ships, and by its smallness in size, it must be separated from those popular kinds of steamboats and ferry-boats which are adapted for carrying large excursion parties. If we trace out the allegory, all these principles will be manifest in types of Christian life, and especially in a class of energetic, swift-moving, missionary souls, who are specially called of God to do a work in the service for souls, corresponding to the service of steamtugs in maritime commerce.

I. The steamtug has a special build with the following ends in view, to be as strong and swift as possible with the least amount of size. The body of such a vessel is not formed to carry many passengers, or much freight on board, but only large enough to carry a powerful engine, in fact the hull of the vessel is made entirely for the engine, just as some people seem to have bodies built expressly for their souls. In one sense this should be true of everybody, but there

are special cases where the body seems to be exclusively for the spiritual enginery of the soul; for this reason tugboats are not built for show, and there is but little about them for show, although when they go shooting across the harbor, or plunging through the waves, there is a fascinating beauty in their graceful motion, which resembles the spiritual charm of those busy, rapid-moving, fire-baptized souls, who are carried away with a missionary zeal in serving the Lord.

Again, the structure of a steamtug does not admit of its being used for carrying many passengers, or going with large excursion parties, which illustrates the fact that those saints who serve as tugboats for Jesus, can never adapt themselves to going with the majority, or working on popular lines, they never load themselves down with religious moonlight excursions, and are not in demand for things that are popular, but are always in demand in times of distress. Every Christian must have all the graces, but there are special types, in which some one or two graces largely predominate. Every steamboat must combine all the principles that go to make a steamboat, yet

there are distinct types, so widely different as to hardly be recognized as belonging to the same family; as for instance, see the difference between a ferryboat and a battleship, or between an immense triple deck sidewheeler and a little tug that plays around it almost unnoticed.

2. The tugboat has only one mission to fill, and that is to help other vessels, and unless it is employed in ministering to all other kinds of ships, it is practically out of a job. True, a steamtug may sometimes be employed to carry the mails, or take a few passengers, or a small amount of freight; but its special and well nigh exclusive use is to help other vessels of all sorts and sizes whatsoever. For this reason it is built for nothing but strength, and hence requires a deeper draft of water, a stronger wheel and a heavier engine, than any other ship in the world to its size.

How true all this is of these sanctified persons who are specially adapted for rescuing other souls, and for all kinds of mission work. Above all the graces, they need strength, and unflagging zeal; a tireless perseverance, a humble, patient, plodding courage, that tugs away on some stranded

soul, and will not give up, till it comes triumphantly steaming up the harbor with some dear soul in tow. Among the believers who have received their Pentecost, there are some who are specially gifted to be pioneers in opening up new missions, new fields of spiritual thought, new methods of service, who move on rapidly here and there. Then, there are others specially gifted to teach, to explain scripture, to harmonize and adjust Bible doctrine, and take difficult problems and unfold them with the beauty and simplicity of sun-light, enabling multitudes to see their way clear through matters of faith. Then there are others who are pre-eminently gentle and winsome in their lives, remarkably gifted in gracefulness of spirit, body, words, and manners; pouring forth a tranquil stream of comfort to others. Then there are some whose great gift is on the divine side, and who seem deficient in skill to deal directly with many of their fellows, but all of whose nature opens out toward God; who live mostly in the mysterious and the supernatural, and they are regarded by some as impracticable and heavenly treasures, like the old Prophets; these get hold on the divine perfections, and get secret in-

sights into the way things are going, and produce results by way of the Throne.

Again, there are those who are full of rippling music, gleeful, childlike, light-hearted saints, specially gifted to care for children, nursing the sick, whose lives bubble and glance like a mountain stream splashing over its pebbly bed, and who make up in cheerfulness for what they lack in depth. Then there is a species of beautifully sad souls, who all their lives have been attended with sorrow; their tears are frequently their meat and drink, and even their purest and sweetest joys are tintured with pathetic, tranquil, heaven-yearning sorrow; who carry their cross deep-sunken in their heart's blood; they are deep, meditative souls, and as scripture says, "gather the precious things brought forth by the moon and the stars." And many other varieties could be delineated, but the tugboat Christian, while he may have some of all these foregoing traits, he differs in type from all of them, in that his special gift is that of divine zeal and benevolence acting in an emergency, with promptness, with agility, and combining the dashing speed of a mother's love for her babe, with the patient,

gentle persistence of a nurse with the sick. Their greatest gift is energy of character. The moment you meet them, you feel the presence of a spiritual backbone. They may be of a modest and shy disposition, with no special attractiveness in ordinary circumstances, but as quick as a storm comes up, and a hurricane dashes along the coast, wrecking vessels, they are up and at it, plunging into all sorts of difficulties, facing danger in a howling mob, going into slums, tackling a demoniac, catching at some fallen creature, and regardless of self-interest, putting their lives in the jaws of death for the welfare of others.

Let us look a little in detail at the multiplied ministries of the steam tugboat. It must have the qualities of quick motion, to go forward, or backward, or dart around a big ship readily. Also, the quality of plunging in the waves, with hatches all down, and be fairly smothered under the water, to drag a ship in from a heavy sea. It must be adapted to ocean or river, to tow an old lighter, or turn around the bow of a battleship. In every circumstance, the supreme requisite is that of strength. Now all these qualities constitute the spiritual

furnishing of a sanctified mission worker, for such an one must be adapted to various classes, and various needs of his fellows. One work of a steamtug is to run out to sea, or along the coasts, and hunt up foundered or dismantled ships of any kind, and pull them into harbor. This is exactly the work of anointed mission workers, to watch out for any kind of a character that is foundered, or torn to pieces in a moral storm, and by tying fast to them with the hawser of compassion and prayer, draw them into the harbor of repentance and restoration. Also, in times of war, when great and gallant ships are transpierced with the enemy's shells, or their rudder, or wheel house has been shot away, then there is work for the little energetic steamtug, that quickly runs up alongside its wounded brother, and steams away to some distant navy yard for repairs.

Ah! what tales of heroic love service God's mission workers in the great cities could tell, far more thrilling than the story of old sailors who have been pulled in from equinoxial storms. The battles of the soul are always being fought, and the explosion of hellish dynamite to cripple or kill God's

servants, will never stop till Jesus returns, and chains Satan, and speaks to the whole earth, "Be still, and know that I am God, I will be exalted in all the earth." Hence there is constant need for steamtug saints, to be gathering in either wrecked or wounded souls. It requires more love, more deep, solid power, to rescue the fallen and the wounded, than any other kind of work in the world. Remember the steamtug is ten times stronger than any other kind of vessel in proportion to its size; and a person given up to the rescue of the fallen, must have a strength ten times beyond the average preacher or evangelist. Men and women may not only be very prominent Christians, but prominent holiness preachers and evangelists, with ability to run camp meetings, and conventions, and foreign missionary enterprises, who are greatly lacking in that deep, vast, tender, ocean-hearted love, sufficient to go down in literal practical compassion and help for those who are bruised and mangled in their lives. To be filled with real perfect love, is a thousand times more difficult and rare than it is to preach eloquently on the subject. Just as there is many a beautiful ship, that with

sails all spread, will fascinate the beholder, but utterly unadapted to pull a stranded merchantman off the sand bank, or tow a canalboat across a harbor, so there is many a Christian who can captivate multitudes with his beautiful words about the spiritual life, who has not the humility to help a soul off the rocks, or at the bottom of society. And we must not always condemn such, for in many cases they literally know nothing of that great capacity of love nature to constitute them rescuers of the distressed. The tugboat Christian is a walking life-saving station. Even a splendid sanctified head may exist with very little capacity for divine compassion. Another kind of work for the steamtug, is to take in tow schooners, sail ships, and all sorts of ocean craft, when they enter a bay or river, and pull them to their moorings, or to the dock, in order to facilitate the journey, and especially through narrow places difficult to sail. This also illustrates a work done by tugboat Christians, who lay hold of souls that are coming home to Jesus, or that want prayer for healing, or special guidance, and by their loving zeal they save souls from beating their way against difficulties, and

by direct methods of immediate submission and present tense faith, lead the seekers very quickly to rest in Christ. Another work which is very interesting to watch the steamtugs perform, is that of turning round a great ship at the wharf or in a narrow space of water. Some ships are too large to turn themselves quickly in a narrow port, and so steam tugboats are employed for that purpose, and frequently from one to half a dozen tugboats will apply all their strength towards docking a big ship, or turning it round so it can head for the sea. Some will be pulling at the bow, and others pushing at the stern, till the great floating mountain of iron is in proper position. This is the kind of service which God's two steamtug saints, Aquilla and Priscilla, rendered to that great moral ship, Apollas. After hearing him preach with marvelous eloquence, though he was a gigantic soul, and elegantly equipped to sail life's ocean, they saw he needed help, for he was not headed toward the open sea of the fullness of God, and so these humble rescue mission workers, who had gone with Paul down in the horrible slums of Rome, and hauled out many a sin-battered soul, they

now applied their energies to the more dignified task of helping to turn a great Apostle into a right position with the baptism of the Holy Spirit. There is need for this same kind of ministry all the time among God's people. There are always among ministers and evangelists those who need to be helped by other Christians of richer experience and wisdom, albeit of humbler positions in life. The Creator has never given all His gifts in full measure to any one person, and His plan is that of supplementary service, which Paul distinctly explains by the members of the body serving each other. As the ocean liner, which in magnitude and equipment is the wonder of the civilized world, must condescend, when in a narrow harbor, to accept of the ministry of the humble steamtug, so there is no Christian, however great or good, who does not many and many a time stand in great need of the counsel, the reproofs, the advice, the prayers, the sympathies, and the strong reinforcement, of those chosen souls who in humility are gifted with remarkable strength, and who have a special calling like the steamtug to help others.

CHAPTER IX.

OCEAN STEAMSHIP CHRISTIANS.

There is an undefinable beauty in motion. There is something in the constitution of our minds which is always in sympathy with an everlasting ongoing progress. Whether we look into the motion of physical things, or the expansion and advancement of the mind, or the new inventions in art and commerce, or in the spiritual world, the lifting up of a soul from sin to holiness, or the progress of a feeble believer out of weakness into the marvelous depths of holy love, there is a perpetual charm in all these kinds of ongoing advancement. Man was made to walk, not only with his body, but in his heart, his mind, his eye was made to pace the purple fields of the starry heavens, and some day, if he is true to his Maker, he will fly swift as the beams of light. Our eye is instinctively captivated by the swift express train, or the rush of a river, or the speed of a great ship. We love to watch the unfoldings of an infant's life, the acquisition of

knowledge, or the display of some new invention. People will admire you if you are succeeding and getting on well. If you have seen much of life, and gone through many vicissitudes and calamities, did you notice when you had dark days that almost nobody took any interest in you, and how many people seemed to act as if you were in their way, and the world seemed to have no place in it for you, and as David said, you were "like a dead man out of mind," and people forgot you, and you had to be re-introduced to old acquaintances who fairly idolized you in the palmy days of the past; and in your loneliness you were like a sailor fallen overboard, or stranded on a little island, while the crowded ship had gone on, leaving you to learn the lesson that Jesus is the only one that takes a heart-felt interest in those who are poor and helpless. While the main cause arises from the heartless depravity of men, there is a secondary cause for such treatment in the fact that you were not getting along well. Oh how people do love prosperity, and because the human mind is constituted to admire progressive motion, yet sin has so blighted as well as perverted all the faculties of the

human soul, that people are carried away even with vicious things just so long as their swift movements captivate the understanding. Multitudes of professing Christians are so destitute of any spiritual discernment, as to be led away into the worst of errors, and the most outlandish fanaticisms, merely because of their mushroom growth, and startling prosperity. In the eye of the common millions, anything that succeeds must surely be of God. It is the fascination of rapid motion, like the beauty of a shooting or a falling star, and Satan, we are told by our Saviour, fell like lightning from heaven. So there is an awful fascination in the swiftness of Satanic movements. The beauty that shines out in all divine progress is soothing, ennobling and untiring. We love to grow, and there is no growth so satisfying, so sweet and placid, as growth in love to God, in gentle charity for our fellows, and in the widening of our understandings to see the perfections of the ever blessed Trinity. But in order to have motion, there must be an adequate moving force. And in order to grow, there must be the conditions of growth. As the secret of a bounding ocean steamer lies in

the fiery heart of power in the center of the ship, so the secret of the heavenly progress of a servant of God, is in having all the inner springs of action all aflame with the love of Jesus. As the secret of a fine field of growing corn is in a clean and well cultivated soil, so the secret of a Christian's growth in grace is in having a pure conscience, washed in the blood of the Lamb, and the affections under the constant culture of humble prayer. Let us now consider another phase of a healthy progressive soul in the sanctified state, under the emblem of another type of steamship, namely, a great ocean liner, such as ply across the Atlantic or Pacific, built both for passengers and freight, as well as the maximum of speed and safety.

1. In addition to the general remarks previously made on steam craft in general, one of the first things that strikes our attention about a great steel built ocean steamer, is its amazing capacity. There is no telling whereunto the building of these great ships will grow, for what was considered a monster of a ship fifty years ago, is now regarded as a small affair. A man unacquainted with the subject could hardly

imagine the manifold capacities of an ocean liner. And we may remark in passing that a person who is unrenewed in his natural mind, can form no conception of the moral and spiritual capacities of an ordinary human soul under the full baptism of the Holy Ghost. There is something almost terrific in the possible spiritual grandeurs of the soul, when freed from sin and self, and united to Christ; and history has glittering samples of feeble old men, and delicate women, and little children, who under the sway of the Holy Spirit, have exhibited such towering faith, such humble resignation, such unselfish benevolence, such heroic martyrdoms, as to surpass the comprehension of ordinary mortals as much as the capacity of a twenty thousand tons ship surpasses the thought of a backwoodsman, who never saw a vessel mast before. What a marvel it was when men first found that iron could be made to swim, and not only swim, but carry thousands of tons along with it, and do it with more safety than if made of wood. That the heavy metal of iron can be constructed to float like a cork, is an illustration of how the omnipotent Jesus, through the shedding of His blood,

and the action of the Holy Spirit, can take a sinful soul, more prone to sink in the depths of hell than iron is to sink in water, and so purge and reconstruct it, as to make it float in the very justice and love of God, with security and joy. These ships are so built as to lie deep in the water, and their depth of draught measures their capacity for cargo, and also for safety in heavy storms at sea, which illustrates the fact that those spiritual lives of the ocean steamship class, must not only be sanctified, that is run by fire at the heart, but so built on a pattern of depth in secret prayer, and a hidden life in God, that lies out of sight of all their ordinary acquaintances. It is this depth of draught in a life of secret prayer, that measures the carrying capacity of a soul, and also its security in times of calamity. It is a fact, that iron which is one of the heaviest substances, not only is so constructed in ships as to make it float, but to float more securely and more permanently, and then be so constructed that its safety depends on the depth to which it sinks in the sea. All of these considerations are wonderfully brought out in the supernatural life which Christ imparts to the perfect

believer, for divine grace changes man's fallen nature, and renders it possible for the soul to be and do just the opposite of sinful nature. The Apostle Paul says that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and condemned sin in the flesh, that the righteousness of the law might be fulfilled in us; and that the law of the Spirit of life, had made him free from the law of sin and death." Rom. 8:2-4. This is the miracle of making the iron to swim, and making the moral character exactly the opposite of its natural state.

Another great capacity in a steamship is its speed. The first steamships occupied nearly a month in crossing the Atlantic. It was considered an amazing triumph of engineering when they were built to cross in two weeks. And then for many years the time was cut to one week, and now at this writing many ships make the three thousand mile run in less than a week, and it is prophesied that by applying the turbine principle in engineering, they will build ships to cross that great ocean in four days or less. Only think of a floating

mountain of steel, six hundred feet long or more, and from seventy to ninety feet wide, five and six stories high, speeding through the ocean against enormous winds and waves, at a rate of from twenty-four to thirty miles an hour, without stopping a moment for three thousand miles, surpassing the flight of the express trains of a few years ago. This great speed has its counterpart in the progress and tireless zeal in those great souls that are filled with the truth and the love of God, and who push their way against incalculable difficulties, ever growing in grace, at a speed never dreamed of by the mere moralist, or one who thinks of advancement by slow evolution, instead of the active steps of faith. But the secret of this great speed in steamships is at an enormous cost of fuel and engine building inside the ship. Oftentimes it requires from thirty to fifty stokers constantly shoveling in the coal in the great furnaces, and a ton of coal is consumed every few moments to produce the great speed, and very few of the passengers have any knowledge of the vast world of work that is being carried on down at the bottom of the ship. In like manner the ag-

gressiveness that bears onward a devoted saint in a life of steady, constant love and service, is not produced by cheap resolutions, or fanatical vows, but at a cost of the whole soul being yielded to God, and all the inward fountains of the will and spirit being fed with ceaseless vigilance on God's word in prayer and watchfulness. There is just as much difference of growth in grace between various Christians, as between the speed of various vessels, from the little skiff that makes four miles an hour, to the ocean liner that makes thirty miles an hour. There are certain lessons that every real Christian has to learn sooner or later, and some believers in a few months, or a few years after their conversion, will pass through the different stages of experience and knowledge that others will not know for a score of years. This progress depends partly on the natural gifts of the soul, but mainly on how much the secret furnaces of the soul are kept supplied with the fuel of God's word and prayer.

Another surprise that comes to us, is the capacity in these great ships for cargo. In addition to hundreds of passengers, some of them will carry several thousand tons of

dead weight cargo. I had occasion some years ago in preaching in a small inland town, to illustrate some Gospel truth by the capacity of a great ship, and many of the people thought I was telling a huge fairy story. Think of a vessel that could take on board a whole town with a thousand population, all the people, houses, furniture and fences, or the lumber sufficient to build them, and carry the whole across the sea. But if we could see things as the angels do, and look at the souls of great and humble saints, we would witness a spiritual capacity for carrying burdens, and performing labors, and lifting responsibilities, and enduring trials, and achieving results in the spiritual world, far greater, and extending over a wider range of life, and running on into future ages, that would more amaze us than anything in the giant ocean craft of commerce. The capacity of the soul in spiritual things cannot be known or measured in our present state, because we have no gauges by which to measure Divine things. Just as our world has three parts, the earth, the sea, and the air, so man has a body, a soul, and a spirit; and we can measure the earth easier than we can measure the sea,

and we can measure the sea a great deal easier than we can measure the air; in fact, the altitude of the air, and some other things about it, have never yet been measured. In like manner men can easily estimate the human body; size, weight, running speed, and longevity. They can also measure the soul or natural mind as manifest in war, poetry, music, art, and mathematics, and similar things. But man's spiritual nature, like the atmosphere, runs up out of sight, and extends beyond the knowledge of the carnal man, and has capacities in the realm of faith, of love, of suffering, of sacrifice, of joy, of illumination, of tireless perseverance, beyond the imagination of most men.

2. These great ships that lie deep in the water, are so constructed as to be in a sense on friendly terms with the sea, and to overcome many of the difficulties that hinder the sail ships. For instance, sail ships are subject to calms, in which for hours or days they can make but little headway, but the steamship driven by a force in its interior depths, is not the least hindered by a dead calm. This illustrates how the believer, when purified in heart, and filled with the

motive power of the Holy Spirit, is taken into a deep acquaintance with the Divine life, and on friendly terms with the perfections of God, and is not effected by those outward superficial feelings of the soul, as was the case before the work of sanctification. There are spiritual calms in religious life as in the physical world, and most Christians seem perfectly helpless in their devotion when overtaken by a dead calm. At such times faith is languid, prayer is dull, views of Scripture are dim, and a strange apathy settles down on the soul, rendering it like a helpless becalmed sail ship at sea. Under the baptism of the Holy Spirit, the spiritual life becomes more interior and concentrated, and is a matter of pure faith, in which the emotions are very little relied upon, and like the steamship, it goes right on regardless of emotional calms. Again, the great steamer just about as regardless of a heavy storm as of a dead calm, for such a large proportion of it is under the water, and being built with double bottoms, and double decks, and such ribs of steel as to be as much as possible impervious to winds and waves, it goes right on in the teeth of a gale almost as fast as in calm

weather. On the other hand the sail ship that is crippled with a calm is also crippled with too much wind, and subject to far more dangers in having sails and spars blown away. This same principle applies in spiritual life, for a soul walking in victorious fellowship with Christ by the indwelling Comforter, owing to its depth in humility, and the iron-like strength of its consecration, with the flame of love in the inner will, goes right on through storms of trial, temptation, poverty, hard work, loneliness, and driving mists of mental perplexities and difficulties, just the same, if not a little better than when outward things seem favorable; for engineers tell us that the engines will make steam faster in a head wind than in a calm. And the same Christian who is yet in the sail ship class, and liable to be hindered by calms, is on the other hand in times of storm either shattered or torn to pieces in their emotions; and the same people that wait for a good breeze of feeling, are the very ones that cannot stand an excess of feeling without capsizing, or running on the rocks of wild fascinations. The same Christian that never waits for the play of good feelings, is

the very one that can endure the strongest emotions without losing his balance, just as the ship that does not wait on the wind can stand more wind than other kind of vessel. Another feature showing the steamship to be victorious over surface difficulties is, it does not have to tack against a head wind, but goes straight on, which illustrates the spiritual advantage in a life of pure faith, enabling the believer to go straight ahead without turning right or left, and being influenced by so many great people, and big preachers, and dear friends, and human reasonings, and financial considerations, and fleshly prudence, and such things as are constantly twisting most Christians in a zigzag course. Another feature of the steamship is, it can be steered with such precision across the sea. Lying so deep in the water, and built with double keels to prevent drifting, with an enormous rudder, which is moved by steam, with the finest machinery, a beardless lad will stand in the wheel house, and with the touch of his finger guide the iron leviathan through the great waves day after day, holding the prow to a given point on the compass, and when the distant shore is

sighted, the bow of the ship will not vary but a few feet from the aim that the helmsman took when he started. In like manner the more advanced a believer is in the life of Christ, the more thoroughly he is let down into humility and divine union, the more easily he can be guided, the more gently he can be steered by God's wisdom, to the exact destination mapped out for him on the inspired chart. The Holy Ghost tells us of two ways God has in guiding the soul; one is to be guided by the Lord's eye, the other is to be guided with bit and bridle, like the horse or the mule. The greatest steamship on earth can be steered easier than a canoe, and this principle is true in grace, that the holiest souls can be the most easily led by the touches of God's hand.

Another beautiful feature about these great ships is the quiet, decorous order with which the work is all done. As a general thing the smaller the boat the greater the fuss and confusion in managing it, which is true of souls as well as ships. Walking the deck of a giant ocean liner day after day you would hardly know that there were any officers or crew except as

you see them dressed in uniform, or quietly and promptly attending to their work. The commands are given in signals, or in a moderate tone of voice, for the authority is undisputed and without bluster; the very opposite of the rough, loud-mouthed and harsh words on smaller boats of the old-time class. A fussy, boisterous mannered soul, always bespeaks its littleness and shallowness in grace. A soul that is filled with God, takes on the manners of the heavenly world, and imitates the meek, quiet majesty of the divine mind, and at a mere hint of the authority of Jesus, the soul moves softly and promptly to do His will. In this stage of the spiritual life, the soul lays aside the spirit of bragging, of self-praise, of exaggeration, of efficiency, of human noise, and goes onward in a thoughtful, quiet order, covered all over with the unquestioned mandates of the great Captain of salvation.

3. It is a general principle in the construction of ocean steamers, that the greater and finer they are, the more precautions are taken to insure safety. These great ships are built with double bottoms, so that if one is partly broken away by a rock or a collision, there is another one in reserve.

They are also built in water-tight sections, so if a collision should break a hole in one side only a small section of the vessel would be flooded with water. Some years ago an accident happened to one of these ships, but it went steaming into harbor with nearly a thousand tons of water on board without harm to the passengers or to much of the freight. The spiritual life has been so fashioned by Him who made the worlds, and planned all the various ages, that the farther the life of faith advances the greater is its security. There are Christians who cannot endure the strain of great calamities any more than a ferry-boat could weather a cyclone in mid ocean; and there are other believers, who though subjected to calamities and various sorts and degrees of disaster, by virtue of the principle of faith and consecration, have a reserve force to pull through, and make the harbor without sinking at sea. This feature of security is manifest in the length of time these steel ships can be in service. Wooden ships have been known to last from thirty to well nigh fifty years, but iron ships are of such recent invention no one knows how long they will last, though

it is evident they may be used with occasional repairs two or three times longer than vessels of wood. This illustrates the marvelous perseverance which enters into the spiritual life, when it is not only sanctified, but established in fixed fervor.

Thus we see that in all things as the principles of steam-going craft are brought to their highest forms in the ocean steamship, so all the principles of grace are brought to their strongest manifestation in those believers "who are strengthened with all might by the Holy Spirit in the inner man."

CHAPTER X.

BATTLE SHIP CHRISTIANS.

The very word "battle" implies the existence of sin, for if there were no sin there would be no war, either spiritual or national, or among the lower animals. Sin is always a disturbing principle, producing division and collision, in morals, mind, or matter. In the very nature of things the principle of holiness must be irreconcilably opposed to all sin, whether latent in the heart, or active in life. The pilgrimage of a soul to the safe golden harbor of the New Jerusalem cannot be passed without conflict, and spiritual warfare enters essentially into every Christian's life. While this is true, yet there are some believers who in a special way are the great warriors in the life of faith, and in a certain sense representative soldiers of Jesus, who fight not only the battles of ordinary Christians, but are chosen leaders in their generation to fight for others as well as themselves, and in a special way wrestle with wicked principalities, and powers, and demons of darkness, and bad spirits in heavenly places.

The first uses for ships of any kind, was for purposes of pleasure, travel, or commerce; but after awhile they became great factors in times of war, and now the nations of the world take military rank according to their navies, and strength in all sorts of war-ships. So in our spiritual voyage we have come to a place where we must enlist on a religious man-of-war, and share the fortunes of battle on the high seas.

I. Battle ships are the special property of the government, and are set apart exclusively for maintaining the liberty and glory of the nation to which they belong. They are not made for pleasure, or commerce, or mere traveling, but are held sacredly as national safeguards in times of peace, or as instruments of conquest in times of war. We saw in the construction of a sail boat, that the materials had to be specially adapted to the blowing of the wind, which illustrated the soul yielding itself up in a very definite way to the regenerating Spirit of God. Then we saw in the steamboat another type of consecration by which the materials were adapted to steam power, illustrating a definite yielding of all the powers in the soul to God's will in sanctification.

Now, while the battle ship contains in its propelling structure the same principles of any other steamship, yet a great many new features are added to it, and one of these features is that of being exclusively government property, and not subject to the will of corporations, or commercial firms, or the common people; but as a standard bearer of the nation's glory. All these things remarkably illustrate the mission of those heroic souls who are exclusively dedicated to the glory of God, to fight the battles of faith, to stand in the breach in times of apostacy, and to bear the brunt of all God's enemies, as well as the shots from the rear of mistaken and weak Christians. There are many degrees of consecration to God, and consecration for various purposes. Every vessel of every variety that hails from a country's ports, or carries a country's flag, belongs to that country; but a battle ship belongs to its government in a higher and more exclusive ownership than any other vessel. And in like manner all Christians belong to Jesus, and repentance in each case must be perfect up to one's capacity before he is justified, and each believer must perfectly consecrate up to his capacity to be sanctified, but after

the heart is purified from all conscious disloyalty, there then follows degrees of the soul's abandonment to the vast purposes of God, and to the various callings and conflicts and achievements that may unfold in the administration of God's government. Thus battle ship saints are not only propelled by the interior fire and water of Pentecostal power, but they are held in a rigid divine ownership, and stand for the Divine glory, both offensive and defensive, to attack Satan and his demons and all his works, and to defend the true doctrine of Jesus, and His blood, and His kingdom, and His faith, even up to the point of martyrdom. Over and above their own personal salvation, they are specially called to be standard bearers for the glory of God.

2. Battle ships are very expensive, inasmuch as they must not only have all the good qualities of first-class ocean steamers, but in addition to these they must possess extraordinary strength and weight in thickness of steel armor, to resist heavy shot, and have great capacity, not only for the carrying of soldiers, but for multiplied machinery, and magazines doubly protected for ammunition. Battle ships must excel in power of

resistance, and in carrying capacity, and in making speed, and in going very long distances without stopping to take on supplies. To combine all these qualities in one ship necessitates vast expense of money, and skill, and labor. All these points correspond with those spiritual and mental qualities that enter into the character of a Christian hero. A saint who has in him the qualities of a true reformer, or religious leader, or Christ-like martyr, must combine not only the excellences of all other Christians, but have those excellences united and in a very high degree. This makes him a very costly creature in the Divine Kingdom. God must expend upon the structure of such a soul a great deal of creative wealth to begin with, and there must be special expenditures of grace, and providential training, and divine equipment. A battle ship saint must have a strong, solid mind, and well balanced faculties, as a basis for divine grace to work upon, as in the case of Abraham, Moses, Samuel, David, Elijah, Paul, Luther, Wesley, Inskip, and an army of others who have led the way into new religious movements and religious revolutions, and opened up fields of spiritual knowledge to their fellows.

Divine grace does not work on a blank vacancy, but its operations in extent and splendor are in proportion to the natural in-born capacity of the soul. A battle ship Christian must have a genuine experience in Bible salvation of the new birth, and the power of sanctifying grace, and a life of prayer. United to this he must be sound to the core in Bible doctrine, such as the infallible inspiration of Scripture, the atonement of Christ's shed blood for man's sin, the reality of heaven and hell, the resurrection and everlasting existence of both the righteous and the wicked, the three Divine persons in the Godhead, and all sound Apostolic teaching. God never has used, and never will use, as a spiritual leader, or a great missionary, or a great soul saver, any higher critic, or annihilationist, or second probationist, or one weak in Bible doctrine. What the natural build of the battle ship is, corresponds with the natural gifts of a battle ship Christian. What the fire, engine and propelling power inside the battle ship is, corresponds with the full experience of a soldier saint. And what the thick steel armor plate is to the battle ship, that is what sound Bible doctrine is to the battle ship

Christian, and this is the very thought stated by St. Paul in describing the armor of the Christian soldier, having the loins girt about with truth or sound doctrine, as a battle ship is girt about with steel plates. In addition to sound doctrine and experience, the battle ship Christian must have great courage. Not the wild, reckless courage of a spasmodic bayonet charge only, but that broad, massive, all-around, solid, abiding courage, which corresponds with the awful weight and momentum of a battle ship, that can quietly repose at anchor, or when need be plunge with irresistible force against bulwarks or opposing ships. The courage that can stand alone with God, that not only can face numberless foes, but endure patiently the desertion of friends, the misunderstandings and criticisms of other Christians, to take up a task that all others regard as hopeless, to take a stand that is denounced as insane delusion, to discern victory through dark, dense battle clouds, where all others see nothing but defeat, to work patiently without one word of bragging on the work, to pray on, press on, weep on, fight on, day and night, through love or hate, with friends or foes, whether encour-

aged or denounced, requires a celestial courage that is born out of the heart of Jesus, and clad in that shining armor which He brought down from the bosom of the Father into His human life. In addition to invincible courage, the battle ship Christian is one of great wisdom, which corresponds with the steering and maneuvering of the battle ship in an engagement, or its navigation. Now, there are Christians who have great natural capacity, but not much else. Then there are Christians who have wonderful experiences of salvation, but who are not competent in doctrine. Then there are Christians perfectly sound in the truth, who lack in courage. Then there are those who are very brave, but not wise. Now you see as the battle ship must have all the excellences of other ships combined, and then a whole world of war qualities added to them, so the true, heroic saint must have all the graces of other Christians, and the superadded gifts of courage, and wisdom, and a heavenly vision into his life mission in a remarkable degree. As battle ships draw heavily on the nation's treasury, so battle ship saints are very costly, and draw more largely on the riches of God's grace. As

Jesus at the touch of the afflicted woman felt the drain of mighty virtue going from Him, so there are saints that drain more heavily if we may so speak, upon the fountains of the Divine nature.

3. During times of peace the battle ships are often brightly painted, and used on gala days, and national displays, as objects of enthusiastic admiration; but when war is proclaimed the ships are painted in dull leaden hues to render them less conspicuous at sea. In like manner battle ship Christians, when in the midst of heavy conflicts with Satan, and temptation, and sorrow, and poverty, and pushing a forlorn hope, and dressed in the humble, sober raiment of war clothing, they are not very attractive to the eyes of many of their fellows, or even of their friends. Even the things that men call glory are wrought out in obscurity and loneliness, and in times and places which seem the very opposite of glory. Every character that to-day men laud to the skies, is for doing and saying and suffering some things which at the very time they were doing and saying and suffering those things, they were despised, and cursed, and regarded as fools and fanatics. Oh, it is so easy to pitch in

with bitter words upon Job on the dung-hill, and Jacob sleeping on a rock, and Elijah under the juniper tree, and Paul all alone before Caesar, and Columbus about to be killed by his mutineers, and Wesley under a shower of rotten eggs, and Madame Guyon in an old jail, and Bunyan in a dirty prison cell, and John Brown hanging on a gallows, and ten thousand other cases where they seemed at the point of nothing but poverty and shame and disgrace, like Jesus, disrobed on a bloody cross, and mixed up with disgraceful characters. These were God's battle ships out on the high seas, dressed in dull war paint, fighting all alone, and misunderstood by everybody on earth, and it may be by the young and uninformed souls in heaven; and yet of these unattractive scenes of battle, and sorrow, and pain, have come results that the millions praise and magnify from generation to generation. As a rule battle ships win their great victories far off on the sea, out of the sight of applauding citizens, and sometimes under great disadvantages of burning heat, or heavy waves, or storm, or with crippled machinery. In like manner God's heroic saints fight their greatest battles in secret,

unknown to others, like their Master in Gethsemane, while their fellow Christians are asleep, or if they could look on would have nothing to say but a criticism or a slur. The greatest and the grandest things in every saint's life are wrought out under the eye of God, and His angels, and unknown to mankind, till months and years after, when the bloody sweat, touched by the silver light of the moon that sifts through the dark olive leaves, has sprouted and become a magnificent tree, under which in after years posterity sits and cools itself in the refreshing shade. Oh, thou blessed, lonely, hated, bleeding Jesus, who could have dreamed that your blood drops, shed under so many curses, could ever have produced such a tree as millions now eat the fruit of, but from whose pale face they would have turned away at the time of thy blood shedding. There never was an inspired word spoken, or an inspired act performed, or an inspired enterprise undertaken, or an inspired battle fought for God, that was not first baptized in blood, or curses, or poverty, or disgrace, or sorrow, before it ever came forth into honor and glory and the dazzling sheen of a beautiful immortality.

Forever and forever the shameful cross, or gallows, or dungeon, must precede the coronation. Those who attempt to reverse this order, and take the crown first, only wind up in an endless penitentiary at last.

4. Battle ships are expected to go in places of danger where other ships could not venture, and break down the barriers to the ports of other countries, and not only defend the nation, but extend its authority and conquest into other countries. In this respect battle ship saints are on fire with missionary zeal to push the Gospel of Jesus into distant fields, to bombard the hoary castles of ancient superstition, to pierce with the rifle shots of inspired truth the corruption of heathenism, and carry the banner of the cross to all nations, that those who are susceptible to divine grace may be called out and prepared for the coming day or dispensation of the Lord. Not only does this principle of spiritual conflict apply to carrying the Gospel to new fields, but also to the opening up of new fields of knowledge out of God's word. It takes a battle ship Christian to stand out against long accepted church traditions which are contrary to Scripture, but have been canonized simply

by the schools of men and man-made theology. Luther was a battle ship to open up the Scriptures on justification by faith. George Fox was a battle ship to open up the deeper spiritual meaning in the letter of Scripture. John Knox and the English reformers were battle ships on the individual right of conscience in connection with Scripture. John Wesley and Fletcher and others were battle ships to open up the great Scripture truth of Christian perfection, of a heart filled with pure love.

There have been other battle ship Christians who have opened up God's word against the traditions of Romanism, concerning prayer for the sick, the indwelling person of the Holy Spirit the premillennial and visible return of our blessed Jesus, the two separate resurrections of the righteous and the wicked, the imperative duty on every Christian to do his part in spreading the Gospel to all nations, and in emphasizing that life of prayer through which so many wonders have been wrought in recent times. There is no lack in these last days to the uprising of those who pretend to be great leaders of new doctrine, and who can blasphemously pervert and twist God's word

to mean anything for their selfish ends ; but it requires a fathomless humility, and crucifixion of self, and a meek, heroic spirit, to unfold all God's precious word for the destruction of all sin, and the promotion of all Christ likeness, unbiased by the traditions of men on the one side, and wild heresy on the other. As battle ships are exclusively for the glory of the nation, so in boarding this type of a vessel we must cling closer than ever to the three Divine Persons, and be more detached from the claims of our fellow creatures, and live alone for the glory of God, until like our Saviour, the glory of God becomes the all embracing motive of our lives, and like Him we can say "the zeal of thy house hath eaten me up."

CHAPTER XI.

SUB-MARINE SHIP CHRISTIANS.

What a vast world of unimaginable power, of multiplied usefulness, of startling grandeur, and of terrific danger there is in electricity! No mortal man understands what it is. The great wizards of invention, who ever and anon astonish the world with some new electrical discovery, know just as little as to what it is as the untutored savage, only they know how to develop it, and concentrate it, and turn it in currents of power for motion, heat, or light. It is more than fire, and more than mere motion. It reposes quietly in every atom of matter, and by chemistry and mechanics it can be aroused to a form of energy surpassing all the power of wind, or gravitation, or water, or steam, or the ordinary function of fire. The discovery of how to develop and utilize electricity in recent years marks a new era of the history of the world, and the turning point of another dispensation in the destiny of our race. What electricity is in the material world, is a type and a sample of what the Holy Spirit is in

the moral and spiritual world. There is in the office work of the Holy Spirit in men and angels, a sublime mystery, a vastness of unexplored possibilities, a fathomless secret of energy, and yet a distinct consciousness of spiritual facts, just as variable and practicable in the inner life of the soul, as the uses of electricity in material phenomena. It is likely that just as few nominal Christians understand the Personality and deep multiplied operations of the Holy Spirit, in proportion to their numbers, as the common population of men understand the currents and volts and operations of electricity. As we have previously noticed, discoveries in science, and great moral or mental movements among men, occur simultaneously, and furthermore it will be found there is some sort of kindred or family likeness between the inventions in the physical world and the breaking forth of new intellectual and religious energies. It is evident that the human race is rapidly approaching some great crisis in the history of the world. We are entering the verge of the fire age; both the fire of God's wrath for the wicked, and the fire of divine strength and glory for the holy ones. The Scriptures prophesy that

in making preparation for the coming of His Kingdom, there will be discoveries and the utilizing of electricity. "The chariots shall be with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall jostle one against another in the broadways, they shall seem like torches, they shall run like the lightnings." Nahum 2:3-4. Here is a specific foretelling of cars or chariots being run by lightning along the highways, and the time is designated, when the Lord is making preparation for the opening of a new age. Another very elaborate electrical prophecy is found in the first and tenth chapters of Ezekiel, in which he describes redeemed and glorified men coming in a cloud with their Lord, and led by the Holy Spirit over the face of the earth "like coals of fire," and "burning lamps," and "flashes of lightning," corresponding with the glorified saints on white horses, riding down from the marriage supper of the Lamb to destroy the Antichrist, and reign over the nations, as set forth in the 19th and 20th chapters of Revelation. Our "Spiritual Sea-Voyage" would be incomplete without boarding a sub-marine ship, driven by elec-

tricity down through the silent chambers of the sea. Navigation under the water is only in its feeblest infancy as an applied science, and yet just enough has been found out to furnish us a peep into its amazing possibilities. As sub-marine ships can have no smoke stack, it is evident they must be run by electricity. As electricity may be looked upon as the culmination and perfection of every form of energy in the material world, so there is a corresponding spiritual state in the mature forms of Christian sanctification, which combines and intensifies into one steady blaze of divine heat and zeal, all the various kinds of religious knowledge, and love, and power, in the previous stages of experience. It has been described by old spiritual writers as a state of "fixed fervor," or the state of the "burning presence of God," or the "living flame of love." It is in the religious life what an electric sub-marine ship is in navigation, a heart of pure smokeless fire, sunk deep in the sea of God's nature, with secret, powerful movements, unknown and unconjectured by those on the surface on the earth. It is the maturing of the summer graces in the soul, the focalizing of all true spiritual

heat into a furnace of melting love and divine contemplation, the true baptism of fire into the glory of communion with the three Persons in the one ever blessed God. Let us consider the following points about our sub-marine vessel and voyage.

I. A sub-marine ship must combine in its structure the knowledge of ship building as applied to every other kind of vessel, with several new features added to it. It is the ultimate stage of aquatic ship building, and beyond it will come the air-ship, which does not lie within the scope of this analogy, and although aerial navigation will some day come, it more properly belongs to the next age, and will typify the life of glorified saints more properly than those experiences which are possible to us in our present state. The sub-marine ship must be so fashioned as to sink at the commanders will out of sight in the depths of the sea; which fitly illustrates that the soul, in order to reach true saintliness, must be gifted with unspeakable humility. Such a soul must possess a clear spiritual perception into the fathomless meekness of Jesus, it must make a study of humility, and instinctively turn away from every form of pride; not

only those varieties of pride that everybody has naturally, but also from every delicate, subtle variety of religious pride, of spiritual self-esteem. To sink down into the depths of the quiet, hidden humility of Jesus, requires great searchings of heart, and manifold testings of grace, and a special revelation from the Holy Spirit of divine meekness, and its unearthly beauty and a sweet craving of the heart to be nothing but lowly love. Just as ordinary ships cannot, at short notice, sink with safety under the water, so Christians, even sanctified Christians, do not at first learn how to sink down into all the lowly mind of Jesus, till specially fitted for it by a life of prayer and revelations of divine things.

2. The sub-marine ship descends into a hidden world, beyond the sight of other ships, which agrees with the hiddenness a devout soul enters in the advanced forms of a life of prayer. Sin and holiness both love secrecy, but from exactly opposite reasons; for sin seeks to hide its deeds, but holiness seeks to hide itself. Isaiah says, "Verily thou art a God that hidest thyself," and the profound secrecy of God under so many veils of creation, law, judgment, prov-

idence, and grace, constitutes one of the most thorough tests of genuine faith; and yet this hiding of God is not a mere trick or merely to try his creatures, but a part of the Divine character, and when we walk with God long enough to get acquainted with the traits of his mind, with the slow, quiet, loving movements of his heart, and become as it were steeped in the secret night dews of his fellowship, we take on his manner of hiddenness. Like the ship under the sea, we want to accomplish as much as possible for God without being praised, or having our good deeds known. A true saint has a dread of being lifted up, of being honored by men, of having its secret wealth of prayer and love and spiritual vision exposed to public gaze. There is a pure, sweet, spiritual, shy modesty that causes true holiness to hide its divine jewels for the knowledge only of its divine Spouse. Such a soul enjoys doing ten times more than it gets credit for, and glides here and there under the sea, pouring out prayers, and tears, and money, and ministries, out of a passion for Christ, hoping that its good deeds will not be known till the day of rewards. It has a great secret world of thoughts, and medita-

tions, and conversations with God; and heavenly dreams, and spiritual revelations, and secret joys, which would be tarnished and torn if exposed to the common knowledge of others.

3. Sub-marine ships, by sinking in the sea, are enveloped in all the qualities of the ocean, and in immediate touch with the interior attributes of the sea, such as the weight of the water, its density, color, fixed temperature, purity, and chemical properties of salt, phosphorescence, and other qualities. In like manner in the deeper forms of the sanctified life, where the soul is endowed with sufficient self-abnegation to sink deep into God in divine contemplation, it becomes enveloped in a sense of the Divine presence, in a steady, tranquil, holy awe of the sacred nearness of the three Divine Persons; and by the habit of mental prayer and divine recollection keeps itself in touch with the attributes and amazing perfections of God. When the Holy Spirit so fills the soul, that its inner senses are expanded and brought into vital play, God becomes a living presence, and the heart fairly tingles under the Divine touch; and the understanding, chastened and subdued,

receives the knowledge of God in a wonderful way. Just as the sea has interior perfections of gravity, purity, and chemistry, not recognized by persons on the shore, so God has interior perfections of changeless temperature of love, of the awful weight, of spotless majesty, of unspeakable sanctity, of fathomless peace, and of intense thrilling vitality, which are blessedly revealed and imparted to a soul of tried faith and humility, and which many Christians only guess at in an intellectual way. In these serene depths of love, there is made known to the understanding a wonderful knowledge of the most Holy Trinity; the person of the eternal Father, the substance and uncreated fountain of divinity, who eternally generates through his understanding the Word, the Wisdom, who is the Son of His love; and from the mutual love of the Father and the person of the eternal Word, there flows out, without beginning, without ending, the eternal Spirit, that Divine Person of awful sacredness, who reveals to the heart the love, the grace, the beauty, and glory of the Father and the Son. The soul that abides in the furnace of divine love, finds an endless delight in looking at the three Divine

Persons, and sings with David, "I have set the Lord always before my face." Then there is the knowledge of God's different attributes acquired through his daily providences, and specific answers to prayer, and fresh openings in his word, and the beautiful flashes of light that open to our minds in prayer, and secret touches of a holy trembling joy, as if a mighty spirit finger touched our hearts at the core, or swept our brain like an autoharp. Oh, it is glorious to know God, to know him personally, privately, penetratingly; to feel the foldings of something like a summer breath keeping us warm and tender in this cold, rough world.

4. Passengers in a sub-marine ship, through glass doors, can discover not only the still, noiseless grandeurs of the deep, where no storms penetrate, or sounds of earth intrude, a type of that shut-in life which mature saints have in God; but they also can descry the dangers in the form of rocks, or hidden shoals, or sea monsters, or sunken torpedoes. This fitly illustrates that clear, quick, far-reaching discernment which real saintly persons have into the dangers that underlie a spiritual sea voyage. Hardly anything is more rare among Chris-

tian people, than true discernment into the heresies and deceptions that beset the religious life. Most Christians are foolish enough to read books, or hear men preach, with just enough Bible truth to sugar-coat some awful satanic lie. The deep sea saint is no novice, he has gone through the wars with the Lamb, he has learned by experience, and through many a crucifixion and trial of faith his understanding has been whetted to a quickness of perfection, and he can swiftly discern the heresies against Jesus, such as ignoring Christ's atoning blood, or the teaching of second probation, or annihilation, or the unconscious state of the soul after death, or the denial of the personality of the Holy Spirit and of his sanctifying office, or of the literal resurrection of the dead, or of the personal and visible return of Jesus to conquer and reign on earth, or of the infallible inspiration of the Bible. A sub-marine saint will see rocks, or shallows, or torpedoes of heresy and fanaticism, upon which many a gay vessel, bounding along on the top of the water, will strike and go to pieces; and in these days of the winding up of this age, what multitudes of spiritual wrecks are thrown

up on the shore, or go down out of sight, because they did not discern the wild fire, or the self-conceit, or the fanaticism that lay hidden in their lives.

5. There is something in traveling down through the sea that corresponds with the spirit of true worship of God. For instance there is a strange hush in those depths, where we are beyond the sights and sounds of earth, which illustrates that sacred awful stillness when the soul is drawn into deep worship, where our own words annoy us, and we utter with most intense mental articulation our prayer and adoration to the most Holy Trinity. Again, there is a strange awe, a peculiar dread, that accompanies a sub-marine passenger, at the very thought of being enveloped in the mighty resistless sea, which fitly answers to that holy awe that falls over our spirits in seasons of close fellowship with God. The principle of holy fear, of sweet and sacred dread in the presence of the infinitely holy and mighty One, is one of the truest elements of worship, and it is a principle never found in shallow, blustering, fanatical, and self-conceited Christians. You will notice that while the real saints are cheerful and

sweetly bouyant, they spurn from them the light, trifling, punning, joking, laughing dispositions, which undermine and ruin the usefulness and solidity of so many ministers and Christians. A fun-making Christian knows but little, if anything, of the awful sublimity of intimacy with God, and of being embraced by the vast shining waters of those divine perfections in which the strongest angels quiver with ecstatic amazement, and holy Prophets and Apostles trembled and cried out with sweet dread. Again, the sub-marine ship is the most terrific power in time of war for the destruction of the enemies' navy; silently planting great explosives under battle ships, and making inspections beyond the detection of other people. This feature has its counterpart in that awful power which deep saints have in prevailing prayer, not only when they pray for the salvation of souls, but also for the overthrow and destruction of incorrigible sinners, wicked plots, iniquitous enterprises, and satanic delusions. Sub-marine ships are rare, and so are those deep mature saints who live in unbroken fellowship with God.

CHAPTER XII.

ENTERING THE HARBOUR.

There is only one best time to die, and that is when our work that God assigned us is done, and He is so well pleased with us, or with the work of His grace in us, that He wants to embrace us in Paradise, as was the case with Moses, Jesus, Paul, and myriads of others. To a beauty haunted mind conjoined with a loving heart, it would seem that the most fitting season to die would be at sunset, on a bright Sabbath, in the autumn, at the gathering of the harvests. It is simply amazing how the infinite God will consider the wishes of His creatures about death, and it is well nigh a universal rule that He lets people have their desire as to how and at what season they shall die. Biography is filled with thousands of such instances. The time has come in our spiritual voyage, when all our various ships must enter the harbour, and cast anchor in the tranquil bay of death (unless Jesus comes first), to await the bright morning when we shall weigh an-

chor in the first resurrection, and pass the quarantine of judgment. Let us first get a plain Bible view of death. It is not in any sense annihilation, for the two ideas are not the same. One apostle speaks of death by the Greek word "*exodus*," or going out from the body; and another apostle speaks of death by the Greek word "*analysis*," or the taking to pieces, or the separation of the human spirit from the body, but never one thought of annihilation, or the soul being unconscious. Some imaginative people who do not know Christ, speak of death in a soft poetical way as taking a delightful sleep on a cool clay pillow, under beautiful green verdure, away from the fever of life, and such like phrases, which is merely an animal's dream of death. Others regard death as a vast shadowy hiding place to escape life's ills, and into whose secret windings people can escape the duties of life, or the police of God's laws and providence, which is the suicide's dream of death. Others regard death as so horrible it must not be mentioned or thought upon very much, lest it unnerve us. And some Christians go to the opposite extreme by almost denying such a thing as death, and speak-

ing of it as a "translation." Death is not a translation, which is being caught up to heaven in the body, and it is unscriptural, and a foolish fastidiousness to speak of death as a translation. Why can we not be plain and scriptural in our views and expressions? The Bible declares that death is a reality, a sad, solemn penalty for breaking God's command. With the exception of the few saints that will be caught away at the coming of Jesus, death is universal, and the time to each of us is unknown. Since Jesus has died and risen, it is our privilege through His saving grace and the indwelling of the Holy Spirit to have perfect victory over all sin, and all fear of death, and by a life of prayer to make such constant excursions of faith into the heavenly world, and get so well acquainted with the scenes and the beings of the spiritual world, that death becomes thin enough for us to apprehend beautiful forms, and catch the low, soft tones of heavenly voices through its veil.

Some years ago we returned from a sea voyage, and reached the entrance of the Delaware Bay about sun down, on a lovely Sabbath, in the spring of the year. As we

passed the light-ship, the pilot boat came alongside to furnish us with a pilot up the Bay and river to Philadelphia. We saw various ships and sailing craft making for the same harbour, some of them weather-beaten by storms far off at sea, others small coast-wise vessels, and others little sail craft that kept close into the shore, but all entering the same harbour; a fitting type of how the old and young, the strong and the weak, the ripe saint and those young in grace, must all gather at the close of life's day into the harbour of death. The taking on a pilot to steer our ship safely up the channel, has its counterpart in the ministry of the angel that Jesus sends to the death-bed of his servant, to strengthen him, and open up the path to the skies, and protect the soul from the alarms and dangers that beset the hour of death. There are possible dangers of running aground, or having a collision as we approach the hour of death, in the form of conflict with evil spirits, or severe temptation; and our dear guardian angel, who has ministered to us in ten thousand emergencies in our past lives, and fought many a battle at our side without letting us hear the clash of his armour,

does not fail to finish his ministry with heroic brotherly service when our strength fails in the helpless hour of death, for scripture says "they are ministering spirits to those who are the heirs of salvation," or as more literally translated, "to those who are about to become the heirs," as if their blessed ministry became more vigilant and active in that hour when the Christian is most helpless.

Our ship steamed through the mouth of the bay, and several miles through the smooth water, for all the ocean waves were left behind, and when the stars came out, and night settled down, the speed of the ship was slackened, a place was selected for anchoring, and when the ship came almost to a standstill, the Captain from the bridge gave the order, the little rope that held the great anchor was suddenly cut by a sailor, and instantly there was a loud splash in the water, and the rapid running out of the rattling chain cable, until the heavy flukes of the anchor had grappled with the earth, and the great ship swung around with the gentle flowing current, and all was still. The signal lights were hung up, and the night watchers were duly set, to await the coming morning.

What a parable this is of the Christian's death. As he enters the harbour of rest, he leaves the storms of life's voyage behind him, and the wheels of this life slow down to almost a breathless stillness, and then his great Captain, from that lofty bridge that spans eternity, gives the command, and the death angel cuts the subtle cord that so mysteriously unites the soul and the body, and suddenly the heart flutters in a feeble spasm, the cable of life rapidly runs out, and "the anchor is cast within the veil" down under the peaceful waters, and all is still, and God, who marks the sparrow's fall, sets his watchers to guard the sleeping body till the morning when the just shall arise in the image of the glorified Jesus.

Let us take this casting of the anchor to represent the act of dying in our allegory' and then notice the various kinds of deaths that Christians die. There are sudden deaths, where people drop without a moment's warning, which resembles a ship casting out anchor while going at full speed or half speed. I have always had a thought that in these sudden deaths there was probably some intimation of it beforehand, especially to real Christians, for God is so

good, and loves his true servants so tenderly, it would seem from scripture and observation that He would notify in some deep and interior way those who are called suddenly in His presence. But of those deaths of Christians where we can gather more details, we may mention the following kinds of deaths: The agitated death, which resembles a ship not knowing where to cast anchor, lest it might strike a torpedo, or run ashore, or collide in the night. It is not so much the fear of death itself as it is of an uncertainty as to what the issue may be. Such deaths are apt to be with superficial Christians, who in their lives have failed to take the soundings as to the depths of their inner character, and now are brought to face in a most searching ordeal with principles of character which they have always treated lightly. They are apt to be people who lived on the outside of their souls, superficial, boisterous, making a great noise over a small amount of grace, who magnified their sectarianism, or religious modes, to the neglect of secret prayer, and of interior meditation, and the thoughtful examination of their hidden dispositions in the calm sight of God. Now that death

is coming, they must drop off all churchism, all forms, all outward noise and demonstrations, and face a vast inner world of spiritual things, and they are unprepared for this change of mental vision from the outer to the inner. Boisterous souls are always shallow. Nine-tenths of a great many people's religion is either hushed or torn to pieces at death, which accounts for the distress, the agitation, on a good many death-beds, and the necessity of special prayer meetings for dying grace.

2. The death of holy fear is in the case of those who have vivid perceptions of the natural attributes of God, such as His eternity, and sovereignty, and infinite justice, and who have not been accustomed to a simple child-like trust in the fullness of the atonement. The fear of God, providing it does not have any doubt or despair in it, is one of the most wholesome conditions of a creature's soul, like a bracing frosty air to the traveler. This kind of a death does not have in it the agitation of the one previously mentioned, but is full of solemnity, and that holy awe of being ushered into the presence of Divine Majesty. If such a death is mingled with love and confidence,

it is one very appropriate for a creature thus to meet his Creator.

3. The very exultant, triumphant death, which is the kind that makes tremendous impressions on the bystanders, but it may be very far from being the best kind of a death. Very few deep saints die in that manner. It is a well known fact that multitudes of Christians do not yield themselves absolutely up to God, and receive the sanctification of their hearts from inward sin, till just before they die; and in such cases they often enter into the joy of heart purity, and feel for the first time that the blood of Jesus cleanseth from all sin. In such cases the soul is suddenly strengthened with the inlet of new and mighty joys, which vent themselves in loud praises, and clapping the hands, and the whole being is in an ecstasy. This flood of triumphant salvation in connection with approaching death is most certainly a powerful sermon to those around, and yet it could be wished that in many such cases they had not postponed the day of their sanctification, and full salvation shouting, to so late an hour. This explains how it is that some Christians whose religious lives have been so

meagre have such triumphant deaths, they find their Pentecost at the wrong end of life. You cannot measure correctly the magnitude of a Christian life simply by the joys on his death bed.

4. The death of strange and awful temptation. Religious biography furnishes us with occasional instances where the most spiritual people, and eminently useful, have been assailed with most horrible temptations just before death. These temptations as a rule are such as the soul has never had in its previous life, and are the direct assaults of satan and his evil angels. They are most invariably awful dark clouds on the mind, attended with an almost uncontrollable impulse to curse God, to deny the divinity of Jesus, or to reject the efficacy of His blood. There are some good, holy people, who have lived for years without knowing any personal conflicts with the devil, or without the shame and mortification of vile temptations, and it would seem that such souls have to die in a furnace of trial, as if to make up for their easy and happy lives.

5. The death of visions and revelations, where the person sees angels around them

in the room, and talks with them, and hears the music of their harps, and songs of exquisite and unimaginable sweetness, or sees the heavens opened, and the blessed Jesus to welcome them. To deny such deaths as these is to deny the Bible, and the testimony of tens of thousands of creditable witnesses. I have come across several instances, where persons before death testified to seeing Jesus, and seeing angels and hearing their songs, and the music of their harps, which simply proves in harmony with the death of Stephen, there is an inner spiritual man, which has the same five senses that the outer physical man has; and that these inner senses, on approaching death, are opened to see and hear the beings and realities of the spiritual world, and which proves that the wretched teaching of the unconscious sleep of the soul in death is false. As a rule children, and humble, gentle, guileless souls, have this death of angelic visions.

6. The death of spiritual discernment, in which people see the whole world of Bible truth, and the possibilities of grace in an astonishing degree. They not only have a cloudless vision of the realities of everlasting

hell and heaven, but of the true state of things on earth, the awful worldliness in the churches, the necessity of holiness of heart, the glories of Christ's personal return, and the true way the gospel should be preached. In that solemn hour when the mist that has hung over men's lives is lifted, and the sharp, white light of eternity is streaming in, dying ministers have been heard to exclaim, "Oh, if I could get well, and go back in the pulpit, how I would preach the Gospel;" another is heard to say, "I see hell is real, and how I wish I could warn sinners to flee from the lake of fire which the Bible speaks of;" another cries out, "Holiness, oh holiness, the people must be holy, preach it everywhere, we must have holy hearts," and still another cries out, like the great saintly Earl of Shaftsbury, "Jesus is surely coming back to this earth to conquer and reign, and will you tell the ministers to preach it everywhere, that Christ is coming, and coming soon." Why is it that we do not let the Holy Ghost lift the mist away, and pour a sea of light on all these things before the necessity of death has to do it?

7. The death of tender, melting love, as if the soul, like an iceberg from the North,

had struck the gulf stream, where it is melted in the warm current. There are people who all their life long have had an unattractive type of piety, and their approaching death can be predicted by the mellowing down of their spirits, and the soft and gentle manners that are so unlike the way they have lived. Frequently dying Christians are melted into an inexpressible love for the members of their family, and all their fellows, and they pour out their dying thoughts in terms of the most sacred and tender endearment, as if the summer heat of heaven had shot through the chilly death sweat, and melted them in a sea of love.

8. The death of sweet, quiet, holy indifference; where the soul is so perfectly at rest in God that it has no choice to go or stay. Such a soul has gone through so many deaths that it seems accustomed to it, and has lived in such intimate fellowship with God, as to find him almost with equal ease, on this side of death as well as on the other side. Such souls are the deep interior saints, who, like the sub-marine ship, can run in from the ocean, and slip unnoticed into harbour without being detected. Those

saints who have for years lived on a level with heaven's doorstep have no climbing to do in the hour of death.

9. There will be, according to God's word, some Christians who will not pass through death, but at the close of the present church age, when Jesus comes to gather his saints together, according to Psalm 50: 3-5, and 2 Thes. 2:1, will be caught up to meet Christ in the air. These will be like those ships that reach the harbour entrance at sunrise, and without casting anchor pass the quarantine, and land their cargoes at the pier. At last that great day of the Lord's return will break, and all the ships who have swung at their anchors through the night, will weigh their anchors, and pass the Divine Quarantine of the judgment for his saints, which must not be confounded with the subsequent judgment of the wicked dead, which, according to Scripture, will occur a thousand years after (Rev. 20:7-15). We who read these lines have not yet reached the harbour, but the helmsman is steadily heading our ship that way, and at every pulse-beat we are being propelled onward in our destiny. Let us feed our furnaces in secret prayer, keep our spiritual

machinery in good condition, steer through the daily waves by the divine chart, and keep a good lookout for the celestial shore, that we make the voyage safely; and whether we reach the harbour in the evening, and have to cast anchor over night, or whether we reach it in the morning, we may be ready to join the vast white winged fleet that will sail up the river of light to meet the great Captain of our salvation.

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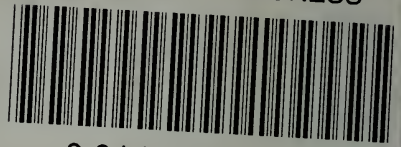
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