

# GOD'S SALT IS FOUND IN CHRISTIANS, IS PASTOR'S VIEW

Fact of Influence Is Found to Be Amazing by the Rev. W. B. Hinson—Serious View of Self Is Advice Given All Persons.

**SERMON BY REV. W. B. HINSON.**  
Ye are the salt of the earth.—Matt. v. 13.  
**H**OW amazing is the fact of influence! I asked the rabbi of the synagogue on the other side of the street, when it was erected. And he answered me that they commenced building it in 1858. Indeed they did not! That synagogue was commenced over 2500 years ago, when a woman, in an ark of bulrushes smeared with pitch, laid the infant Moses on the waters of the river Nile. And that synagogue is but a part of the lengthened shadow of a man who has been in heaven over three millenniums.

A Lutheran minister asked me if I would go and preach in his church. And he said his church was quite new. But as I prepared this sermon, I found myself questioning that man's statement. New? Why that Lutheran church dates back to 1483, when the wife of a slatecutter in far-off Germany gave birth to a boy, who was afterward called Martin Luther; and the crystallized influence of the monk who shook the world, is seen in the Lutheran church of our day and generation. They are making preparation to enlarge the Methodist church on the corner opposite to this building. And they are talking about the time when it was erected. The beginnings of that church were laid long years ago, in 1703, when a little lad was born in the Wesley family, whose name was declared to be John. What a wonderful thing is influence.

**Dorcas Society Traced.**  
Where I was preaching only a few weeks ago, I was asked what I thought of the Dorcas Society in a church. And I thoughtlessly said, "Well, it's a very old society." And a lady correctly said, "O no, it is only a few years old." "Well," I retorted, "My sister, if you go and read the Acts of the Apostles you will find the root of your Dorcas Society dates back to when Medford, Or., was only known to God."

"Why are you seeking to be a Christian?" was asked of a young man in an ordination service I attended some years ago. And I thought the young man was embarrassed, for he paused so long. And I saw the mist gathering in his eyes, and he appeared as though strangely perturbed. And he said huskily, "I think it was my Godly father's life that turned me toward the thought of preaching the gospel of Jesus Christ." Influence!

One of our curses today is a non-realization of the seriousness of life, and one of the expressions of that curse is the phrase, "It will be all the same 50 years hence." But do you know, I am heartening myself this hot night, as I preach, by the assurance that it will not be all the same 50 years hence, as though I had not preached. For this spoken message is going to influence some life, and that life will go out to touch other lives, and it will be other than it would have been throughout God's long eternity, because we have held this service in this church tonight.

**Voice of Youth Rectified.**  
So I want to recite to you a verse that came to me when I was only a boy, and I have never told you of it before, because it is almost too sacred for me to talk about. I wonder if any young man will catch it tonight, and have it bear fruit in his life as it has borne fruit in mine?

I think could we all be made to feel the truth, that to me seems plain and clear.  
That every act and word and thought  
To which we commit our lives while here  
Is done, is said, and all the power  
Of all the universe cast at change  
That record by a single jot.  
Our lives would take a higher range.  
If we felt that nothing could be revoked,  
That no slightest sin is ever forgiven,

That the marks we make on our souls on earth  
We carry in hell or carry in heaven.  
That whosoever the soul may soar or sink,  
The act of thought must cling to it still  
A part of itself, and no uttermost power  
Can divide the two, for so God willed it.  
That life would grow solemn, and sacred,  
and sweet,  
And we should walk grandly and talk like kings.  
Our faces would shine, and our hearts would shrink.  
From mean and low and ignoble things;  
We should scorn to lead the life of today,  
And leap to the life of a nobler age;  
And the earth we long for heroic deeds  
Would seem like a princely heritage.  
My friends, that is influence.

**Mannerisms Are Influence.**  
A very thoughtful person asked me one day how many persons I thought were in a single personality. I thought no reply, but I have often pondered the inquiry. Ask me tonight to write down the figures that stand for the erection of the Jewish Synagogue, and I make that figure eight, in a way I have never seen anybody in Oregon make it; and I do it because old John Soderly, my early teacher, had that knack of making the figure; and he imparted it to me; and I cannot get away from it now. You move your hand in a certain way because you saw somebody do it in the days long dead. You have little tricks and peculiarities of speech, that were bequeathed to you by those who have long since passed away. Said a man to me the other day, "When I sit still at night, when the day's work is done, there is a mannerism that unconsciously I fall into. And the children, always laugh at it. And when they laugh, it seems to me they are laughing at my father, for I received it from him." Influence!

And there is the shaping of influence which comes to us from heredity. Oliver Wendell Holmes was only about two millenniums out of the way, when he said the education of a child ought to start 200 years before birth. Had he said 2000 years, he would have been nearer the truth. And we are influenced by our environment. As a keen thinker of Scotland said, you will find the Highlander somber in thought, and given to mysticism; and the explanation of those facts of mind and heart lie imbedded in his environment. And we are influenced by the things that have surrounded us.

**People Cast Influence.**  
As we have moved along this highway of life, the picture we have looked at and the songs we have listened to and the books we have read, and the characters we have met have all affected us; and so we may each for himself say, "I am a part of all I have ever seen," as said the poet. And we are influenced by people. Will you young folk bear that in mind? And will you remember how the wise King said, "You cannot touch pitch and escape defilement." For unless that personality of yours be so wonderfully strong as to influence a whole host, you may depend upon it that the host will influence you; either for your betterment or for your worsening. Now, sometimes that influence may set down upon the life and grasp it very slowly, indeed almost imperceptibly.

But at last, though by slow subtle degrees, your character comes under the sweep of that outside influence, and is changed. And sometimes it does its work with the swiftness of Pompeian lava. And in just a few minutes the whole life is changed and shaped and settled by influences that have touched the life.

Yet again hear me for a minute, as I tell you of the power of Christian influence. Do you remember how Elisha said to Elijah, "Give me some blessing ere you ascend to God." And Elisha said, "If you are witness of my ascension, the blessing you crave shall assuredly be yours." And Elisha watched, with eyes made wide by wonder, as alive his great master the prophet

went up into the heavens? And do you recall how afterward the men of Israel said, "The spirit of Elisha rests upon Elisha." How the spirits of those who have gone are determining the lives of the men and women in this house tonight! For the influence stops not at death. For do you recall again how the Old Testament tells that they were burying a man, and when the body touched the bones of Elisha, who had long been buried, life was imparted to the corpse by contact with the body of Elisha? And even so those who have long ceased to be visible in the world are living again in the lives they shaped while they were here. Nor does that influence ever end.

**Christian Influence Told.**  
As may be learned if we ponder the significance of that statement in the "Hebrews," that the blood of Jesus speaks better things than the blood of Abel. Why the world was in its infancy when the blood of Abel was spilled, and yet was speaking when the epistle was written, and is speaking forever. Christian influence.

But, do you know, my friends, there is one fear I possess regarding the coming generation? You and I were started under the dynamic of a tremendous blessing that came to us from the godly lives of the parents who reared us. And under the impetus of

## MIDDLE-AGED WOMAN SHOULD SEEK CHARM, NOT COQUETRY, IN DRESS

As Long as Elderly Society Matron Books Young Enough to Wear Any Style She May Adopt It—Bright Colors Taboo—White Admirable for Summer—Footwear Draws Line Between Youth and Age.

**T**HE age of elderly dressing, the period in which youthful frivolities are discarded in favor of the dignities of age, has been advanced farther and farther forward. "In the days of our great-grandmothers, caps and kerchiefs were deemed the proper badge of matronhood after 40, when indeed women had already become grandmothers themselves. A generation later, our grandmothers adopted caps, lace shawls and other emblems of old-ladyhood about 50. Still another generation, and our mothers look to bonnets, misties and felt slippers in the house at 60. Women of this generation, turning 40, look with no favor on the prospect of donning old-ladylike attire even at 70, and there is no telling when the uprising generation, facing the still undreamed-of developments of the feminine movement, will choose to lay down their scepters of charm.

**Looks Determine Garb.**  
But the dress of age is no longer a badge or a uniform. So long as a woman looks young enough to wear any style, she may wear it. It is no unusual thing these days to see daughter, mother and grandmother at a fashionable function, dressed very much alike. The trouble comes when 50 refuses to recognize that it looks fully 50 and insists upon affecting the garb of 20. It is very hard, these days, when women's in-reading and pursuits keep them young in heart and mind, to feel the burden of years.

In one's semi-darkened, pink-lighted boudoir the image that confronts one in the glass is still young enough to wear baby blue and white, a saucy hat, or a girlish bit of neckwear. Alas for the searching sunlight or electric light that brings out the hollow in a cheek, the yellow tone in a complexion or the sagging flesh under a chin, which make the girlish hat or shade or low collar ridiculous and pitiful.

**Charm, Grace and Chic Shown.**  
Charm is the effect the middle-aged woman should aim at in her dress, never coquetry. Grace should be her fetish, striking effects being left to younger women who can stand them.

that constraint for good, our lives have been shaped with some degree of nobleness.  
But will the coming generation receive that same dynamic from the lives we have been living and now live? I ask no one's pardon for this statement, that there are lacking the indications which suggest that the home life of today is equal in sacredness to the home life of 25 years ago. I make no apology for asserting that the characteristics of motherhood today are not so gratifying to men who love their country, their religion and their God as was the manifested motherhood of a quarter of a century ago. And we are declining in our regard for the home, and in our association of religion with the home, for which may God forgive us, and enable us to change our ways.

**Home Declared Fundamental.**  
For a moment may I revert again to the home life? We American people are organizing many schemes for healing those who fall wounded on the battleground of life, but I sometimes wonder if we shall ever be wise enough to seek to suppress the awful warfare that produces those wounds. There was a home before there was a church! And there was a home before there was a Bible! And fundamental to the very life of this Nation, is the home.

But we are exerting the influence we should in the home life today? I know we have advanced in it in great many things; but many and many a time I have sat on this platform and I have looked off at you occupants of those pews, and quite often the father sits alone, and more frequently the mother sits alone! Then, where are the families!

Sit down at the communion in any church and ask the men dispensing those elements that stand for the Lord's Supper if their sons are qualifying for the positions their fathers hold. Or bid the man conducting that communion service ask his audience "How many of you parents have your children under the roof of this church at this moment?" and the answer would be heart-breaking.

I have been making it my practice for over 20 years to ask every preacher I have conversed with "Have you got a boy growing up for the ministry?" And the last time I asked that question was yesterday afternoon, of a foremost pastor in this city, and he said "No." What is the matter with you? Are we exerting the right kind of influence? Are we indeed as the salt of the earth, in the home, in the business, in the world?

I tell you Jesus had a magnified conception of the influence of us men when he said "Ye are the salt of the earth." And I submit that in the view of this wonderful utterance of the Master we ought to begin to take ourselves more seriously. And we ought to see to it that the power of the mighty spirit of God moves out in our speech and conduct in such a way as to influence those about us towards God and holiness and the things of the eternal world.

And I found myself asking of my own soul this solemn question, as I pondered my sermon tonight: "Should God describe you and would he call you the salt of the earth?" And as I lifted my heart to God in humble prayer, I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam, the son of Nebat, who made Israel to sin, because he taught the people to bear a name like that. And then Balaam, the undecided; the man who temporized; the man who tried to be on both sides of the fence; the man who wished to hold in with God and to hold in with Balaam. And you know in the book of Revelation we are told there is a curse rest-prayed: I began to wonder what name I should bear if I heard the voice that is authoritative describing me. And a strange fancy took possession of my mind and I seemed to see man after man from the Bible rise before me. And there appeared "Jeroboam,